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Rev Geo H Jones Dec 37

Duplicate

Prayers We Seldom Hear

The Prayer of One Who Did Not Give

O Christ of Calvary, they took a missionary collection at our church this morning, and I did not give a cent. I tried to assure myself that I had given my share, already. But that was not true. I have hidden behind that pretext too long. I said I did not believe in missions, but now I know that, except for missionaries, I would never have known of Thee. I told myself that I did not like the way the preacher was taking the collection, but that did not excuse me for giving nothing whatever. I thought they would raise the quota without anything from me, but I had no joy in the victory for I had not helped to win it. I argued that I could not afford to give, but I will spend this week, on luxury and entertainment, more than enough to have made a good subscription. O Christ of the suffering heart, I have thrust another sword into Thy bleeding heart. Forgive me, I pray, and I will still make my pledge. Amen.

—Christian Advocate (Northwestern Ed.)



Wallet of the Week



THE EDUCATIONAL PROGRESS in the Philippine Islands has been little less than amazing since the day that America took over the direction of the affairs of the Islands. In 1898, when the Philippine Commonwealth was set up, Constitutional Government and the American system of secondary public schools were established. In 1909, according to a report of the Bureau of Education, the corps of teachers in the secondary schools was ninety-eight per cent Americans. In 1935, of the total teaching force in the secondary schools, ninety-four per cent were Filipinos.

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FOOL'S GOLD is the very suggestive title of a sixty-four page booklet on gambling, by Deets Picket, issued by the Methodist Book Concern. It is said to set out the fact that gambling organizations employ half a million people, and their operations involve an expenditure of more than six billion dollars. The book is said to be almost alone in that field of literature. It treats of the social as well as the economic consequences of gambling, and the church as well as the personal problem.

* * *

THE UNION COMMITTEE OF SOUTH AFRICA appears to be promoting union on a large scale. Dr. T. Albert Moore, chairman, says that 78.4 per cent of the officials of the Methodist Church in South Africa are in favor of the principle of union with the Presbyterian and Congregational Churches. The Union Committee has recommended the cultivation of a spirit of unity and friendly co-operation for the promotion of the union idea, and as a preparation for an endeavor to realize the ideal of union. The Committee does not know how the difficulties to union are to be overcome, but it is going forward in its preparation of the people for such a venture.

* * *

A MISSIONARY TO JAPAN, recently returned from his furlough spent in America, wrote back home: "I have come back to Japan with the very strong conviction that ministers serving the Church at home and abroad need to understand each other and each other's problems more fully than they have in the past. In some respects I felt somewhat of a stranger in the Church at home and I felt that our problems and situations in the foreign field were not very well known to you." May it not be that the political tenseness now prevailing has had an unfortunate influence upon our interpretation of mission problems?

THE SOCIETY OF NEIGHBORHOOD INDIANS is the name of a social organization which includes about two hundred Indians who live around Philadelphia, Penn. The aims of the organization are mainly social, but it undertakes to protect Indian interests when occasion requires. Eligibility depends upon the possession of Indian blood, and many occupations are included in its membership. In the roster of officers recently elected, the following tribes of Indians are represented: Utes, Oneidas, Senecas, Mohawks, Apaches, Sioux, and Cherokees.

* * *

LAND-GRANT COLLEGES AND UNIVERSITIES, which receive annual grants from the Federal Government, are said to number sixty-nine. Seventeen of these are Negro institutions. The Universities of California, Minnesota, Illinois, and Ohio State University led all other land-grant institutions in the enrollment for residence work in the session of 1935-36. The figures are as follows: California, 22,779; Minnesota, 15,328; Ohio State 12,496; and Illinois, 12,254. This makes a total of 62,857 in residence at the four institutions.

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WEEKLY BROADCASTS OF RELIGIOUS PROGRAMS over national hook-ups, according to the Living Church, are more than forty. The listing does not include a vast number of programs locally sponsored, nor does it include national hook-ups broadcast at irregular intervals. There are fourteen Protestant programs, sixteen Jewish, and ten Catholic. Thirteen of the services broadcast by Protestants are supervised by the Federal Council of Churches and include such nationally known speakers as Doctors Fosdick and Sockman.

* * *

THE FAIR TRADE PRACTICE LAW of Illinois was the basis of a suit decided by the Supreme Court of the United States on December 7, according to Information Service of the Federal Council. The case was between an Illinois distributing company and a well-known distillers corporation. The Court is reported to have upheld the contention of the complainants that the producer, through the "ownership of the goodwill" retains interest in trademarked goods even after the commodity has been parted with. Does such "goodwill" right apply to red noses, ragged children, broken-hearted wives, wrecked homes and fortunes, and the thousands slain upon the public highways?

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

RANGE FINDING

In the battles of the World War, it was the practice of the artillerymen to determine the range of their guns by aiming at the steeples of the great churches which happened to be in the army's line of march. As a result of that ruthless desecration, some of the age-old monuments of human devotion were shattered by the rain of shot and shell. That practice was, however, less original than the war correspondent imagined it to be, for there has long been a class whose ministerial range has been definitely related to "high steeples;" and many lordly towers have fallen under the deadly accuracy of their aim. To be sure, no one would be worthy who failed to aspire to make the fullest and the noblest use of every gift which he might possess. The tower of the great church will, therefore, naturally fall in the line of march of any worthy man. But to use the steeple as a mere range-finder, to make the great church an objective, would defeat every holy implication of redeemed personality. The very process and purpose places the objective above the nobler aspiration of serving mankind with all that one has. A ministry which can find satisfaction in a narrower field betrays the cause of Christ. The worthy ministry gets its range, not from the tower which reaches toward the sky, but from the towering words of Jesus: "Seek ye first the Kingdom of God and his righteousness." It seeks to fulfill the purpose of the Kingdom of God on earth, with the assurance that all honor, all fruitfulness and all satisfactions lie within the compass of that objective, "all these things shall be added unto you." Such a course needs no apology, it draws the fire of no censorious critic and it awakens no unholy antagonisms. It seeks only to discover through a life the limit of its possibility for doing the will of God. It is not easy to watch the gunner who trains upon the church tower with never a thought of the far horizon of God's purpose, and still keep to the nobler course, but it will win in the end.

WAR MAKERS vs. WAR CREATORS

It was Victor Hugo who said: "The greatest warrior of modern times is not Napoleon, it is Pitt. Napoleon carried on warfare; Pitt created it." He then charged to Pitt all the wars of England during the days of Pitt's political ascendancy, and the wars following the death of the great Prime Minister he described as the legacy of his militant soul. We recall these words of Hugo in connection with a luncheon which Free Church ministers gave recently at City Temple, London, in honor of the Emperor of Abyssinia. In the course of the speech-making, Mr. Bagnall, the Secretary of the Free Church Federation of London, stated that "Free Churchmen burned with indignation that such an invasion as Italy had perpetrated should be possible." Dr. S. W. Hughes was reported as saying that "Rome should be made to understand that the people of God would not be out-matched by brute force," and he declared that the dominant Church of Italy had one code of morals for Ethiopia and another for Spain. We have no condoning word for the course of the Italian government in the war with Abyssinia, but no one should lose sight of the inflaming effect of intemperate speech. It is one thing to sign petitions renouncing war, but it is more important that we renounce war in the attitudes of our hearts and in the temper of our speaking. It is one thing to attack instruments for the prosecution of war—battleships, aircraft, arms and munitions, but a more effective and commendable course is to curb the thought, the purposes and the passions out of which war is created. One does not need to be a Prime Minister, a Secretary of War, or a National Ruler to be a creator of war. Within the limits of his influence every citizen contributes to a war spirit and ultimately to the atrocities of the act of war by intemperate speech and action. The first great step toward world peace must be the disarmament of human thinking and human speaking.

OUR NEW FORM

With this issue we present the arrangement of material which we have previously outlined in these columns, but the period following the holidays affords little in the way of news for making an impressive paper no matter what its form. The most important fact, therefore, is the arrangement—not what the issue contains. It has not been possible to perfect an organization and secure a complete news coverage of the Conferences, and it may be that some incidents have been mentioned whose importance may not seem to justify their inclusion. All these faults will remedy themselves and in a little while we expect to be able to give from week to week an interesting and informing summary of events in the three Conferences. The page devoted to the Christian fireside is designed to furnish a miscellany of bright and breezy matter which may be of interest to the entire family circle. We urge our friends to send us such material which is not copyrighted. Particularly do we desire incidents relating to children, your own or others. True stories will be welcomed. Tell us where material comes from and give us your name. We can give credit in any manner, but we must know who sends the material and where it was secured. The main thing is to get all important news to us, and send us your story. A reporter will probably be named for your District. Help us to make the paper interesting and helpful for everybody.

A NEW DAY IN MISSIONS

By the time this issue of the Christian Advocate reaches our readers, the missionary forces now gathering in the Crescent City will be turning homeward, and the 1937 session of the Missionary Council will have passed into history. If, as was the case thirty-five years ago, it may result in a quickening of missionary interest throughout the Church, it will mean the development of an enthusiasm throughout the length and breadth of our Methodism which will go far toward retrieving the fortune of our missionary enterprise throughout the world. After these days of inspirational addresses and holy communion, many will turn homeward with a burning heart, and they will not be content to suffer longer the starveling support which has brought ruin to our mission cause. As the heralds of the new missionary crusade move across the country, we confidently expect that they will be heartened by a response greater than has been made for at least a decade past. Surely we have come to the time when the economic upturn of the country must register in a revival of missionary loyalty, or, like the hoarded manna, our very recovery will be corrupted in our hands and it will be robbed of its deepest meaning. Let us carry the story of a new day in missions throughout the

length and breadth of our Church until it shall echo and re-echo in every city, hamlet, and countryside. Let us make the whole world conscious of a new day-break in the missionary zeal and enthusiasm of Southern Methodism.

Editorial Miscellany

By Dr. H. T. Carley

GOOD—BUT GONE!

We bought a new pair of boots today. They are good, too—genuine horsehide, well-made, light, soft, waterproof. After they have been “broken in,” they will be comfortable. Unfortunately, we ourselves have to conduct the “breaking in” process. Having some sympathy for the boots and fearing that they have been somewhat distressed during the day by the unaccustomed pressure on the inside of their ample proportions, we have gently withdrawn our pedal extremities from their interiors and, at the present writing, are sitting—rather, we should say, the boots are comfortably resting near-by.

We had a pretty good pair of boots last year—but they are worn-out. We hated to give them up. They knew us and we knew them. They had adjusted themselves perfectly to certain angularities of our nether anatomy; they had journeyed uncomplainingly with us through mud and mire, along lake banks, over ploughed ground, through briars and brambles, even through the snow and slush of winter—and we never heard a creak from them. They were tried and true friends, and we trusted them. They were good, and we treasure their memory. But they, having served their day and generation well, are gone. We shall not forget them—but we shall not use them any more.

But these new boots! As good as the old ones were, and as much as we loved them, we believe the new ones will serve us even better. They are made of better material; they embody improved methods of manufacture; they are better looking—more stylish! We do not know them very well as yet, but we intend to cultivate their acquaintance through intimate association. We have confidence in them, and we shall not hesitate to put them to the test. When the going is roughest, we believe they will stay with us. And in return for the service we expect them to render, we will treat them as well as we know how to treat boots—clean the mud off them, not put them too close to the fire, keep them properly oiled—and, occasionally, shine them up! If we expect our boots to do the best they can for us, we will do the best we can for them.

The old year was a good one—but it is gone! We confidently expect the new year to be even better than the old one was.



News and Views



METHODIST PROGRESS IN JAPAN

The Japan Mission took the center of the stage briefly this winter during the months it celebrated fifty years of achievement in the land of the Rising Sun. Though in the score or more large and small anniversary meetings there was not one missionary present who was on the scene at the time of the establishment of the Mission, yet there was one Japanese still living whose efforts antedate the establishment of the Mission and many others who came unto the scene during the first few years. Among the missionaries at present on the field who arrived soon after the Mission was organized were Dr. S. H. Wainwright, who came in 1888, after the Mission was two years old; Rev. W. E. Towson, who came in 1890, and Dr. S. E. Hager, who came in 1893.

The history of the Japan Mission, like almost everything in Japan, has its roots in China. It is said that the Methodist Episcopal Mission was organized by a missionary who had been sent to China but was prevented from reaching there because his wife was sea-sick all the way across the Pacific, and when she reached Yokohama she refused to go farther, so he began work in Japan. For many years the Lambuths, Dr. J. W. and W. R., later to become Bishop Lambuth, served in China as regular missionaries under the Southern Methodist Board of Missions. Other missions had come to Japan and he wrote to the Board and offered to come if he was needed. During the time this correspondence was being carried on a young man, a graduate of the Methodist Episcopal College in Tokyo, known as Aoyama Gakuin, decided to go to China to accept a position in a branch of a bank of Japan. Before leaving, Mrs. Bishop, the wife of a retired missionary professor of Aoyama, and now living in Tokyo, gave a letter of introduction to this young man addressed to Dr. Lambuth. The note seemingly was forgotten until the young man, Mr. Suzuki, gave up his position and became in need of a friend. At this time he called upon the Lambuths and was very much surprised to discover they were interested in coming to Japan. At once an arrangement was made for Mrs. Lambuth to teach English to Mr. Suzuki and Dr. Lambuth to study Japanese with his aid. This continued several months until the Lambuths were sent by the Board to open work in

Japan. The decision to open work in Japan was made by the Board on May 6, 1885, and April 20, 1886, Bishop H. N. McTyeire appointed Dr. J. W. Lambuth, Dr. W. R. Lambuth and Dr. O. A. Dukes, all of the China Mission, to go to Japan and open the new Mission there. The first meeting of the Mission was held September 17, 1886, in Kobe, with Bishop A. W. Wilson presiding.

Mr. Suzuki returned to Japan with the Lambuths and served as teacher and interpreter and finally decided to become a Christian, and on October 2, 1886, was baptised and became the first Christian convert of the new Mission. Mr. Suzuki was present at the central celebration in Kobe, held in November, and there in his own words told the story of his first contacts with the Lambuths and of his later work with them.

One other person prominent in the celebration was Rev. T. Sunamoto. About sixty years ago he was a sea pilot, running between Hokkaido, one of the northern islands, and Osaka. He watched for a long time the transpacific ships as they came in and his desire to travel around the world grew until finally he accepted a place on a ship which was to take him on this long-desired journey. By the time he reached San Francisco some difficulty developed between Sunamoto and one of the mates, so he left the ship there. When hungry and without work he was taken to the Japanese Mission there and a few months later was converted to Christianity. All during his stay in America he wrote his mother about his new faith. She was living in Hiroshima. Finally his mother asked that he come back and tell her of his new faith. This he did, meeting the Lambuths in Kobe in 1886. The following year a meeting was held in Hiroshima and Sunamoto's mother became one of the inquirers. Dr. W. R. Lambuth and his wife came to Hiroshima to live that year and a few months later Miss Nannie Gaines came to take charge of the new school for girls which had been begun by Dr. Lambuth and Rev. Sunamoto. The story of Miss Gaines' life and work is well known and has been recently described in detail in the book, "Gaines Sensei," ably written by Dr. S. M. Hilburn.

In 1888 Dr. Wainwright arrived in Japan with his wife. After a few weeks' stay in Kobe they took a boat for Oita, where they were to teach in a government school. The decision to come to

Japan had been made rather suddenly. Dr. Wainwright was a medical doctor and had begun his practice when he decided to enter foreign missions as a life work. He was attending his sick father when almost by accident he read of the call for a teacher for Oita, Japan. Out of sympathy, in view of this wonderful opportunity for Christian work he considered giving himself for this work. A few weeks later he became the first layman the Board of Missions had appointed as a regular missionary. His first two years in Oita proved most glorious ones for the future of the young Mission. Among the young men converted during these two years were T. Kugimiya, at present Bishop of the Japan Methodist Church, and Mr. Kurushima, Japan's most famous story teller. Also there were three young men later to become pastors in the new Church. Of these men four of them still remain active. Dr. Wainwright's presence at several of the celebrations brought great inspiration to these meetings. He, along with his Japanese converts at Oita, is active, serving as the manager of the Christian Literature Society of Japan, which was in its present form founded under his leadership and at present is housed in one of Tokyo's most beautiful office buildings.

There is not space to tell the origin of each station and institution which is now operating after fifty years. But it is significant to have called to our attention the fact that today there is in Japan an autonomous Church with a combined membership of over eleven thousand who contributed over a half million yen for all purposes last year. There are also one of Japan's largest universities for men, and an institution for women enrolling over eight hundred in all departments. Besides these, it operates three night schools, enrolling over a thousand students who are each night given a chance to hear about the Christian faith. Besides these, there are two professional schools, one of which trains Bible women and kindergarten teachers, and the other trains young women for business professions. The Mission has now thirty-one kindergartens in which there are daily over twelve hundred children. In the Mission there are sixty-one missionaries, counting wives, who are on the active list. It might well be added that figures by no means tell the whole story in Japan. It is generally known that Christianity exerts a larger influence upon the lives

(Continued on page 8)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. C. B. Powell writes that he has been cordially received by the people of Melville. He found the parsonage in readiness and supper prepared.

Rev. R. V. Fulton, pastor at Springfield, sends the Advocate as a Christmas present to his daughter, the renewal of his pledge of loyalty to the paper and the greetings of the season to the editor.

Rev. G. W. Pomeroy has had a cordial reception at Crowley, and plans point to a good year. The presiding elder says that the assessment for pastoral support will be increased.

Mr. P. L. Lawrence, of Crowley, who had an illness of several weeks' duration just before Conference, is now recovered and is looking forward to a spiritual awakening in his church this year.

Miss Irene Shute writes that she enjoys reading the Advocate and that she looks forward to its coming. After she has finished reading it she passes it on to others.

At the meeting of the District Stewards of the Shreveport District, it was decided that some needed repairs should be made on the District parsonage, and the work was begun at once.

By authorization of Bishop Hoyt M. Dobbs, Rev. P. W. Sibley is changed from Gonzales to Walker charge, and Rev. Donald George will supply Gonzales charge.

Rev. Minns Robertson has made a splendid beginning at Angie, the people are responding to his leadership, and the outlook for a successful year is good.

Rev. and Mrs. C. F. Sheppard announce the arrival of "Joseph Sheppard" on December 19, at the sanitorium in Ruston. His weight is given as "7 lbs, 13 oz.—8 lbs." His address is Hackberry, La.

Mrs. Sweeney, widow of Rev. F. N. Sweeney who died a few days ago, says that her home will be at Mt. Hermon, La., instead of Franklinton. She desires to continue her subscription to the Advocate.

Rev. C. K. Smith, of Tallulah, was elected reporter for the Monroe District, and each church was requested to select a reporter to co-operate with him in getting the news for the Advocate.

Denham Springs has made Rev. R. L. Clayton and his family welcome, and the charge has settled down to the plans of

work for the year. Progress was made last year and it is expected that the same will continue through 1937.

Rev. J. W. Booth, who is not a stranger to Baton Rouge District, has received a joyous welcome at Franklinton. The parsonage has been made more comfortable and there are rumors that a new parsonage may be built during the year.

Rev. W. W. Perry, Elizabeth, has been cordially received by his people and is pleasantly circumstanced. He is already at his task in dead earnest and we expect him to have a good report at the end of the year.

In co-operation with the presiding elder, Mr. S. H. Porter, Lay Leader, has secured Mr. G. L. Morelock for a Stewards' Institute to be held at Crowley, Jan. 24 to 26. All pastors and church workers in this section are urged to attend.

Rev. J. E. Selfe, who was assigned to Rayne, La., at the last session of the Conference, writes that he is delighted with his new charge and that he received material evidences of a gracious and generous reception.

Rev. A. A. McKnight has made an auspicious beginning at Amite. The charge has accepted an increase on Benevolences, the Board of Christian Education is beginning to function and the entire charge is moving forward.

Rev. C. B. White writes that he is beginning the new year at Hodge under encouraging circumstances. The acceptance for Benevolences has been increased, his budget is balanced and the outlook is good.

The Monroe District Stewards' Meeting on December 18, is reported to have been well directed, and a great success. Under the leadership of Rev. H. L. Johns, pastors and people have accepted a full share in the program for the year.

Rev. C. K. Smith received a great reception upon his return to Tallulah for his fourth year. He has been overwhelmed by the kindness of his people and he's looking forward to a very happy year's work.

Rev. G. H. Corry begins well at Baker. A ten per cent increase in Benevolences, including District Work, was accepted, a charge Board of Stewards has been organized, and every-member canvass made, and the prospects are good for raising the preacher's salary in full.

At Istrouma where Rev. J. A. Alford is pastor, there has been an increase in

the pastor's salary, a ten per cent increase in the acceptances on Benevolences, and there are indications that this may be the best year of Brother Alford's pastorate in that charge.

Clinton is very happy on account of the return of Rev. S. J. McLean for another year, both salary and acceptances on Benevolences will be increased, improvements will be made in the facilities for the Church School, and everywhere are the signs of a good year.

Dr. George S. Sexton, who has been sick for the past few days, is reported to be on the road to recovery. He was elected presiding elder emeritus of the Shreveport District. We are not certain as to whether that means a hang-over of personality or a back number in authority.

An enthusiastic meeting of the Board of District Stewards was held at Ponchatoula on December 15. Resolutions were passed asking every charge to increase acceptances on Benevolences ten per cent and to increase the salaries of pastors wherever possible.

The people of Greensburg charge have shown every courtesy and consideration for Rev. R. A. Bozeman and his family. In addition to the welcome extended, the parsonage has been improved and all things point to a great year in that charge—the second largest in membership in the Baton Rouge District.

Rev. D. B. Boddie has received more than a cordial welcome at Sulphur. The Missionary Society made extensive improvements on the parsonage and its furnishings, the pastor's salary was increased \$500, and indications point to a banner year for the Henning Memorial Church. Mr. H. G. Paterson is the chairman of the Board of Stewards.

The church at Oakdale, Rev. R. W. Faulk, pastor, made extensive improvements upon the church building recently. Rooms for the church school at a cost of \$500 have been added and paid for. The church increased the acceptance for Benevolences \$100. Mr. S. D. Marler is the new chairman of the Board of Stewards.

Miss Lela Mims, Minden, writes that the Advocate means much to her mother and herself; and she expresses also her appreciation of those who have contributed to the Advocate columns—Dr. Davies, Dr. Raulins, Dr. Carley and the editor.

Rev. J. R. Abels, Ponchatoula, sends us a subscription to the Advocate, the gift of the parents of Rev. T. T. Howes, Montrose, who is in his first pastoral charge. The price of the Advocate is \$1.50 except to superannuates and their widows. That was the amount remitted by Brother Abels.

Mrs. Carrie Aldridge, recently removed from Gonzales to Batchelor, has our thanks for the renewal of her paper, and for the assurance of her deep interest in every copy. We have sent an additional copy to her new address in order that she may not miss an issue.

Rev. Carl Lueg and his family received a glad welcome at the hands of the Methodists of Hammond. The Benevolences will be increased and there is real earnestness about the plans for a new church building during the year. Investigations are being made in church architecture, and large congregations have greeted the new preacher.

Mr. H. P. Morgan, chairman of the Board of Stewards of Indian Bayou charge, reported at the District Stewards' meeting, that they purpose to increase the salary of the pastor, Rev. J. A. Knight, and that the acceptance for Benevolences would be increased also. He reported money in hand to build a steeple in the Indian Bayou church.

Optimistic reports are coming in from the charges of Shreveport District. Couchatta, Park Avenue, Plain Dealing, Vivian and Wynn Memorial report salary increases, and the probability is that the amount assumed for Benevolences will exceed by seven per cent last year's assumptions. We have notice that the Advocate quota will be met.

Shreveport Methodism is looking forward to the missionary rally scheduled for January 22, in Shreveport, and a District rally will be held in Mansfield on Feb. 1. Dr. G. L. Morelock will hold an Institute for stewards at First Church, Shreveport, January 27-29, and a Standard Training School, also at First Church, on Feb. 14-19, is expected to be a District-wide school.

Rev. Ellis Smith, pastor, and Mr. V. L. Caldwell, chairman of the Board of Stewards, led in the presentation of a Hammond Electric organ and 500 copies of the New Methodist Hymnal to the Abbeville church for a Christmas present. The outlay for the gift was \$1500 and the pastor's salary has been increased \$300.

Lake Charles District Educational staff held a meeting at the home of the presiding elder, Rev. B. F. Rogers, on December 28. Rev. G. W. Dameron, Executive Secretary of the Conference Board of Education; Mrs. F. A. Bacon, director of Adult work; Claudius Mayo, director of Young People's work; and A. M. Mayo were present. Mrs. G. C. Reeves of Many, director of Children's work, was absent on account of illness.

First Church, Baton Rouge, and Dr. J. Richard Spann are truly on the march. Reference has been made previously to the coming of several leaders of the

Church within the next few weeks, the church accepted the entire asking for Benevolences and added ten per cent, making a total sum \$275 greater than the asking. During the present month, Dr. Spann is teaching a Standing Training Class on the Life of Christ, and the evangelistic goal of the Church School has been fixed at one hundred members.

CHURCH POINT, LA.

Dear Dr. Duren:

I have been waiting for some time to send in a general account of the work done on the Church Point charge since its birth some three years ago. As you no doubt already know, the charge was formed of churches from several other charges from time to time. But there are still two of the original churches that are on the charge.

When we came to Church Point in March of 1934, it was very much like many other charges in the state, no parsonage, nothing else to speak of except a mighty fine group of Christian folks, which the following paragraph will certainly prove.

Brother Rogers, our beloved presiding elder, and I soon began talking the erection of a parsonage. Of course there were those that always say it can't be, who tried to get us to believe the same, but we refused to take no for an answer and very soon in 1935 things began to happen, and they continued to happen until Annual Conference we had begun the building, having over half of the money pledged or in the bank. To make a long story short, we moved into one of the most beautiful little parsonages that you will find anywhere in the state on the eighteenth day of December, 1935. At Conference this past year we went to Conference with all of the debt paid except \$245.00.

And on top of all that they have paid their salaries in full each year and many times the dollars they had been paying on the other claims of the churches.

We have a very faithful group here on the charge, and we would just love for the people of the state to know that Church Point charge is to be numbered

with most any charge from the standpoint of Spirit and finance, according to number of members in the charge.

We have some of the very finest in the world as well as some that still have room to grow, but all in all they are a fine group of people.

By the way, I was about to forget to say that the parsonage was almost entirely paid for by the Church Point church and the Pitreville church, seven and one-half miles from Church Point, who we hope will become half time churches when the parsonage is entirely paid for. Of course the parsonage is almost entirely furnished with nice substantial furniture which, with the exception of a dining room suite and few other articles, was paid for by the Woman's Missionary Society here in Church Point. Mrs. W. C. Barham, the pastor's wife, is the president of the society.

We are not boasting, Dr. Duren, but we are very thankful for the leadership of the Holy Spirit in the doing of the fine piece of work on the Church Point charge.

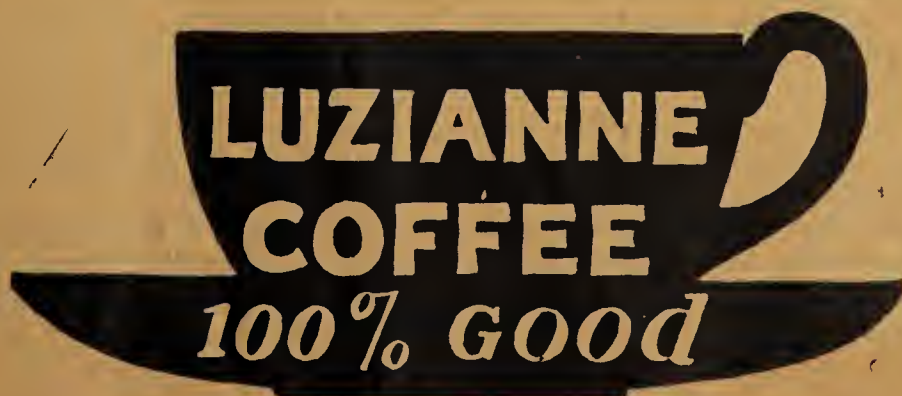
I am sure you are mindful of the fact that our charge has gotten its quota of Advocate subscriptions each year as well as the other fine things it has done? And we shall continue to do so by the help of God and some loyal folks here on the charge.

We do not want to close this article without saying a kindly word in behalf of our beloved presiding elder, Rev. Benj. F. Rogers. Brother Rogers has always been kind to us in every way and a real big brother as well. He being the only presiding elder I have ever held any pastorate under, I can say without fear of offence to the other fine elders in the state, he is the best. But I want to add that I am also certain that I shall not have any better ever. I love him as I think he loves me. So until later, I remain,

Pastor in charge,

W. C. BARHAM.

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Mississippi Conference

Rev. R. L. Walton, appears to be in fine favor at Poplar Springs Church, Meridian, and all indications point to a good year.

Rev. J. W. Ramsey, superannuate living at Meridian, is reported to be making steady improvement following his extended illness.

Rev. T. E. Nicholson, who spent seven years as pastor of Philadelphia circuit, is making a splendid start in his new field at Enterprise.

Mrs. J. F. Mars, Meridian, has been a subscriber for the Advocate for forty-eight years, and says that she has been a reader of it for sixty-seven years, and she is still on our mailing list.

Mrs. A. A. Boulton, of Newton, sends us New Year's greetings, and says that she enjoys the Advocate more than any other paper. Thank you, and a thousand good wishes for 1937.

Rev. R. E. Rutledge, Hattiesburg, Route 3, sends a Christmas subscription to his daughter, Mrs. Lewis Wilkinson, Roxie, Miss., and with it an appreciation of the paper which we greatly value.

Rev. J. W. Sells, 701 Southern Ave., Hattiesburg, Miss., is interested in securing old Disciplines and other historical material of the Church. Copies of the Disciplines of 1854, 1858 and 1894 are particularly desired.

Under the leadership of Rev. J. T. Leggett, Main Street, Hattiesburg, moves forward with an increased budget for the year. Prof. Dewey Dearman, of State Teachers' College, is the chairman of the Board of Stewards.

Rev. T. O. Prewitt appears to be setting a dizzy pace for the pastors of Hattiesburg District. At an "open-house" following Conference, the budget for the year was practically subscribed and manifestly a good year is in the offing.

Rev. T. A. Carruth, pastor at Broad Street Mission, is president of the Mississippi Methodist Student Federation. He spent a week in Nashville recently attending a student council, of whose deliberations he gives an enthusiastic report.

According to press notices, Rev. W. H. McRaney was married recently, the ceremony having been performed by his brother, Rev. J. A. McRaney. That brings the newly weds of Hattiesburg District to three—Granberry, Phil Grice, and W. H. McRaney.

Brother F. A. Ainsworth, Jayess, Miss., sends us a check for his "54th renewal subscription" to the New Orleans Christian Advocate, and to that evidence of loyalty, he adds the heartening words: "The dear old paper gets better as the years go by."

Mr. H. Ogden, the treasurer of the Conference Board of Finance, reports that the Christmas offering for the superannuates has met a fine response. Many churches have paid the entire asking, rather than just the twenty-five per cent requested by Christmas.

Rev. Rolfe Hunt, superannuate now living in Jackson, had the unique experience on December 29 of baptizing baby Carol Culley for whose parents, Mr. and Mrs. D. D. Culley, he performed the marriage ceremony a number of years ago. Mr. Culley is alumni secretary for Millsaps College.

Rev. W. B. Alsworth, presiding elder, writes that he has appointed Rev. J. W. Sells and Rev. J. F. Campbell reporters for the Hattiesburg District. You will be able to help your reporters and the Advocate by bringing to their attention every important item of news in your District.

Rev. Seth Granberry, New Augusta, says that the people of his charge have been very gracious to him and his wife. They have remembered them with two delightful and profitable showers, and naturally he is looking forward to a good year which he says, "includes our Advocate quota in full."

The presiding elder of the Hattiesburg District has issued a challenge to all pastors and churches for an advance along all lines. Church School Day, Laymen's Day, Memorial Mercy Home, Sanatorium, the superannuates and the Advocate head the list as imperatives of the District program for the year.

Rev. and Mrs. O. S. Lewis, of East End Church, Meridian, spent the holidays in Hattiesburg with Brother Lewis' mother. In his absence, the services of his church were cared for by Rev. D. H. Griffin, pastor of the Christian Church, and Rev. R. H. Clegg, presiding elder of Brookhaven District.

Mr. Shelby Pickett, lay leader of the Hattiesburg District and Rev. T. O. Prewitt and Rev. J. F. Campbell were the leaders in an unusual welcome for Rev. W. B. Alsworth and his family. The presiding elder was given a generous pound-

ing at the District Stewards meeting in Laurel, and every charge and church participated in the donation.

Rev. Milam Reeves, pastor at Sumrall, has already two "firsts" to his credit on the year's work. He was first in the District to remit in full the Christmas offering for the superannuates, and first to remit in full the allotment for the Orphanage. Rev. J. L. Sells, of Mount Olive reported his superannuate offering at the meeting of the District Stewards.

Rev. J. W. Sells, the new pastor at Court Street, Hattiesburg, found that he had a good workman in his predecessor, Rev. C. A. Schultz. His church is well organized and at work. A city-wide reception to the new preacher, a White Christmas by the Church School, a Christmas play and a Watch Night service are among the activities thus far. C. L. Charbonneau is chairman of the Board of Stewards, and W. E. Barksdale, General superintendent of the Church School.

OSYKA AND FERNWOOD

Dear Dr. Duren: The people of the Osyka and Fernwood charge gave us a very cordial welcome on our arrival as their pastor for the year 1937. We were abundantly pounded for the Christmas season which gave us evidence of a hearty co-operation in all respects to make the pastorate a success. Many friends of former years, especially at Fernwood, stood ready with open hearted welcome to receive us, and the other congregations were none the less cordial.

Christmas was a happy season as four daughters brightened our home with the usual home coming. 'It "was a feast of the family on the birth day of the King." Many Christmas cards, greetings, came from many and various states, and especially from the home state. Many presents, evidences of friendship and love, also came from the kin folks and friends to make the season glad.

Our outlook for a good year is very hopeful and we are happy in the work.

W. H. SAUNDERS.

METHODIST PROGRESS IN JAPAN

(Continued from page 5)

of the Japanese people than would be expected with its comparatively small membership of three hundred thousand, including all branches of the Christian Church.

One of the most touching moments in the programs held in the celebrations this winter was the occasion in Kobe when, before a packed house in the Cen-

tral Kobe Church, Mr. Kishimoto, now a business man but formerly a teacher in Kwansei Gakuin, the university of the Mission mentioned above, gave unsolicited a gift of Yen 5,000,000 toward the indebtedness of the Board of Missions in America. This act of appreciation on the part of the younger Church to the older will serve as a great inspiration in Japan and in America.

One should not get the impression that the eyes of the Mission in Japan are altogether on the past. With the sending out of a few new missionaries by the Board of Missions and with the indication of some relief in budgets, already plans are under way for the broadening and deepening of the work of the Mission. An autonomous Church is established, and more or less independent are the institutions for educational purposes, the Mission can now with the same zeal of the missionaries of the past turn to new avenues of service wherein they can serve in building the Kingdom of God. These are too numerous to mention here in detail, but certainly among them will be the ten thousand rural villages in Japan which are yet untouched by Christian influence. The great social field is open, with government institutions eager to co-operate. These institutions without Christian love can never serve the true interests and needs of the underprivileged classes, and it is to show love and to teach love, the love of Christ, which motivates the present rural and social evangelistic trends. And it is necessary to add that whatever means to be used in the years to come there can be but one motive, one purpose, one end of a true missionary and that is to preach the gospel of Jesus Christ and thus lead men, women and children to the only Saviour of men, Him whom we call Christ, the Son of the Living God. To this end may the Church in America and the Mission in Japan dedicate their interests, their means and their lives during the next fifty years.

WEYMAN C. HUCKABEE,
323 Zakoba Machi, Hiroshima, Japan.

LYNCHINGS FOR 1936

Dear Sir: I send you the following information concerning lynchings for the year 1936. I find, according to the records compiled in the Department of Records and Research of the Tuskegee Institute, that there were 9 persons lynched in 1936. This is 11 less than the number 20 for 1935; 6 less than the number 15 for 1934, and 19 less than the number 28 for 1933. Six of the persons lynched were in the hands of the law—2 were taken from jails, and 4 from officers of the law outside of jails.

There were 35 instances in which officers of the law prevented lynchings. Five of these were in Northern States and 30 in Southern States. In 30 of the instances the prisoners were removed or the guards augmented, or other precautions taken. In the 5 other instances armed force was used to repel the would-be lynchers. A total of 69 persons, 7 white and 62 Negro, were thus saved from death at the hands of mobs.

Of the 9 persons lynched, all were Negroes. The offenses charged were: rape, 3; attempted rape, 3; murder, 1; activity in share cropper strike, 1; charge not reported, 1.

The States in which lynchings occurred and the number in each State are as follows: Arkansas, 2; Florida, 1; Georgia, 5; Mississippi, 1.

Yours very truly,
F. D. PATTERSON, President,
Tuskegee Normal and Industrial Institute.

NEW YEAR'S GREETING TO YE EDITOR

My dear Friend:

Nineteen hundred and thirty-seven is the portion of eternity which God at this instant gives to us. It is an outline to be filled on our part with human experience. Most wonderful of all God is to be in it.

"We live in deeds, not years;
In thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs.
He lives most who thinks most,
Feels the noblest, acts the best."

Your friendship is an inspiration to me. If I can be of any help to you call freely upon me.

God keep and speed you for 1937!
DANA DAWSON.

A LETTER FROM REV. B. P. JACO

Dear Brother Duren: Since Christmas joys must be succeeded finally by New Year good resolutions and then the contest, it occurs to me that I shall need the splendid help of the New Orleans Advocate, hence here's my check and I'll keep along the line somewhere with your leadership. I congratulate you upon the marked improvement in the Advocate.

Christmas this year brought, among many other good things, a realization of a boyhood wish. When oranges were expensive and scarce I only got one in my sock from Santa's distribution and thought, how I wish I could stand at an orange tree and eat all I wanted. Well, I did this Christmas, and it was my own

tree. Come down and let's have an orange eating race.

If you get enough oranges and grapefruit we will cook some fresh beans, potatoes, cabbage, turnips, peas, carrots, beets, and right from the garden.

My new pastor buys all the new books and is so busy I help him read them at the rate of one or two a week. Hope you may be able to do a great year's writing.
BEN P. JACO.

The two missionary nurses at Minga station in the Congo Mission have been granted authority by the government to sign medical passports. This is an important phase in the public health work in the Congo, since natives are required to be examined for sleeping sickness when they want to travel more than 18 miles.

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BETTER THAN A MUSTARD PLASTER
REG. U.S. PAT. OFF.

North Mississippi Conference

PERSONAL AND OTHERWISE

The Tupelo Methodist Church made a Christmas offering for the superannuates which amounted to \$230.50.

The pastors of the Greenville District have organized with Rev. J. J. Baird as president, Rev. W. W. Jones as secretary, and Cleveland as headquarters.

The January meeting of the preachers of Greenwood District will be in the nature of a two-day retreat, the program to be arranged by the presiding elder.

Mrs. J. R. Countiss, we are glad to learn, is well on the road to recovery from the injury which she sustained in an automobile accident some time ago.

Rev. H. E. Carter, who suffered a broken bone and other injuries when he was struck by a truck, December 23, is reported to be making a satisfactory recovery. Brother Carter is pastor at Arcola.

Rev. Henry M. Young, a superannuate, was unable to get to the Conference at Kosciusko on account of illness. We are glad to know that he is on the road to recovery and we wish for him a very happy year.

New pastors of the Greenville District include N. D. Guerry, C. L. Rogers, J. J. Baird, G. A. Baker, Basil Moore, W. T. Phillips, W. R. Goudelock, and R. G. Lord. Reports indicate that all have been well received.

Rev. W. L. Storment, recently retired from the office of the presiding eldership, is having a happy beginning of his ministry at Okolona. Pastor and people alike are well pleased with the outlook for the new year.

Rev. H. D. Suydam, the new pastor at Shannon, is reported to be in high favor with his people, and he begins his work for the new year with the enterprise and aggressiveness characteristic of his ministry elsewhere.

Greenville District reached its goal of \$10,000 for the Benevolences last year. Two charges did not quite reach their allotment but the deficit was offset by others that overpaid. The goal set for 1936-37 is \$11,000.

Rev. C. A. Northington has been well received by the people of Verona charge, and extensive repairs are being made on the parsonage. The presiding elder has added to his duties the work of District Missionary Secretary.

Rev. L. B. Wimberly, pastor of Buena

Vista circuit, reports \$700 raised and paid on the parsonage debt. That is a worthy achievement for that charge, and it prepares one for what follows: "Work in other phases starts well."

The Christmas Offering for Superannuates met with a favorable response in the Greenwood District. First Church, Greenwood, sent in \$215, and other churches sent in more than the 3% of the pastor's salary allotment.

By the payment of \$2,500 to the Board of Church Extension recently, the church building at Leland was cleared of debt, and Rev. R. G. Moore and his people are looking forward to the joy of a dedicatory service in the near future.

Mrs. S. C. Taylor, formerly of Mississippi, now lives at 2168 Union Ave., Memphis, but her devotion to the New Orleans Christian Advocate abides. She sends us an article for publication which we hope to be able to use soon.

Rev. J. R. Murff says that he has received a great reception by the people of Moorhead charge and that he is expecting a good year. We appreciate his invitation to go fishing with him and we are certainly on the way in spirit.

The Woman's Missionary Society of the Aberdeen Church has been both thoughtful and generous in its contribution to the furnishings of the District parsonage—the contribution has become an annual custom with the society.

While the pastor was away at Conference, the people built a chancel and a nice pulpit in the Bethlehem Church at Coffeville charge. The first quarterly conference was held in that church, and Rev. J. B. Conner, the pastor, presented a good report of his work.

J. M. Bradley, Commissioner for Grenada College, spent last week in a canvass of Greenwood District in the interest of the College. He was accompanied and assisted by Dr. A. T. McIlwain, the presiding elder, and reports from the canvass are encouraging.

The Aberdeen District preachers have organized with W. L. Storment, president; W. W. Hartsfield, vice-president; and G. R. Meaders, secretary-treasurer. The first meeting is to be held on January 5, and the theme for discussion will be "Our Methodist Literature."

The Amory Church, in addition to rebuilding its church without the hang-over of debt, has added an electric refrigerator to the parsonage furnishings and, un-

der the leadership of Mr. W. L. Underwood, a beautiful communion service is provided in place of the one lost by fire.

At the District Stewards' Meeting, the Greenwood District committed itself to a forward movement along all lines, especially on the Benevolences. The amount accepted by the district for the new year is larger than last year and the Board of District Stewards pledged themselves to help raise the increase.

Mr. W. L. Elkin, the Aberdeen District Lay Leader, reports more enthusiasm concerning the work of the church, a better prospect for the work of the laymen, and a forward look throughout that section. Three meetings of stewards are planned for the district for a co-ordination of plans and the development of a District get-together spirit.

Lula and Dundee charge, of which Rev. W. T. Phillips is the pastor, paid more than one-third for the salary for the entire year within a month after the new preacher arrived. That speaks well for the loyalty of the people, and it places an added responsibility upon the pastor. Money is easier to spend when you have it than when you expect it.

"Acceptances" in many charges of the Aberdeen District are in advance of last year. Pastors, who have already reported the collection of money for General and Conference work, include E. M. Shaw, J. B. Burns, W. M. Jones, G. B. Love, and T. F. Sartain. Greenwood Springs has challenged Derma to be first "out in full" on Benevolences in the first quarter.

The District Staff of the Board of Christian Education met in Greenwood recently, with all except one present. Rev. Roy A. Grisham, Conference Executive Secretary, was in attendance also. A series of institutes was planned for March or April. Prof. J. R. Bain, Adult work; Rev. Geo. W. York, Young People; and Mrs. A. W. Beasley, Children's work, constitute the District staff.

Dr. W. P. Buhrman, presiding elder of the Aberdeen District, held his District Stewards' Meeting at Tupelo early in December. The routine business finished, the meeting was turned into an institute for the consideration of the causes, interests and problems of the District. Upon adjournment, the thirty preachers and laymen present were served lunch at a local hotel as the guests of Dr. Buhrman.

The Aberdeen District Educational staff is composed of Rev. J. A. George, Adult work; Miss Katherine Rogers, Young People's work; and Miss Jane Roberds, Children's work. The first meeting for the year was held in the pastor's study at Amory, and present were Rev. Roy A. Grisham and Rev. W. R. Hammon-

tree, executive secretary and assistant executive secretary respectively of the Conference Board of Education.

Corinth, First Church, has a justifiable pride in its fine choir. On Sunday night, December 20, the choir rendered a Christmas Cantata which was heard by an appreciative audience that more than filled the auditorium of the church. That the little city of Corinth as a whole delights to hear the choir of First Church is seen in the other churches omitting their evening services to co-operate with the program of the Methodist singers.

Iuka Methodists are planning to dedicate at some early date their new church structure, built under the leadership of their aggressive pastor, Rev. Samuel E. Ashmore. The erection of this well-equipped building in a discouraging period of financial depression is a really outstanding achievement, exhibiting heroism in pastor and people. The laity in Iuka is led by one of the most valuable men, Mr. J. C. Jourdan, Sr. Always generous, far-sighted and warm-hearted, Mr. Jourdan is a leader who believes in doing the big thing for his church.

In the Greenwood District last year, every charge except one paid its salary in full and that failure was due to the fact that the pastor was released before the end of the year to go to school. All but four charges paid all claims in full. The Advocate quota was raised and the scholarship at Grenada College continued. A brick church at Sumner was completed and dedicated and a new church was organized. The church at McCarley completed the payment of its debt and a good membership increase was reported.

One of the fine women in the District who is serving her local church in an unusual but helpful way is Mrs. R. B. Smith, Jr., of Ripley. Mrs. Smith has peculiarly fine taste in making the church auditorium attractive, and her sense of appropriateness in arranging flowers is in evidence from Sunday to Sunday in her church. Christmas Sunday saw the handsome church auditorium beautifully arranged with Christmas designs, all of which made its own rare contribution to the worship. Her work for the church in this regard is always admired and appreciated by the church members.

There are good signs of spiritual and material progress in the Corinth District at the beginning of the Conference year. The District parsonage at Corinth has been renovated and improved, with Mr. Wesley Rankin, loyal layman of First Church, Corinth, at the head of the committee. Another good station has been created in the Corinth District, the church at Baldwyn assuming full-time work. Rev.

W. C. McCay, who has ministered to the church at Baldwyn and Wheeler for five years, has entered well into his duties at the Baldwyn station. At Wheeler a new parsonage is being constructed for Rev. N. L. Threet, and the outlook on the charge is encouraging. There will be an increase in salary at several points in the District. Salaries have been increased this year at Ripley, Iuka and Booneville.

An unusual circumstance in this District is that one of our local churches claims the membership of two of the outstanding laymen of the Annual Conference. That is the case in New Albany's being the church home of both Mr. J. G. Houston and Mr. D. H. Hall. Both are successful in business and devote the same common sense and work to their religion that they give to practical affairs. Ready speakers, each with a gift for unique expression, they are heard gladly on the floor of the Annual Conference. It is no wonder that New Albany has so effective a lay program when backed up by the energy and wisdom of such men as these. The lay forces in New Albany Methodism have been strengthened by the membership of Hon. Hugh N. Clayton, who recently went to that community to practice his profession. Judge Clayton was giving valuable service to his church in Ripley. There is no brighter promise to the church in this Annual Conference than Judge Clayton who, albeit, younger than some, has started well on the road to usefulness.

FROM THE SIDE-LINES

By James H. Felts

Selfishness, reduced to its final analysis, produces emotional paralysis with reference to the sufferings of others—an utter indifference thereto. Here is found the criminal world, the bootlegger, the dictator, the great (?) general, the Dillingers, road hogs, grafters, gamblers, practically all those who constantly seek something for nothing. The Christian spirit is interested in the welfare of others, makes sacrifice that others may be happier and better. The other fellow is never forgotten. The study of these opposite attitudes is most interesting. Among preachers will be found marked differences. The preacher who really cares spurns personal advancement at the expense of others. Christ gave His life for others. His followers never even approach perfection until a like spirit is found in them. Brotherhood is meaningless until this spirit is found. It is useless to sing, "I'll go where you want me to go, dear Lord, I'll be what you want me to be" so long as there is a mental reservation that includes salary, comfortable parsonage, a large congregation, and

definite honors. St. Luke tells us of "a certain rich man" who sounded the depths of emotional paralysis: "I," "me," "mine," "ease," "comfort." God said, "Thou fool." We preachers talk about the sacrifice we made when we entered the ministry. The great majority of us made no sacrifice whatever. We are better off every way. Our income is larger, our children have better opportunities, our friendships are more real, our contacts richer and finer. I have yet to know a preacher whose station in life is more restricted because of his calling. I know plenty of them who are even financially better off because they are preachers. I have seen banks and building and loan associations fail that had my money. I have seen property values dwindle to zero where I was interested. I have seen the hand of death beckon in my direction, but through it all real friendships have blessed me far beyond my deserts. I gave all I had to my calling. The return has been rich beyond the dreams of avarice. Brethren, there is but one sane, sound, happy way of living—The Christian Way. Talk about sacrifice! The Christ way of living glorifies sacrifice, packs into the heart of men the very essence of happiness and hope, always giving values beyond investment.

TO THE PASTORS AND PEOPLE OF NORTH MISSISSIPPI CONFERENCE

On behalf of our honored superannuates I wish to thank the pastors and their people for their response to the Christmas offering for our worthy claimants. Brother Mounger, treasurer of the Conference Board of Finance, who received and disbursed this fund, states that he was able to mail out a Christmas check to each of the superannuates for \$40.00. He further states that the offerings are still coming in and he is quite sure that he will be able to mail out another check of at least \$10.00 each. Brother Mounger states that he will furnish a complete list of all contributors a little later for publication. Again we thank you all.

A. T. McILWAIN,
Conference Director.

Of Interest To Women

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists,

Christian Education

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CHURCH SCHOOL LESSON, JANUARY 10

By Dr. J. R. Countiss

NEW LIFE IN CHRIST

The conference of Nicodemus with Jesus represents the meeting of two worlds; one ecclesiastic, natural, formal; the other vital, spiritual, divine. Nicodemus was more irked by Jewish subjection to Rome than by its bondage to Satan. He was but one of many who sought political freedom. The rising young teacher attracted his attention. He

might become invaluable if he could only be "lined up with the right crowd." Perhaps the crude young Galilean could be induced to forsake the rabble and cooperate with the leaders. Nicodemus would sound him out. Some such motive seems to be implied in the almost abrupt statement of Jesus: "Ye must be born again." Certainly many fine young men giving promise of ability to lead the multitude have been so approached by representatives of the dominant faction with pledges of assistance in return for "regularity," or threats of opposition if they chose independence, sometimes meeting with prompt rebuff, sometimes with ready acquiescence.

Jesus quickly let Nicodemus know that the two lived in different worlds and that there could be no alliance till his distinguished visitor was "born again." The man who thought to lead the forces of the kingdom of God could not so much as see that kingdom until he was ushered into a new level of life. Nicodemus could have led the Crusades, but not the Wesleyan revival. He knew the use of the sword, but not the power of the Spirit of God. Perhaps some church leaders of our day, depending on large contributions are not far in advance of Nicodemus. The material is at least not the first requisite for the advancement of the kingdom of God. That which is born of the flesh must ever remain flesh.

A new birth marks entrance into any new kingdom. Old things pass away and all things become new. Such a birth may occur to a student in college, or to one who hears for the first time the rendition of great music, or who makes his first visit to a great art gallery. Notable examples are found in care-free sons upon whose shoulders the death of a father has thrown the burden of business and the responsibility for the family, though some remain dead to the call of new ideas, receiving no inspiration to new life.

Nicodemus desired to free a nation; Jesus to save a world. The love of God comprehends the race. Men receive the benefits of that love through faith as a means, and faith has many adjuncts in secondary helps, such as the reading of the Scriptures, the hearing of the word, receiving the sacraments of Baptism and the Lord's Supper, association with godly people, efforts to help the needy. God calls through outer opportunity as well as through the inner voice. Christian faith is primarily faith in the person of Jesus, but we must not forget that he

identifies himself as the way, the truth and the life. There be some who have found his way without learning his name. There are still high church officials who need to be born again, and still "pagan" centurions whose faith surpasses that of many in Israel. The new life as a matter of experience is to be preferred to skill in explaining its processes. On some the truth has burst with the suddenness of a lightning stroke, as on Saul; on others it has dawned so gradually that the hour is not known. In all alike, it is evidenced

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What relief! What a fresh sparkle to the eyes, keen zest for work or a lively good time!

Remember, Black-Draught is a purely vegetable product of Nature—clean plant leaves and roots, finely ground, not so very different when you come to think about it from the vegetables you eat at every meal.

(Black-Draught dosage is easily determined—half a teaspoonful, perhaps a little less, in some cases a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on.)

Sold in sealed cardboard containers. So economical that every 25-cent package brings you about 25 doses.

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After every undue exposure, and the moment you feel a cold coming on, take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c. Economy size 25c.

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Pertussin stimulates these glands to again pour out their natural moisture. Sticky mucus is loosened and easily expelled. Irritation goes away—coughing is relieved. Try Pertussin at our expense. Use coupon below.



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The Christian Fires

CHOOSING THE COLOR

Have you ever looked at the world through a piece of colored glass? Of course you have. I know when I was a boy if you had turned my pockets, among the marbles, bits of pencil, and a broken knife, and all the rest of the things that fill a boy's pocket, you would generally have found some colored glass.

Now here is a piece of blue. Look through it. It makes everything pale and sickly. The world looks like a ghost. I should not like to live in a blue world.

Here is a piece of red glass. Everything seems on fire. I should not like to live in a red world.

But here is a piece of yellow. How bright everything looks! It fills the world with sunshine. I remember once I went to a friend's house on a very bad, rainy day. And when I was leaving I looked through the hall door, and said: "Why, it has stopped raining, the sun is shining." but it wasn't. I had looked through some yellow glass, and it made everything look bright, though outside it was as rainy as ever.

Boys and girls, life takes on the color of the glass we look through. There was once a soldier who had been gassed in the Great War. And a woman came to see him while he was in the hospital. She was well-meaning but not a very wise person, and she said: "My, poor man, you have a great affliction!" Then she added, "Afflictions color our lives, don't they!"

And the soldier said: "Yes, they do, but I am going to choose the color."

That was a fine answer, wasn't it?

—Selected.

WHAT IS YOUR STORY?

The late Lord Northcliffe, a great English journalist, said: "My journalistic theory is that every man has one story in him, and it nearly always works out. I met a man at an Australian sheep station, and I said to him 'What is your chief story?'"

"Well," he replied, "I saw the Hampshire go down."

The Hampshire was the British battle

cruiser upon which Lord Kitchener was lost in the World War, and the knowledge of an event as important as that was a matter of interest to the British Empire. Few things are so important as the things that we do know something that we do not know and that might add to the world's inspirations.

The editor invites you to send details of any personal incident that will help to make this page interesting. Send us any story that you think is bright and helpful. Tell us if you found it, it must not be too long. It must not be a copyrighted story. If it is a personal incident, you must give the actual names, and it must be something that might give pleasure to anyone. Be sure to send us your story. We will not use your name unless you wish it. Send your stories to the editor. We do not promise to publish all stories submitted, but we will publish those that fit into our scheme.

THE FINAL TEST

In a Virginia grade school, a geography teacher was having no success in her culty trying to teach geography. She had none too precocious and somewhat different little girl. Finally, in a moment of desperation, she wrote a note to the mother insisting that she see the child prepare her home work. The next day, the teacher received the following rather surprising, if not altogether satisfactory, reply:

"Dear Miss:

"My granmaw didn't know no geography and she got her man. My maw didn't know no geography and she got her man. I don't know no geography and I got my man. You know your geography and you ain't got no man."

Calotabs To Thr

Millions have found in Calotabs the most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat on the third or fourth night if needed.

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WHEN IN NEW ORLEANS
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...sionary Society met as us-
...an accepted her office for
...and turned her face
...led by the courageous
...Henry Pilkinton of May-
...saiah 40:26-31.

Monday at 3 p. m., the
...ary Society met at the
...ood attendance. Mrs. M.
...ducted the devotional and
...ice committee had charge
...s led by Mrs. McKee.

...was appointed to nomi-
...and superintendents for the
...Mrs. McKee was hostess
...social study meeting at the
...sisted by Mrs. Earl Bufkin
...Marshall. The study period
...by the presentation of the
...of the book, "A Preface to
...rstanding." The decorations
...refreshments portrayed the
...season and furnished the set-
...very pleasant social hour.

...of Prayer was observed with
...rvice at the church and lunch
...he noon hour. Mrs. Will Mar-
...charge of the devotional for
...ng service assisted by Mrs.
...d Mrs. Earl Bufkin. Mrs. Ses-
...Mrs. Bufkin each sang a lovely
...Mrs. Dave Vance presiding at
...Mrs. Russell Harmon and Mrs.
...am presented the topic, "In For-
...ds." The afternoon devotional
...ducted by Mrs. T. T. O'Bryant,
...Jarrett. Mrs. Session had charge
...Home Mission' program.

SAFETY SIGNALS

...a day's work. Just some human
...s. Paying for the utilities in the
...I handed the young man a check
...the amount due on one of these,
...nst the rule to cash a check above
...mount due here." Drew a check for
...um due, then on to the next plant.
...to the city hall to pay for water,
...e to the telephone office. Here was
...asant looking Negro cleaning win-
..."Had a good Christmas?" "Yes,
...his face beaming and the ivories
...g. "Are you a Methodist?" "No,
...a Baptist. I went to church last
...and heard a good sermon." "What
...the subject of the sermon?" "God is
...he replied. His answer evoked a
...of thought. God is able. Years ago
...pastor of the Felicity St. Church

at prayer meeting I was commenting on
Ephesians 3:20—"Now unto him that is
able to do exceedingly abundantly above
all that we ask or think, according to the
power that worketh in us." Sister Mc-
Donald, an elect lady of the congregation,
a few days thereafter, with the light of
joy that beams in the face of God's
chosen ones, quoted the text again to
me, God is able. I left the porter, wended
my way down the street, saw a rather
pleasant look man smiling, "You looked
pleased," I said, as I approached him.
"Yes, I was just smiling at some friends
passing." A few moments of pleasant
conversation, exchange of names. Only
a smile. Sometimes it lights weary
hearts. It lighted mine for I came home
and wrote:

Be glad, sweet friend,
God's stars still shine,
Despite the lowering clouds beneath.
Yes, these gems of purest ray serene
In all the ages, fail not.
And only hide in garish light of day
To glow anew when cometh night.
May not the stars be heaven's smile?

S. J. DAVIES,
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FIGHT COLDS

Doctors say that one good way to help
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them off—is to make sure your bowels are
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bance of sleep. Feen-a-mint acts in the
lower bowel, not in the stomach, and
that's one reason why it's ideal for the
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Circles Under Eyes, Dizziness, Rheumatic Pains,
Acidity, Burning, Smarting or Itching, don't take
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tion called Cystex. \$10,000.00 deposited with Bank
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must bring new vitality in 48 hours and make
you feel years younger in one week or money
back on return of empty package. Telephone
your druggist for guaranteed Cystex (Siss-tex)
today,

In Memoriam

MRS. J. J. GARNER

The subject of this sketch, Mrs. J. J. Garner, was born September 14, 1872, and departed this life September 26, 1936. Between those two dates a beautiful life was lived. Her mother and father, Mr. and Mrs. N. J. Blythe, christened her Lily Delight when she was born into their home in Union County. She joined the church at the age of twelve and continued a faithful Christian throughout the fruitful years of her life. On the first day of April, 1897, she was married to

Rev. J. J. Garner in his third year in North Mississippi. Their children were born in Hendrix, Cleveland, and Mae Garner Stanley. Her husband and children were tentative to their devotion to the close of her life.

Mrs. Garner entered the service of a Methodist parsonage of the Methodist church. She tire life with her talent and spirit. She was not only a laborer, but was an efficient church along with her husband a leader in the best service with the people in every way they labored. The people loved her as they loved her laborers in carrying the service to the hearts of the people in ways in her place doing her duty fully and sincerely.

Her greatest success, however, was a home-builder. She gave much to the making of a Christian home. Her husband and children so that the thought of their home they lived of it with delight. She was a home with friends in her home. She made them welcome and

Beginning the Christian life she had none of those regrets that haunt so many people. Going to a Christian home to establish a home was the natural and normal growth of her purpose in life.

She cultivated her mind and knew the best things the church afforded. She knew that her church offered fields for the Christian's growth. She kept her mind informed with studies concerning the work of missions, the day school and the Bible. She allowed herself to fall behind the ranks of the women of her church, but was at all times to join with them intently in carrying forward the work as the spirit of her church.

Walking by the side of a faithful Methodist preacher was the crowning glory of her life. She was so devoted and to every interest which concerned the life and work of her companion. It was the writer's privilege to know her for a long period of years. She never failed at any time. Even during the time in which her health was failing, she walked as steadily on as long as she had physical strength. After her death, the Methodist Hospital, Memphis, Tennessee, carried her body back home to Water Valley, Miss., and the next Sunday, a throng of people gathered at the North Main Street Church for the funeral. Rev. T. H. Dorsey and the writer conducted the service. She sleeps in the little cemetery just north of

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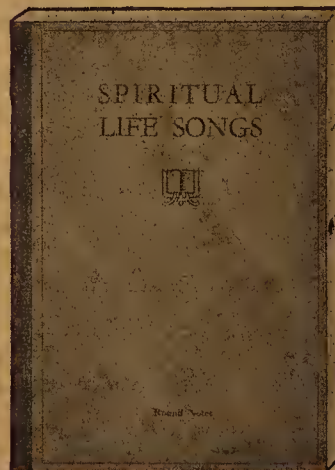
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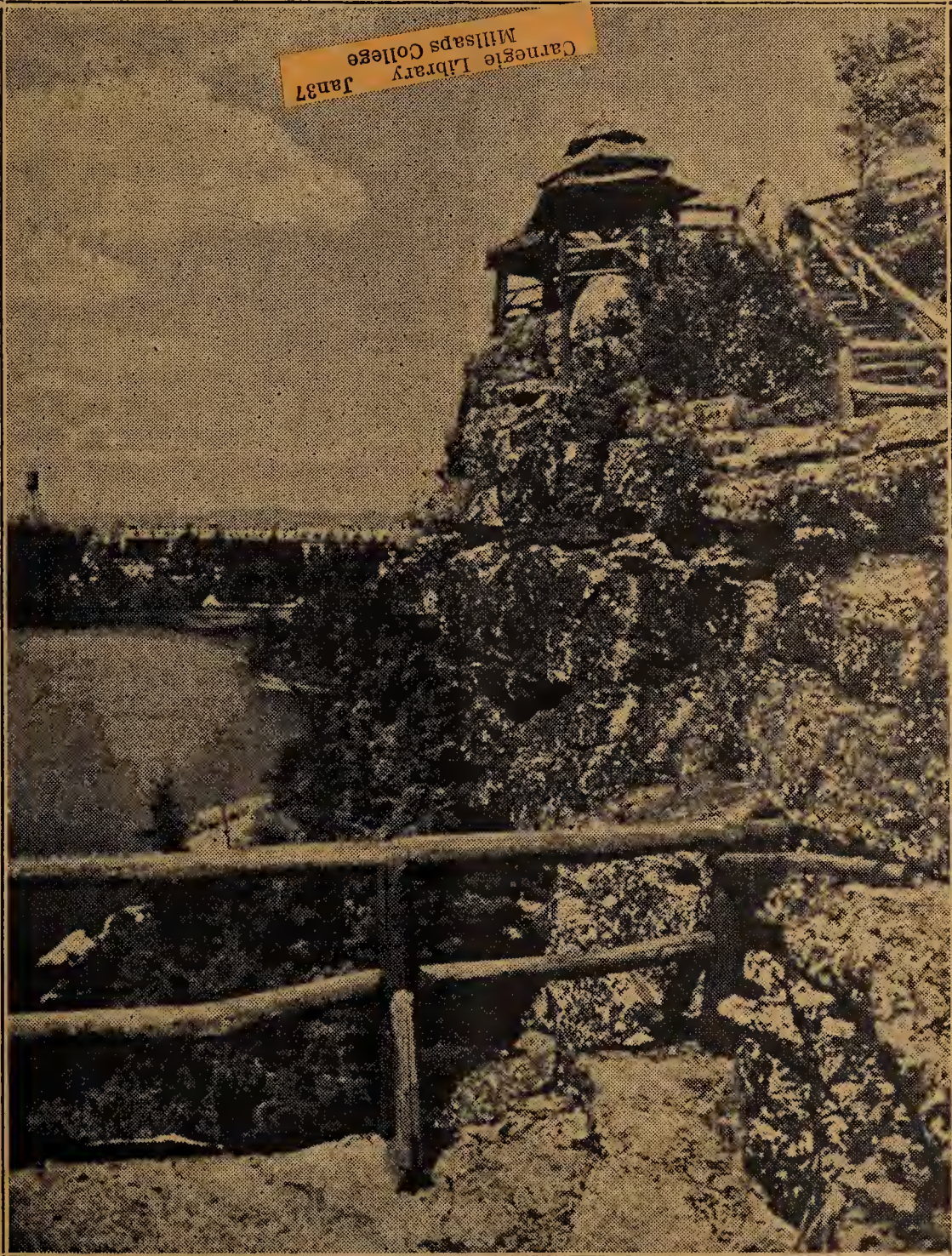
NEW ORLEANS, LA., THURSDAY, JANUARY 14, 1937.

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Duplicate

Wildmere, From The Cliff House Trail



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Wildmere is located in the Lake Minnewaska Region of the Shawangunk Mountains, a range in Orange, Sullivan and Ulster Counties, New York.



Wallet of the Week



THE LIVING CHURCH ANNUAL for 1936, shows an increase of \$62,166.27 in contributions to the Protestant Episcopal Church in the United States over the sum contributed the previous year. It lists considerable increases in the number of communicants in foreign mission fields, but shows a heavy loss in Sunday school attendance at home, in the number of clergy, and in the total number of parishes and missions.

* * *

MARTIN NIEMOLLER, son of a German pastor, was one of the most ruthless German U-boat officers during the World War. When the war was over a change came over him, and he is today the foremost champion of the cause of Christianity and moderation against the excesses of neo-paganism and the interferences of officialdom. His autobiography, recently published, bears the title, "From U-boat to Pulpit," and it is said to be a story of thrilling adventures.

* * *

REZA SHAH PAHLEVI, the peasant-born dictator of Persia, has completed two powerful radio stations—the first step in a movement to westernize the "once glorious land of Cyrus the Great." Until a few years ago Persia retained the habits, the customs, and thinking of its romantic past. It was still the land of "roses, wine, and mysticism" glorified by Omar Khayyam, a land of dervishes, fervent Moslems, and a land of magic-carpet weavers. The new ruler proposes to rouse it from its dreaminess and slumber and set it in the way of progress.

* * *

THE KING OF GLORY, a dramatic pageant, written by Mrs. L. M. Shiner and produced by T. C. Fairbairn, is designed to be eventually an "English Oberammergau." The pageant presents by drama, music, costume, and a new form of scenic projection, the main events of the Passiontide and Easter. The person of the Saviour will not be represented, but Christ's conquest of sin and materialism and the ultimate triumph of Incarnate Love will be personified. The music will be derived mainly from Gounod's "Redemption" and Liszt's "Christus."

* * *

MATTHEW HENRY, the great preacher and Bible commentator who was born in Wales two hundred and seventy-five years ago, stamped his impress upon English-speaking Christianity through the Commentary which bears his name. Although he died at the age of fifty-two years, he had lectured through the entire Bible twice. He had no thought of making a commentary, but his lectures, edited

and published as a commentary, a hundred years after his death, still have widely recognized devotional value as an exposition of the Scriptures.

* * *

TRANSPORTATION CHANGES constitute a striking index to the changes which have taken place in the social life of the world. Only a few years ago, there were 10,000 licensed horse-cabs on the streets of London, but today there are only twenty-four and three of those are "hansoms." In seven months' time one liner, the Queen Mary, has transported 40,000 passengers across the Atlantic, air transportation has robbed the English Channel of its terrors, and all over the world the streamlined train and forms of motor cars are making the travel of yesterday obsolete and impossible.

* * *

ITALY'S CONQUEST OF ETHIOPIA is reported to have cost the country 35,000 dead and 50,000 disabled soldiers. Now that emigration to Ethiopia has been forbidden, there is no outlet for her "surplus population." So the people of Italy were rewarded with 35,000 African graves for their dead sons, a few hundred hospitals for the care of their wounded, and a tax bill commensurate with both cause and cure. Such is war, and such the course and consequence of pagan political dictatorships.

* * *

TRAFFIC DEATHS for the year 1936, it is thought, will reach the staggering total of 38,000. According to figures of the National Safety Council, traffic deaths for the first ten months were 29,680, or approximately 2,968 per month. It is believed that the increased fatalities of the holidays will bring the total to 38,000. Fatalities for 1934 were 36,100 and for 1935, 37,000, and the steady march of death on the highways of the nation, keeping pace with increased liquor consumption, should furnish an occasion for some wholesome reflection upon the part of the American public.

* * *

A ZERO CHURCH is the classification which the Congregationalists in the United States give to a church which fails to report any additions on profession of faith during the year. The term assumes a serious meaning when it is known that of the 6,209 churches of that denomination, 2,573 are listed as "zero" churches. That proportion probably would not hold for other denominations, especially the more evangelistic bodies, but even at that the number of "zero" churches in all groups is sufficiently large to cause serious concern on the part of those who have an interest in building the Kingdom of God.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

THE MISSIONARY COUNCIL

It is no easy task to appraise the value of the inspirations of a great occasion, particularly when many widely different people have made contribution to its total impact. The problems of the Council were more immediate and its objectives more definite than were those of the great Missionary Conference of 1901. The set-up of the Conference of 1901 was different and it addressed itself in an inspirational way to the whole missionary responsibility of the Church. In the Council just ended, the variety of talent was not so great as that assembled a generation ago, but we doubt if the earlier Conference registered an impact upon the life of the Church greater than that which shall be produced by the Council session just ended. From first to last the auditorium was packed with a band of forward-looking, earnest, and optimistic people who are definitely committed to the missionary program of the Church, and who no less sincerely desire to see the Church render a worthy service to the whole world. One cannot believe that such interest coupled with the inspiration of a great cause and a great leadership can fail to have a telling effect upon the life of our people.

It is impossible to convey to those who were not present an understanding of the factors which made it a great occasion. Such impressions must be had directly and they cannot be mediated. We can only indicate the interest and enthusiasm by saying that the auditorium was filled throughout the day, and despite the long hours there was no lagging of the interest. On the first evening the auditoriums of First Church, Rayne Memorial, and Carrollton Ave., churches were packed at simultaneous services. On the second evening, two general services were held, at First Church and Rayne Memorial, and at the Shrine Mosque twenty-five hundred people heard Dr. E. Stanley Jones in a great closing message. We believe that those who attended the Council were brought definitely face to face with the problems of the Church at this hour, that they went away with a determination to re-enthroned Christ in their living, and to take a worthy part in re-establishing the

authority and revitalizing the ministry of the Church at home and abroad. As the teams enlisted in the Bishops' Crusade move across the Church, they will carry the inspiration and message of a great Conference and a greater cause. We confidently expect a rekindling of the enthusiasms of the people and a new day of prosperity for our Zion.

GREETINGS FROM OLD VIRGINIA

The editor, Dr. Duren, has asked me to make an editorial contribution to this issue of the New Orleans Christian Advocate. I appreciate the privilege and will use the space allotted in a few words of greeting to those who read this historic paper.

When I come to this section my mind turns back through the years to three great leaders of the Church whose influence still lives. One is the rugged Bishop John C. Keener who was editor of the New Orleans Advocate before his election to the Episcopacy. I once heard Dr. John J. Lafferty who was for 26 years editor of the paper I have tried to edit for fifteen years, say: "Bishop Keener said a man could not edit a church paper ten years without losing all the friends he had, but he left the editorship for the Episcopacy, and I am beginning to wish I had done the same thing."

Another great soul who always comes to my mind is the matchless preacher Bishop Charles B. Gallo-way, who was also editor of the New Orleans Christian Advocate. I am sure he was a great editor, but he was greater as a preacher. It was in 1901 at the first great missionary gathering ever held by Southern Methodism he delivered the impassioned address in New Orleans. His theme was "Lessons from the Lives of Master Missionaries." This ranks as one of the most polished and thrilling public addresses ever delivered from a Methodist platform. It rose on an ascending scale of fervent eloquence until it burst forth in the glory of the Hallelujah Chorus. A wave of spiritual emotion that brought forth a spontaneous offering of fifty-three thousand dollars which was used in the founding of Soochow University. Before the gathering Dr. W. R. Lambuth and others in

China prayed earnestly that God would direct this meeting so that \$50,000 would come from this meeting for this purpose. They first asked for \$25,000, but as the meeting drew near their rising faith doubled the asking.

The third great soul I mention is Bishop H. N. McTyeire, who was also editor of the New Orleans Christian Advocate. He left Virginia to take charge of the Methodist church in the growing town of Mobile, Alabama, back in the early forties. A wave of yellow fever had swept this section taking away many of the people, including some of the pastors. The young preacher had a fine hearing on Sunday and on Monday the official board met. The first business was a resolution to purchase a lot in the cemetery in which to bury their pastors. I preached in that church last Sunday as the guest of the presiding elder. I told this story and asked if this included presiding elders.

In addition to these three bishops who served as editors of the New Orleans Christian Advocate, Bishop Linus Parker, beloved minister and friend of men, was also its editor. This is remarkable that four editors became bishops. No other paper in our church has any such record. The Richmond Christian Advocate is one hundred and five years old. It has had eleven editors and only one became a bishop. But maybe this question is becoming too personal for further discussion.

J. M. ROWLAND, Editor,
Richmond Christian Advocate.

THE BISHOPS' CRUSADE

As this issue of the Advocate goes to press, the Bishops' Crusade begins the initial phase of its two-section march across the Church. The two sections begin simultaneously on January 12, and end together on February 12. In the Crusade, the leaders of our Methodism are giving themselves without reserve, in order that an imperative message may be carried to every important center of our Church. It is no time for petty criticisms of method or detail and there is no place for pessimists and doubters. The entire Church should gird itself for an hour for which the ends of the earth have waited long and patiently. If the Methodism of the South shall go to the task as one man, a unit in its determination and passion, we will be on the way to a new and a wider witnessing, to a return of revival power and fervor, and to a forward movement in our too long retarded missionary progress.

THE EDITORS MEET

On Wednesday evening of the meeting of the Missionary Council, the editors of the Church press held a dinner meeting at Arnaud's restaurant in New Orleans. It was probably the best attended meeting that has been held in many years. All the General and Conference papers were represented ex-

cept the Florida Christian Advocate. The hour was largely given over to good fellowship and there was no set discussion of any phase of the editorial task. But, along with the fellowship, there was a report made of the situation and outlook prevailing in every section. In every case, the representatives of the church publications gave an optimistic summary of conditions, both as to the financial support and the attitude of the constituency toward the paper. It was the feeling of the editors that there is everywhere a growing interest in the church paper and, therefore, an upswing in the ministry of the printed page. The officers of the previous year were reelected with the exception of Dr. Boyd, the secretary who, having retired from his editorial position, is not now a member of the organization. Dr. J. M. Rowland, of the Richmond Christian Advocate, was elected to succeed Dr. Boyd.

Editorial Miscellany

By Dr. H. T. Carley

MAKESHIFTS AND SUBSTITUTES

Proud owners of T-Models used to boast that they could take a piece of wire and fix almost anything about it that got out of order. A woman can almost work miracles with a hairpin. A button off is sometimes a near-catastrophe—but a safety-pin, a nail, a thorn, or even a wooden peg can nearly always repair the damage. Tender pokeberry shoots were sometimes used by the pioneers in place of garden greens—and pokeberry juice has been used for ink. False teeth often look better than natural ones and—sometimes!—are just as useful. Wigs and toupees artfully used on bald heads deceive the very elect. Rouge and lipstick put the bloom of youth on complexions that nature forgot. Rayon is as pretty as silk. Fine lumber is made of sugar cane stalks, and sugar is made of coal tar. Rabbit-skins, artfully doctored, are made to look like fox, seal, mink—or what do you want? Iron car-wheels are made of woodpulp, and rubber gadgets of all kinds are made of soy beans. Fine paints can be made of red clay. Only experts can tell glass diamonds from the genuine. Clothes are made of wood-fibre. Alcohol can be used in place of gasoline as fuel for automobile engines. Skillets and frying pans are made of glass. Artificial leather looks better and wears longer than cowhide. Cured gray moss takes the place of hair as filling for mattresses and cushions. Chemists can make better ivory than elephants. Cotton-seed oil makes better lard than hog-fat, and oleomargarine mixes as well as butter with hot biscuits and molasses.

And so on—makeshifts and substitutes for practically everything.

But nobody has yet found anything to take the place of a pure mind and clean heart, a happy home, and friendship.



News and Views



WHY A COMMITTEE ON SABBATH OBSERVANCE AT AN ANNUAL CONFERENCE?

At the last session of the Mississippi Annual Conference of the Methodist Episcopal Church, South, held in Galloway Memorial Methodist Church, Jackson, Miss., November 18-22, 1936, the usual committees were elected by unanimous vote of the Conference. Among the committees was a committee on Sabbath observance, composed of W. J. Ferguson, F. M. Casey, L. T. Nelson, E. A. King, H. E. Raley, H. J. Morrow, L. T. Fickling, L. Carruth, O. H. Wingfield, and P. L. S. W. Sharbrough, Mrs. J. L. Neill, W. H. Blackwell. I do not know how many of these were present and participated in the formation of the report. At the proper time the report of the committee on Sabbath observance was read by Mrs. J. L. Neill. The report was brief and to the point. Among other things this report recommended that the bishop be requested if possible not to read the appointments on Sunday, and where possible, the presiding elders refrain from holding the business sessions of the quarterly conferences on the Sabbath day. Instantly cries came from the Conference floor to recommit the report and a motion was made and seconded to recommit the report. I rose to my feet in behalf of the report, but made no impression, seemingly, on the mind of the Conference. The report was recommitted and finally when it was returned to the floor it was tabled.

I cannot give the exact wording of either report, as there is no record of them, but the appeal was for Sabbath observance, and the report died in the borning. I began to wonder why. I have decided that it was because we were held up as violators of the sanctity of the Holy Sabbath Day and we did not appreciate it. I then began wondering what the Conference wanted that committee to report on, and I was reminded of the pastor who engaged an evangelist to hold a meeting for him and straightway began to tell him what not to touch on, and after covering pretty well all the ground, the evangelist said "Well, what shall I preach about?" and the pastor said, "Give the Jews hail columbia for there are none of them here."

I do not propose, here to discuss the merits or demerits of that report, for the report is not before us, but I do wish to make one of two general observations

First, I wish to say that any one can find ample justification, in one's own mind, for most any thing one wishes to continue to do. Second, it is hard for the average layman to understand why a minister's work is sacred while that of the layman is profane. I am reminded of a case where it makes all the difference, whose ox is gored, while I was presiding elder of the Seashore District, I went to the home of one of our pastors on Saturday to hold his quarterly conference, and he was telling me, in a very distressed way, about some boys going out fishing in the quiet waters of the sound, far away from the bustle of the city on the Holy Sabbath Day, and while I, too, was sorry that the boys were so careless of the sanctity of the Sabbath, I wondered "if they were sinners above all men because they did such things." I spent the night in this parsonage home with this good brother and the next morning, which was Sunday, I caught him buying milk from the milk man, on the Holy Sabbath Day. Now, aside, in a whisper, my sympathies were with the boys.

Don't bother us please about what we are doing, but give the Jews hail columbia.

The third observation is this, a great many of our very best laymen draw a question mark after the things that the aforesaid report was trying to correct, and if eating meat is to cause my brother to offend, I will eat no meat.

My dear brethren, I fear we are Christian, only so far as it suits our convenience to be Christian.

No harm meant at all. I was just wondering, Why a committee on Sabbath observance at an Annual Conference?

L. L. ROBERTS.

LOUISIANA YOUNG PEOPLE

By W. D. Boddie

Baton Rouge District. Union Meetings—On the first Sunday in November at Natalbany there was held a union meeting with 96 persons present. According to Arolyn Hastings, of Hammond, and the others present an excellent program was rendered.

Again on January 3 the same union met with 73 present at Kentwood. The theme of the program was "Alcohol, One of the Evils Which so Easily Beset Present-day Youth." Among those present was Vance McLean, District Director.

Lake Charles District. Viewpoint of Associate Director—Thelma Plaisance heartily endorses the dates of Assembly this summer, August 2-7. What do some of the rest of you think about it?

"Electric Spark," the latest issue, Vol. 3, No. 1, came out on January 6. Here are some excerpts from it:

Sulphur Organizes Seniors-Young People—All of us are glad to learn of reorganization of Senior Young People's Department at Sulphur. Miss Esma John, their president, has written that there is a great deal of interest among the members. We think that Sulphur is on the way to greater things in young people's work. Their other officers are Charlotte Sturdivant, vice-president; Stewart Spaites, secretary; Jack Boddie, treasurer; Allie Ellender, publicity superintendent.

An announcement was made of the union meeting held in Lake Charles on January 8. The Live Wire Union membership is composed of the Southern Methodist Young People's Departments at Vinton, Moss Bluff, Lake Charles and Sulphur. They are also associated in their meetings with the young people of the DeQuincy and Iowa churches.

Lake Arthur Camps—Christian Adventure Camp, ages 12-15, June 7-12, 1937; Epworth Training Camp, ages 16-23, June 13-19, 1937.

Christmas Carols. Through the kindness of Mrs. R. Lee Donaldson and Mr. and Mrs. Fred S. Weber the Live Wires enjoyed a whole evening singing Christmas carols for those who were not able to be out to see the lovely sights at Christmas time. All of these told of the joy held in the hearts of our people. The union added their expression of joy in song. Approximately 15 homes were visited, at each of which about four songs were sung. To climax the evening the crowd stopped at the church, where delicious refreshments were served.

Missions. Young People's Conference Work—The final contribution from the "Spark," edited by Mary Moreland, assisted by Claudius Mayo, asks "Does your department make regular payments to Missions and to Young People's Conference work? If not, why not put your group on the map with the rest of the young people of the District with a pledge to these important funds? Probably some of the rest of the Districts and churches should do likewise!

Louisiana Conference

PERSONAL AND OTHERWISE BISHOPS' CRUSADE

We appreciate a new subscription, a request for the mailing list at Sulphur, and a cordial note of greeting from Rev. D. B. Boddie who was assigned to that work at the last Conference.

Pastors who called at the Advocate office include: Rev. Ellis Smith, Dr. R. H. Harper, Rev. J. T. Harris, Rev. Joe Spaulding, Jr., and presiding elder, B. F. Rogers.

Mrs. H. B. McEachern, Haynesville, writes the office for a list of the subscribers at Haynesville. This is preliminary to the Advocate campaign in which she bears a noble part.

The editor of the Advocate occupied the pulpit of Dr. Dana Dawson, Shreveport, at both services last Sunday. At the evening hour, he spoke on Bishop Asbury, "The Great Captain," in the building of American Methodism.

Rev. and Mrs. J. M. Boykin, of Waterproof, paid an appreciated call to the Advocate office. We regret that we missed them, for we would have enjoyed their visit and also hearing a word from our friends at Waterproof.

Among the callers at the office, whom we missed, was our good and loyal friend Brother A. M. Mayo, of Lake Charles. He seemed to enjoy the Council very much and we hope that he may soon come our way again and give us another chance to visit with him.

Louisiana had the largest Conference representation at the Council. We noted the presence of all the presiding elders and about seventy pastors. There were also many laymen from over the state in attendance. This does not mean that Louisiana Methodists had a greater interest than others, but that they recognized it as an opportunity in their midst.

Correction—Last week the announcement of the arrival of Master Joseph Sheppard Hackberry, appeared in the Advocate, but it appears that it was in error. Rev. and Mrs. C. F. Sheppard are the grandparents, the little youngster's name is Joseph Sheppard Durham, Sikes, La. The notice came to us on the "Arrival" card and in our haste, we did not see all that was written on it. Both mother and baby are reported to be doing well.

Missionary Rally

LOUISIANA CONFERENCE

Shreveport First Methodist Church,

JANUARY 22, 1937

Speakers: Bishop W. N. Ainsworth, Bishop Paul B. Kern, Bishop H. A. Boaz, Bishop Hoyt M. Dobbs, Miss Daisy Davies, Dr. W. G. Cram, Bishop Cesar Darcorso of Brazil, Mr. J. F. Rawls.

—Program—

Morning—Inspirational Addresses.

Afternoon—General Sectional Meeting;

Woman's Mass Meeting; Joint Session and Consecration Service.

Evening—Missionary and Evangelistic Mass Meetings.

Forty-four great rallies from coast to coast, led by the Bishops of the Methodist Episcopal Church, South.

The greatest Methodist mobilization ever known. There will be a rally near you. ATTEND IT.

MINISTERS' WEEK AT SOUTHERN METHODIST UNIVERSITY, FEBRUARY 8-12

Announcements have been sent to more than a thousand ministers in the southwest relative to Ministers' Week which will open with a lecture in McFarlin Memorial Auditorium on the evening of February 8. The speaker at that time will be Dr. Albert C. Knudson, dean of the Boston School of Religion, who has chosen for his general subject, "The Validity of Christian Experience." He is the Fendren Lecturer for 1937. He is exceptionally attractive as a speaker, an authority in the field of Christian doctrine, and will unquestionably have something to say to the Church at this time which devout and earnest souls regardless of denomination realize should be said.

Another speaker for the week is well known to the Protestant world. This is William Adams Brown, who as a teacher, author, and directing mind in national and international religious movements has come to be regarded as one of the truly prophetic spirits of our generation. His interest, his experience, his opportunities for observance and study eminently qualify him to speak on "The Living Issues for the Protestant Minister of Today." I merely mention some of the special subjects with which he will deal:

"The World in which the Minister must do his work," "The Minister as a Thinker," "How to make God Real," "How to think of Christ," "The Church of today and tomorrow."

One of the neglected fields in theological training which is being faced today by seminary faculties is in the realm of personal counseling and the organization of self. The minister in any age who would be effective must give much of his time in assisting the individual to a wise and understanding approach to the issues of life. Pastoral work calls for more than simple goodness if it is to be of large spiritual value. Through the generous and helpful influence of Dr. W. N. Alexander of our General Board of Education we have secured the services of Dr. R. H. Edwards of Cornell University who is giving time each year to assemblies and ministerial groups throughout America. In addition to his lectures he along with the other speakers will lead us in seminars during the afternoon of Tuesday, Wednesday, and Thursday.

We also hope that Dr. John H. Hicks of our faculty who has just returned from four months of intensive study and work in the Holy Land will give us some insight as to what is being done by the various research undertakings in Palestine, and something of the life in the land of the Master as it is being lived out at this hour with intensive hate amid well defined cleavages.

A number of the bishops of our church will likely be with us and we will be indebted to them for leadership in our devotional hours.

In 1936 some 450 ministers were enrolled from the states of the southwest. The first to arrive was a group from Oklahoma. We are planning entertainment on the same basis as we provided last year—bed and breakfast for one dollar and twenty-five cents per day. Other meals may be had at the dormitories or at local cafes. It will not be possible for us to care for all who will ask for entertainment on the campus, but desirable homes may be had close to the university provided reservations are received in advance. We cannot guarantee special rates if you defer your request until you come to the opening session. No registration fee is being charged. The university and the School of Theology are seeking to be of service to the Church of the southwest. Laymen as well as the ministers of all Protestant churches are privileged to share in this program.

EUGENE B. HAWK, Dean.

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LAKE CHARLES DISTRICT OBJECTIVES FOR THE YEAR 1936-37

We, the pastors, charge lay leaders and district stewards of the Lake Charles District of the Louisiana Annual Conference, resolve to co-operate enthusiastically with the Conference Board of Missions in the plan concerning evangelism, tithing and the development of a truly evangelistic and missionary church, and to enumerate some definite accomplishments, we pledge ourselves to plan, pray and work to the end that during this year we may have at least:

- 1000 additions to our churches.
- A survey of every community.
- A revival in every church.
- 1000 tithers for a period of at least three months.
- 100% increase in regular church attendance.

A School of Missions in every church.
The observance of Missionary Sunday in every church school.

The observance of all special days as they come in the calendar.

2. An every-member canvass with every member pledging and paying to the support of the church.

Prompt monthly payment of pastors' salaries. At least one-half of the benevolences paid by the district conference.

3. At least 400 subscriptions to the New Orleans Christian Advocate and loyal support of our other church publications.

4. Enthusiastic promotion of the work of Christian Education by striving to accomplish as a minimum the following:

Three sub-district rallies for adults during the year.

The observance of adult night in every church March 4, with an appropriate program for inspiration and information.

Emphasize evangelism in and through the church school.

Five training schools for Christian workers.

Ten training classes.

All pastors and as many laymen as possible attending the Pastors' School in Shreveport, June 21-25.

Enthusiastic support of district camps for young people to be held June 7-12 and June 14-19.

One or more representatives from every church in young people's assembly, Aug. 2-6.

Observance of Church School Day in every church with a creditable offering.

Every church school to emphasize and promote regular attendance upon the worship services of the church.

Observance of childhood and youth week.

A Daily Vacation Bible School wherever possible.

A DILEMMA

"A Louisiana attorney hired to trace the abstract of a deed by a New York firm, went back to 1803, the year Louisiana was bought from France. As A. R. Hoor tells the story, the firm wrote the lawyer he would have to trace ownership of the land further back than that, which he did in due time, reporting by letter as follows: 'Dear Sirs: I traced your deed back to 1803. Here it is complete. As you probably know, Louisiana was purchased from France in 1803; France had acquired Louisiana from the Spanish as the result of a successful war against the Spainards. The Spainards acquired Louisiana as the result of the explorations of an Italian named Columbus. Columbus was financially backed by Isabella and Ferdinand. Isabella and Ferdinand were given permission for Columbus' expedition by the Pope. The Pope is the vicar of Christ. Christ is the Son of God. God made Louisiana!'"

IN MEMORIAM

MRS. C. S. L. PATTON

Mrs. Catherine Henry Patton was born in Claiborn Parish, March 28, 1869. At an early age she united with the Methodist Church in which fellowship she lived and labored for more than fifty years. On February 10, 1892, she was married to C. S. L. Patton. To this union were born two sons and four daughters. She departed this life November 11, 1936. Surviving her are her husband and five children—Mrs. J. T. Robinson, Mrs. J. W. Collins, Mrs. Blanche P. Hensley, Mrs. W. W. Nichols and C. E. Patton.

On Armistice day after the noon meal had been prepared and served by her own hands, without any warning the call came and her spirit slipped away to her eternal home.

The life of a mother writes its own memorial in the lives of her children, in the influence left in the life of the community where it is lived out and in the service rendered to the church of the living Christ. All of these bear testimony of the fact that Sister Patton lived a good life.

For a number of years she was actively identified with the Lisbon Methodist Church. It was to that church, as teacher of the Woman's Bible Class, member of the local Board of Christian Education and Missionary Society that she rendered her latest and best service. The home, the community and every department of the church has suffered a distinct loss in her going. But there will linger a beautiful memory and a good influence flowing from that memory to bless the lives of that home, church and community for many years to come.

W. F. ROBERTS.

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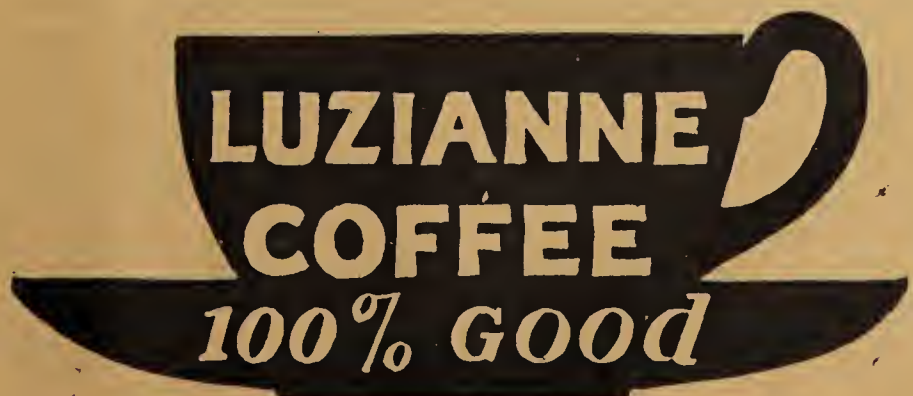
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Mississippi Conference

REV. A. J. DAVIS

On last Thursday, we received the news of the death of Rev. A. J. Davies, a superannuate of the Mississippi Conference. He died on Wednesday from a stroke, though he appears not to have been strong for some time. He was received on trial in 1907, and after twenty-five years of active service, was retired. We presume that a suitable memoir will be provided.

PERSONAL AND OTHERWISE

All the presiding elders and about 35 or 40 pastors attended the meeting of the Missionary Council in New Orleans last week.

Mr. W. D. Hawkins, faithful and useful layman of Meridian, was in attendance at the Missionary Council in New Orleans last week. Brother Hawkins is the lay leader of the Meridian District and is a representative layman of the Conference.

Mrs. O. S. Lewis, wife of the pastor of East End, Meridian, was a visitor at the Council meeting in New Orleans last week. There were also many others who preside at the manse who shared with their husbands the joy and inspiration of the great occasion.

Among those who called at the Advocate office last week were: Rev. J. F. Campbell, Rev. W. B. Alsworth, Rev. E. A. Kelly, Rev. J. B. Cain, Rev. G. H. Jones, Rev. T. O. Prewitt, and Rev. H. L. Daniel. We are sorry to have missed the most of our visitors, as we were constantly at the Council meetings.

Rev. B. M. Lawrence, of Coalville charge, writes that he is a new man on a new charge with plenty to do. He is evidently going at it in a very systematic manner, and his evidence of interest in the whole task gives promise of a very happy and useful year of service.

Rev. Charles F. Smith, of Houston, Texas, was a caller at the Advocate office a few days ago, in our absence which we regret. We published his address before the Mississippi Conference at its session in Laurel and we are sorry that we missed the opportunity to know him better and in a personal way.

Rev. John W. Chisholm, formerly of the Mississippi Conference, but now pastor of First Church, Midlothian, Texas, sends his thirty-second renewal to the Advoca-

cate. It will be of interest to Brother Chisholm's friends to know that his son, John W. Chisholm, Jr., has been awarded a teaching fellowship at the University of Louisiana, where he is working on his master's degree, majoring in economics.

BOARD OF FINANCE OF MISSISSIPPI CONFERENCE

A statement from the Executive Committee of the Board of Finance of the Mississippi Annual Conference, relative to the Three Per Cent Special ordered by the recent session of the Conference.

We are giving you below the quota for each charge and the payment received up to January 5. This quota is figured on the salary payments—not on assessments as published in the Conference Journal.

Brookhaven District—

	Due	Paid
Adams	\$ 47.31	\$ 25.00
Bayou Pierre,	27.15	6.00
Crystal Springs	60.36	34.00
Barlow	34.14	.....
Brookhaven	89.46	153.53
Foxworth	30.42	.....
Gallman	37.95	.....
Georgetown	41.28	.....
Harrisville,	23.88	.....
Hazlehurst	79.74	125.00
Magnolia	60.36	87.00
McComb, Centenary	100.62	53.46
McComb, LaBranch	53.31	22.00
McComb, Pearl River ..	66.36	12.00
Meadeville and B.	67.14	43.00
Monticello and P.	51.30	.....
Osyka,	30.78	.....
Prentiss	60.36	60.00
Scotland	30.00	7.40
Silver Creek	40.20	30.25
Summit and Topisaw ...	47.55	.....
Utica	58.41	52.12
Wesson	50.31	50.00
Tylertown	63.36	47.50

Hattiesburg District—

Bay Springs	62.10	50.55
Bonhomie	32.85	14.00
Bucatunna	22.70	20.60
Collins	43.32	30.60
Ellisville	49.80	10.80
Eucutta	12.72	.....
Hattiesburg, B.	65.74	15.50
Hattiesburg, C.	70.95	11.50
Hattiesburg, M.	85.80	42.50
Heidelberg,	21.00	16.00
Laurel, First Church...	82.20	50.00
Laurel, Kingston	46.50	38.50
Laurel, West	34.02	.....
Magee	56.40	56.56
Matherville,	16.56	.....
Montrose	38.70	.....
Mount Olive	35.01	43.00
New Augusta	28.83	28.75
Petal	51.90	11.25
Richton	50.00	50.00
Shubuta	40.20	26.00
Taylorville	30.00	.....
Sumrall	26.10	24.45
Waynesboro	67.80	25.00
Waynesboro Circuit ...	18.33	25.60

Williamsburg	24.81	.....
Moselle and Sem.	31.80	21.50
Jackson District—		
Benton	43.20	42.00
Bolton and Raymond ...	54.60	57.50
Brandon and Pele.	55.65	44.75
Camden	34.50	34.50
Canton	60.75	15.75
Carthage	43.98	20.01
Carthage circuit	30.90	.....
Clinton	28.80	.....
Fannin	25.35	20.00
Flora and Bente.	47.05	11.16
Florence	39.60	22.76
Forest	53.10	42.00
Harperville	33.00	.....
Homewood	40.50	18.00
Jackson, Capt.	123.00	129.00
Jackson, G. M.	162.00	359.00
Jackson, B. S.	7.16	.....
Jackson, Glen.	46.74	.....
Jackson Grace	51.60	53.00
Jackson, Millsaps	57.75	33.50
Lake	33.00	12.00
Lena	31.80	10.00
Madison and P.	61.20	54.00
Mendenhall and D.	47.13	50.00
Morton	63.66	32.80
Shiloh	42.00	.....
Terry	39.00	29.00
Vaughan	33.00	34.00
Walnut Grove	33.30	7.00
Raleigh	56.40	.....

Meridian District—

Burnside	16.87	.....
Chunky	30.93	10.33
Cleveland	23.73	6.66
Daleville	23.73	5.00
Decatur and H.	33.30	14.00
DeKalb	50.70	25.00
DeSoto	26.73	19.00
Meridian, Cen.	124.51	150.00
Meridian, East End	71.40	105.00
Meridian, Fifth Street ..	71.40	63.00
Meridian, Poplar	39.60	29.00
Meridian, Hawkins Me. ..	40.80	28.87
Meridian, W.	23.55	19.00
Newton	60.00	.....
Pachuta	39.90	22.50
Philadelphia	78.45	70.00
Philadelphia, C.	50.40	.....
Porterville	20.40	.....
Quitman	40.65	41.00
Rose Hill	34.23	7.00
Scooba	33.60	.....
Union	59.10	26.00
Vimville	24.24	.....
Lauderdale	33.00	16.60
Enterprise	50.10	50.25

Seashore District—

Americus	25.64	.....
Bay St. Louis	43.00	43.00
Biloxi, Main	67.80	.....
Biloxi, Epworth	18.54	20.51
Brooklyn and B.	27.00	.....
Carrie	24.10	6.00
Coalville	27.54	.....
Columbia	120.00	175.00
Escatawpa	26.64	6.00
Gulfport, First	100.29	.....
Gulfport and H.	20.10	.....
Kreole	33.18	11.00
Leakesville	16.83	13.00
Logtown	15.57	7.00
Long Beach	35.31	30.00
Lucedale	43.74	13.00
Lumberton	40.00	40.00
Mentorum	14.40	5.00
Moss Point	60.18	60.25
Ocean Springs	39.00	6.21
Oloh	21.72	.....

Pascagoula	45.51	25.00
Picayune	66.60	60.44
Poplarville	60.18	.....
Purvis	39.96	25.00
Saucier	31.92	25.00
Vancleave	27.60	14.00
Wiggins	40.50	30.00

Vicksburg District—

Anguilla	49.95	50.00
Centerville	46.95	20.00
Eden	34.80	10.00
Edwards	43.26	46.50
Fayette	50.25	25.00
Gloster	56.10	10.00
Hermanville	41.76	20.00
Lorman	21.72	.....
Louise and H.	52.20	26.10
Mayersville	18.00	.....
Natchez	80.25	81.00
Nebo	24.80	.....
Oak Ridge	27.00	.....
Port Gibson	65.40	60.80
Roxie	28.95	28.55
Silver City	39.00	.....
Satartia	33.60	33.60
Crawford St., V.	85.05	35.00
Gibson Memorial	42.90	39.00
Washington	29.34	10.00
Woodville	43.50	41.00
Yazoo City	75.90	31.00
Rolling Fork	67.35	65.85

These figures according to Treasurer's report showed a total contribution to him of \$4,552.45.

The Treasurer had already sent to each of the thirty-two superannuate preachers a Christmas check for \$25.00; to each of the forty-four widows a check for \$12.50, and to the eleven children a check for \$6.25 each, making a total of \$1,418.75.

In addition to this Christmas check, your committee instructed the treasurer of this board to send to each of the superannuate preachers a check in the sum of three dollars multiplied by the number of years given to active service in this Conference. And to each of the widows the sum of \$1.50 multiplied by the number of years she had been the wife of a preacher in the active service.

This report shows that thirty-one pastoral charges have sent their quota in full or more. That eighty-four more charges have paid something, and some of these almost the full quota. But there are thirty-nine charges that had not sent anything to the treasurer by the 5th of January.

Now, if you pastors who have not sent in your full quota, will endeavor to get the balance of it by the first of April we will be able during that month to make another payment to our superannuates; but we can't do it unless the money is sent in.

To you pastors who have sent in nothing up to this date, please make this special effort now. This is the easiest money to raise that you are asked to raise, and these superannuated men need every dollar of it. So do not fail us in this special effort to provide better support for our superannuate preachers.

L. E. ALFORD,
For the Executive Committee.

DALEVILLE, MISS.

Dear Doctor Duren: May I say through the columns of the Advocate that I feel that the "lines have fallen to me in pleas-

ant places," as I meet with the lovely spirit of the people of the Daleville charge. A gracious "pounding" has been one of the number of ways in which this kindly spirit has manifested itself since our arrival here.

Myself and family are placed under great obligations to God for a faithful ministry to these good people.

May I add my appreciation to you for the good paper which you are sending us.

J. C. JACKSON, Pastor.

PULASKI, MISS., JAN. 5, 1937

To Brother Brownlee, presiding elder of the Jackson District and the Christian Advocate and its readers:

On December 31, 1936, the board of stewards of Homewood charge met at 10 a. m., at the parsonage in Homewood, Miss., with Brother Westbrooks, our pastor, to transact the following business for the ensuing year. All churches on the charge being represented. Devotional led by our pastor, reading the 12th chapter of Romans and commenting thereon. Brother Scott Maughim concluded with prayer, after which Brother Walter Jones, of Morris, Miss., the chairman of the Board of Stewards, called for the following business:

Benevolences called up for consideration, after discussion pro and con, the charge agreed to assume the amount of \$200, for the year 1937. With each church assuming its pro rata part as in 1936. District work apportioned as follows: Homewood church, \$6.20; High Hill church, \$3.10; Carr church, \$3.60 and Gascue church, \$3.10. For presiding elder: Homewood church, \$42.50; High Hill church, \$21.30; Carr church, \$25.00; Gascue church, \$21.30.

The pastor's salary coming on for consideration after discussing the board, decided to fix it as it was last year, 1936, and each church to assume its part as last year.

There being no further business to come before the board at present, the body entered into a round table discussion pertaining to its churches and their spiritual welfare and ongoing for the ensuing year and a better plan to meet our financial obligations. After this meeting each chairman of their respective churches is to call a meeting of the stewards and apportion among their members the amount that they are expecting of them in meeting their obligations this year and the amount per quarter, and the stewards agreeing to see and urge all members to meet their obligations if possible, so at the end of the year we will be on our feet and ready to report everything in full.

At this moment it being twelve o'clock there being an alarm at the door. Brother Westbrooks attending to the alarm, and behold, Brother Brownlee, what do you think the alarm was about? Ha! hold your breath and I will tell the rest, Sister Westbrooks was at the door telling the body to make ready and file into the dining room, where awaits you a delicious 12 o'clock dinner, being sponsored by the good ladies and the Missionary Society of Homewood Church. After being assembled at the table as comfortably as possible, Brother Jones returned thanks and we enjoyed this splendid dinner together, after which Brother Jones expressed our gratitude and appreciation to the good ladies in putting over their part of the occasion, and let me add just here if we only would put God first in all our undertakings as these good women did in putting over their part of the work all would be well and we would receive a blessing that our store houses would not be able to hold.

After a few minutes intermission the body resumes business appointing a committee to investigate the parsonage and its needs and report at next quarterly meeting at Homewood, on January 31, 1937. There being no further business, Brother Westbrook dismissed us with an earnest prayer.

Brother Brownlee, we missed you so much at this meeting. Just keep on praying, for the Lord is nigh. Keep on praying, he will hear your cry. God has promised and he is true. Keep on praying and he will answer you. That is our faith.

JIM CRAIG, Secretary.

Respiratory System

What
makes you
COUGH?



IRRITATION from inhaled dust or sticky phlegm in the respiratory tract usually produces coughs. Little glands along this tract supply moisture to remove these irritants. But when you catch cold, your glands clog.

Pertussin stimulates these glands to flow freely—a vital function in the treatment of coughs. Thus, Pertussin soothes—loosens up sticky phlegm and relieves your cough. No harsh or injurious drugs—safe, even for babies. Widely prescribed by many physicians for over 30 years. Sold in all drugstores. Send coupon below for generous sample.



PERTUSSIN
"MOIST-THROAT" METHOD OF
COUGH RELIEF

AD-11
Seeck & Kade, Inc., 440 Washington St., N. Y. C.
I want a Free trial bottle of Pertussin—quick!

Name _____
Address _____

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. R. P. Neblett of Brooksville, and Rev. S. A. Neblett, presiding elder in Cuba, were callers at the office during the Council Meeting. We are sorry to have missed them.

Mr. E. H. Johnson, for more than thirty years an official in Brooksville church, died on December 28, and was buried the following day. The services were from the church, Rev. R. P. Neblett, pastor, was in charge and was assisted by Rev. L. P. Wasson, and Dr. A. L. Winstead of the Baptist Church.

We appreciate the inquiry of Miss Ila Tindall regarding her subscription to the Advocate, and the tender references to her sainted mother's delight in the paper up to the time of her going home some months ago.

Rev. S. W. Miller, of Frisco, Texas, says that he can't afford to be without the paper of the old Conference which he dearly loves. In a few days he expects to preach his ninetieth birthday sermon. He joined the Conference along about the time of Rev. J. J. Brooks.

Rev. R. G. Lord says many nice things about his people at Tunica. His budget has been fully pledged, more than one-fourth of it raised in cash, eight new members received, good congregations and a happy pastor. We appreciate the invitation to pay him a visit.

The Preachers' Meeting of the Aberdeen District was held at Houston, on January 5. Rev. J. W. Dawson was the preacher for the occasion, and the program centered about the church paper—Christian literature. The next meeting will be held on February 9, at Aberdeen, and Rev. G. R. Meaders will be the preacher. The subject of discussion will be Church Attendance.

We saw about twenty ministers of the North Mississippi Conference in attendance at the Council last week. Among those present were: J. R. Countiss, A. T. McIlwain, L. P. Wasson, C. T. Floyd, W. P. Buhrman, T. B. Thrower, J. C. Wasson, W. R. Lott, J. E. Stephens, S. E. Ashmore, R. G. Moore, R. P. Neblett, E. N. Broyles, E. S. Lewis, A. Y. Brown, J. H. Holder, S. H. Caffey, R. T. Hollingsworth, and M. E. Scott. There were probably some others whom we do not recall.

MINISTERS' WEEK AT EMORY JANUARY 18-22, 1937

General Information

The Quillian Lectures will be given during Ministers' Week by Dr. Ralph W. Sockman. His general theme will be "Recoveries in Religion."

Dr. Sockman has been minister of Christ Church, Methodist Episcopal, in New York City, since 1917. He recently succeeded the late Dr. S. Parkes Cadman as the guest preacher each Sunday morning over the N. B. C. network. He is the author of many works, among them being "Suburbs of Christianity," (1924), "Morals of Tomorrow," (1931), and "The Unemployed Carpenter," (1933).

Dr. Richard H. Edwards, since 1910 executive secretary of the Cornell United Religious work at Cornell University, Ithaca, N. Y., will be the leader of the daily seminar on "Personal Counselling." Dr. Edwards is a Presbyterian minister, and an author of note. Some of the books written by him include "Student Counseling," (1927), "Organizing Myself," (1932), and "The Place of Persons in the Educational Process," (1933). The Department of Schools and Colleges, of the General Board of Christian Education, M. E. Church, South, is co-operating to make possible Dr. Edwards being with us this year.

This program represents the earnest effort of the Candler School of Theology to serve ministers and churches in these crucial days by providing intellectual and spiritual stimulus during a week of concentrated study and fellowship. These three basic ideas lie at the heart of the week: (1) Fellowship, (2) Disciplined Thinking, and (3) Corporate Worship. If these are to be realized, there must be earnest effort and continued attendance on the part of all. Each person is requested to remain for all five days, unless called back home by pastoral duties of an emergency nature.

While the work is being planned primarily for ministers, any interested person will be welcome. Women may enroll for the full privileges of Ministers' Week; the wives of the visiting ministers are cordially invited to attend. Two special courses are being arranged for them each day at 9 a. m. and 11 a. m., as per the information given above under the Daily Program.

A PRAYER DELIVERED BY JAMES SHERA MONTGOMERY, CHAPLAIN OF THE HOUSE OF REPRESENTATIVES, AT THE OPENING OF CONGRESS, TUESDAY, JANUARY 5, 1937.

Almighty God, our Father in heaven and on earth, Thou who hast measured the waters in the hollow of His hand and comprehended the dust of earth, be mercifully near us and make us conscious of Thy holy presence. Thou who hast endowed us with marvelous faculties of mind and soul, let in a flood of light on the deeper meaning of our high calling. Crown us with zeal, courage and fidelity that we may be of the company of those immortals who live in lives made better. Forgive, O Lord, our selfish joys and our selfish sorrows and inspire us to consecrate our best selves to all that is worthy. We fervently pray that our President may be attended by Thy grace, mercy and truth. Let Thy spirit come mightily with rich blessings upon our Speaker and upon every Member of the Congress that they may be guided by the highest conceptions of right and duty. Be pleased to regard in Divine favor all officials and employees. Lord God of Hosts, speak Thou to the nations in Thy wrath and in Thy displeasure. Stay Thou the blows and the flames that fill the cup of the world's sufferings, O come to our own beloved Home-land with a new voice and with a much needed accent and let there be a tremendous surging of peace and brotherhood in the very soul of the Republic. Do Thou make it rich in happy homes, in wise statesmanship and in abounding faith in an Infinitely holy God and in His only begotten Son, Jesus Christ our Saviour. Amen.—Release, National Methodist Press.

TEMPERANCE EDUCATION FUND

Public Gains Warrant Public Support

Definite need for scientific instruction in the schools as to what beverage alcohol is and what it does can hardly be questioned by those who hear the confused discussion of young people on the subject these days. And of course their bewilderment is not surprising, considering the widely different reports they get from adults whose ideas are based only on personal prejudices pro or con, and through the screen, the radio and much of the reading matter coming to their hands.

Therefore there must be trained teachers who can give scientific facts. As just now the National Woman's Christian

Temperance Union seems to be the only agency attempting to provide adequate scientific training for instructors, its Alcohol Education Seminars are vitally important and support for the National Temperance Education Fund through which they are financed is exceedingly necessary.

However, that is not the only reason why this fund is of concern to the general public.

The liquor problem always is a twofold consideration—the scientific aspect and the liquor trade. The first is a matter for educators, like any other subject affecting the individual and society, and thus fittingly comes under the objectives of the present educational system, namely: "Sound health; Mastery of tools of thought; Worthy home membership; Vocational efficiency; Good citizenship; Wise use of leisure; Ethical character." But, giving to the general adult public the correct information about the insidious ways in which the liquor trade exploits the individual and society is equally essential and equally as expensive, for this requires all the modern vehicles of expression—radio, printed matter, advertising, etc.

When any group spends \$25,000,000 (conservative estimate, 1936 advertising budget of the U. S. liquor trade) in one year to increase its sales with old customers and win new ones, particularly youth and women, then it is imperative that society investigate as to just what is likely to happen when such results have accrued. Will those customers and the people they contact be healthier, happier, more intelligent citizens? Would the funds they spent for liquor have meant greater "fullness of life" for the individual and the country at large if the money had been used otherwise?

The popular columnist, Westbrook Pegler, who can in no way be considered as having an anti-liquor pen, not long since made a pertinent comment on the possible wide-reaching effects of the liquor trade's customers. Writing from England, in his usual amusing vernacular, Mr. Pegler told about the members of the British House of Commons who are giving "serious consideration" to the idea that a statesman "wabbling to his feet in a plastered condition and sounding off on foreign relations . . . may be a greater menace to the welfare of the people than a drunken bus driver."

Almost everybody, including even many of the liquor men themselves, is opposed to the person who gets drunk and makes a nuisance or worse of himself (or herself), but ninety-nine persons out of a hundred put the blame on the drinker alone. What most people do not know is (1) the effects of small amounts of alcohol and that, by its nature, alcohol

calls for more alcohol; (2) that the purpose of the liquor traffic is to exploit America's purse without regard to consequences, as is plainly shown by its advertising program, its spokesmen in liquor conventions and its trade papers.

The National Temperance Education Fund is to be expended in giving the general public this scientific and economic understanding. As no organization advantages will accrue, therefrom to the W.C.T.U.—although this group of women have pledged one-half of the sum within its own ranks—and the benefits will come to the general public, the fund is one which fittingly deserves the co-operation and support of all persons who are interested in their own safety and the safety and welfare of their community.—

MISSISSIPPI W. C. T. U.

My dear Dr. Duren:

The National Woman's Christian Temperance Union is raising, through its various state organizations, a million dollars for temperance education. This sum, part of the five year program for education, is to be completed in the next five months, but to be expended over a period of the next three years, 1937, 1938, and 1939.

Mississippi W. C. T. U. begins an intensive campaign in February to raise \$5,000. Most of this is to be used in a state program of education through advertising, motion pictures, radio, and trained teachers who will be able to place before church and day school teachers the latest facts about alcohol and most interesting methods of presentation, also, other ways which may develop.

We are asking the ministers of the state as their contribution to the fund, to preach a temperance sermon on Temperance Sunday, January 31, stressing particularly the need for temperance education, and, if it meets with their approval, recommending the program of the W. C. T. U. In places where we have no union, if the ministers will take a free-will offering for this work, we would greatly appreciate it. We will be glad to send further information to any minister who desires it.

If you will place this request before your readers and give endorsement to our campaign, I will be most appreciative.

MIRIAM J. EZELLE.

Nearly 500 people received baptism in the different districts of the Congo Mission of the Methodist Episcopal Church, South, during 1935. Many hundreds are still on probation. The total membership of the native Church in the Congo is now about 5,000.



Keep your body free of accumulated waste, take Dr. Pierce's Pleasant Pellets. 60 Pellets 30 cents. Adv.



WOMEN OF ALL AGES

Mrs. Ellen Walker of 19 Shady Ave., Mill Village, Birmingham, Ala., said: "Before I was married I was very delicate, I became so thin and pale and everything would upset me. I suffered from pains in my back and headaches associated with functional disturbances. I took Dr. Pierce's Favorite Prescription as a tonic and my appetite was increased and I gradually gained in every way." Buy of your druggist!

New size tablets 50c., liquid \$1.00 & \$1.35.



RUB soothing, warming Musterole well into your chest and throat. Musterole is NOT just a salve. It's a "counter-irritant" containing good old-fashioned cold remedies—oil of mustard, menthol, camphor and other valuable ingredients.

That's why it gets such fine results—better than the old-fashioned mustard plaster. It penetrates, stimulates, warms and soothes, drawing out local congestion and pain. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.



Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JANUARY 17

By Dr. J. R. Countiss

JESUS THE WATER OF LIFE

Jesus was often disappointed. His own people refused to accept him and many of his messages fell on deaf ears.



● Here's a way to take the pain out of wrenched ankles, bruises, sprains! Just pat Sloan's Liniment gently on the sore spot. Discomfort disappears. You feel only a soothing, sunshine warmth as Sloan's stirs up the circulation of fresh, healing blood. The swelling goes down! Pain is eased away! No wonder millions of Mothers call Sloan's "The Family Friend!"



SLOAN'S LINIMENT

This Home-Mixed Cough Remedy is Most Effective

Easily Mixed. Needs No Cooking.

Cough medicines usually contain a large quantity of sugar syrup—a good ingredient, but one which you can easily make at home. Take 2 cups of granulated sugar and 1 cup of water, and stir a few moments until dissolved. No cooking! No trouble at all.

Then get from your druggist 2½ ounces of Pinex, pour it into a pint bottle, and add your syrup. This gives you a full pint of truly wonderful medicine for coughs due to colds. It is far better than anything you could buy ready-made, and you get four times as much for your money. It lasts a long time, never spoils, and children love it.

This is positively the most effective, quick-acting cough remedy that money could buy. Instantly, you feel it penetrating the air passages. It loosens the phlegm, soothes the inflamed membranes and makes breathing easy. You've never seen its equal for prompt and pleasing results.

Pinex is a concentrated compound of Norway Pine, the most reliable soothing agent for throat and bronchial membranes. Money refunded if it doesn't please you in every way.

He wept over a city he could not save, but he never had the remorse of looking back on neglected opportunity. The lesson records a casual meeting with a most unlikely subject. To reach her he had to cross the barrier of national prejudice and violate the taboo against a rabbi speaking to a woman in public. He was attracted solely by human need and repulsed only by the stubbornness of the human heart. Here was a case of need, and Jesus did not wait for the heart-hunger to be expressed. By way of introduction, he chose the superb method of asking a favor. In answer to the woman's surprise he indicated that he was able and willing to do vastly more for her. At once he was talking of God and awakening interest in living water from the wells of salvation.

His insight into her personal life convinced her that he was a prophet. Perhaps she could get from him an authoritative statement as to the relative value of two "holy" mountains, and so be better prepared for the interminable Jewish-Samaritan debate, for she was more interested in problems of theology than in manner of conduct; in the place and method of worship than in worship itself. Her surprise must have been great when Jesus told her that both Jew and Samaritan were wrong, that God was no local, tribal, physical Deity living in a holy mountain, but universal Spirit, the Father of mankind, and that true worship consisted not in correct or prescribed forms, but in the loyal devotion of the heart; that the Father desired and accepted only the worship that comes from the spirit of the worshipper.

Even the apostles were amazed when they found Jesus talking with the Samaritan woman, forgetting that his declared mission was to seek and to save the lost. She was lost. That was enough for Jesus. He esteemed his mission more than his reputation or Jewish custom. She was one of the hungry-hearted multitude who desired to find a better way of life. Often riches and power conceal the deeper longings of the souls of men, as a diet of sweets quenches the desire of a child for nourishing food. Perhaps the church of today is making its greatest mistake in not urging its message at all times and in all ways on those who have found only failure and disappointment in life. There is no glamour of scenery to persuade them that they are on the right road. After all, it may be easier to save the world from the bottom up than from the top down. Jesus sought those

needy outcasts who knew they had failed, passing by those "who thought within themselves that they were righteous."

To both Nicodemus and the woman at the well Jesus announced great spiritual truths. Nicodemus became a secret disciple; the woman became a messenger, a missionary. She brought the town out to hear, the casual visit lengthened to days, and "many believed," not merely because of what the woman told, but because they heard and accepted the words of truth for themselves. The well of Jacob became a channel of the "water of life." The faithful sow beside all waters, not knowing which shall prosper.

Wintersmith's Tonic
FOR
MALARIA
AND
A Good General Tonic

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

checks
666 COLDS
and
FEVER

LIQUID, TABLETS
SALVE, NOSE DROPS
first day
Headache. 30 minutes

Try "Rub-My Tism"-World's Best Liniment

How CARDUI Has

Helped Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use. Adv.

The Christian Fireside

REMEMBER—Send us your story. We have thus far received only one.

A STORY OF GANDHI

A member of the Indian Legislative Assembly tells this story—

Gandhi, according to his custom, was traveling in a day coach to some gathering, and a man in the car was spitting on the floor. Gandhi asked him not to do it because of the danger to public health. The man just said, "Mind your own business. Who are you?" and he continued to spit as before. Gandhi said no more, but sat silent. The man then took up his banjo, and sang one of the popular hymns in praise of Gandhi.

Arrived at the station, the people waiting for Gandhi greeted him. Then the man suddenly realized who it was and fell at his feet, saying: "Oh, forgive me—I have done that which will send my soul to Torment. Forgive me." Gandhi said, "I have nothing to forgive. You did nothing to me. I only tried to tell you the danger of what you were doing." The man insisted, "You must forgive me—say you forgive me." Gandhi smiled and said, "Well, then, I forgive you. But I see you are one of those people who do not do what I ask, but who sing hymns in my honor!" —Selected.

CHARACTER BUILDERS

One of the most powerful of all the many aids to character building is reading. The importance of right and wrong reading cannot be overestimated. What you read will become a part of you whether you are conscious of it or not, and will have powerful influence on what you think. What you think will have a lot to do with the kind of character you form. Just as the food we eat is changed by some physical process into blood and tissue and muscle, so the books we read and the pictures we see are changed by some spiritual process into the tissues of character.

Recently a man, having observed the purchases made at a news stand in a railroad station, said in the course of a conversation. "It was discouraging to note the amount of trashy literature that was sold there."

Have you ever analyzed your reading to see what per cent of it is instructive as well as entertaining?

Of course we all want entertainment in our reading, but thinking back over the books that you have taken from the

library in the last six months, what per cent of them have been uplifting as well as entertaining?

We are told by scientists that people who deliberately and continually feed their minds on light, frothy, worthless bits of literature will in time lose their power to appreciate the higher types of reading matter.

If you have not considered reading as an aid to character building heretofore, why not start now? It would be interesting to find out what some of the great people of our country have considered good literature, and follow their example. The knowledge would, furthermore, shed light on the subject of the influence of reading on character.—Albert A. Rand.

WHY NOT?

It was in the good old days of McGuffey's readers and the methods of the "old field" schools that a Mississippi teacher was struggling with a little girl who had a great deal of trouble with double letters—it would be less troublesome now, since they are not doubled any more. The teacher drilled it into little Mary that when two of the same thing came together anywhere she must call it "double." At last Mary grasped the idea, but carried it further than her teacher expected. Next came her reading lesson, and to the teacher's surprise and the amusement of the entire school, Mary broke into her lesson, with a tone of triumph, "Double up, Lucy." It was that lesson, familiar to the older folk, which began "Up, Up, Lucy." The teacher's task began all over again, for he had to explain that the rule in spelling did not apply in reading. But why not? Little Mary was wrong, but her mind was certainly working.

"THE REALLY WELL-EDUCATED MAN"

He knows how to work; he is good to work with; he is educated not only for work but for leisure.

For a man to know how to work, it is essential he should do an hour's work in an hour; not in an hour and a quarter.

Our salvation and the salvation of the world will not be effected so much by economists or statesmen, as by the large number of people who know how to get down to work.—Dr. A. H. David, Bishop of Liverpool.

Don't Irritate Gas Bloating

If you want to really GET RID OF GAS and terrible bloating, don't expect to do it by just doctoring your stomach with harsh, irritating alkalies and "gas tablets." Most GAS is lodged in the stomach and upper intestine and is due to old poisonous matter in the constipated bowels that are loaded with ill-causing bacteria.

If your constipation is of long standing, enormous quantities of dangerous bacteria accumulate. Then your digestion is upset. GAS often presses heart and lungs, making life miserable.

You can't eat or sleep. Your head aches. Your back aches. Your complexion is sallow and pimply. Your breath is foul. You are a sick, grouchy, wretched, unhappy person. YOUR SYSTEM IS POISONED.

Thousands of sufferers have found in Adlerika the quick, scientific way to rid their systems of harmful bacteria. Adlerika rids you of gas and cleans foul poisons out of BOTH upper and lower bowels. Give your bowels a REAL cleansing with Adlerika. Get rid of GAS. Adlerika does not gripe—is not habit forming. At all Leading Druggists.

TRIAL OFFER For Special Trial Size send 10c coin or stamps, to Adlerika, Dept. 87, St. Paul, Minn.

Quickest Way To Relieve Headache And Soothe Nerves

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. At all drug stores. Trial size 10c. Economy size 25c.

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,

1574 Jefferson Ave., New Orleans

The Bishops' Crusade having been inaugurated at the great Missionary Council meeting in New Orleans will now sponsor forty-four great missionary rallies to be held at strategic points in the bounds of the Church.

The Louisiana Conference rally, which will be held in Shreveport on Friday, January 22, will be led by Bishops Ainsworth and Kern. Bishop Cesar Dacorso of Brazil will be one of the guest speakers. The general session will open at 9:15 a. m. In the afternoon at 2:30 a great mass meeting for women will be held. Mrs. Wiltz Ledbetter will be chairman of this meeting and Miss Daisy Davies, of the Woman's Missionary Council, will be the guest speaker. All missionary women of Louisiana are invited and urged to be present at this great inspirational meeting. Let's begin early to plan to attend.

Mrs. George Sexton, Jr., president of the Louisiana Conference Woman's Missionary Society, has been greatly honored in that she has been invited by Bishop Arthur Moore to do some of the speaking for the Bishops' Crusade. Mrs. Sexton will appear on the program at the rallies to be held in Memphis, Little Rock, Tulsa and Oklahoma City, January 12 to 15. All missionary women of the Louisiana Conference have every reason to be proud of this honor conferred upon our president.

We have just learned of the arrival of the new granddaughter of Mrs. J. C. McDonald, of Leesville, formerly the district secretary of the Lake Charles District. No sooner had the telegram been received by Mrs. McDonald announcing the birth than a check was on the way to

make Cynthia Anne a life member. This makes three generations of life members in this interesting missionary family.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,

2212 Fifteenth St., Meridian, Miss.

NEW BOOKS

Bible Study:

"Songs in the Night" by Mary DeBardleben, a study of Isaiah, 40-55. (Price 25).

"The Radiant Heart" by Costen J. Harrell, a study of Philipians. (Price 25c).

Mission Study:

"Out of Africa" by Emory Ross. (Price 25c). It is interesting to note that Emory Ross spent his boyhood in Edwards, Miss.

The above books should be ordered from the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

World Day of Prayer:

All auxiliaries should join in observing World Day of Prayer, February 12. The program has been prepared by Miss Mabel Shaw, Northern Rhodesia, Africa. See January Bulletin for information.

Auxiliaries will please send name of Publicity Superintendent to Mrs. Stanley Wilson, 2212 Fifteenth St., Meridian, Miss., immediately.

Hint for the New Year: See that one-twelfth of your year's pledge is in your treasury at the end of each month.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The Itta Bena Missionary Society closed the work for the year with a fine record. All pledges were paid in full and three baby bonds were secured.

A large number of ladies attended the fourth zone meeting held in Minter City.

As an item of supplies, cash gifts were sent to two superannuated preachers.

A delightful social was given in honor of the new pastor and wife, Rev. and Mrs. G. H. Boyles.

Members of the society gave baskets of food to some of our colored friends at Christmas.

The members of the young women's circle spread Christmas cheer among needy children by distributing well filled stockings.

The required mission and Bible courses have been completed. Splendid teachers conducted these courses.

The planned programs of the Year Books have been presented each month. Weekly meetings have been reported to the county paper. Quarterly reports have been sent to the Conference paper, also.

The Council program for the Week of Prayer was carried out in detail. The attendance was very good and the offering splendid.

The success of this year's work is largely due to the untiring effort of our faithful and capable president, Mrs. F. H. Magruder.

The above report comes from Mrs. Joe Pugh, publicity chairman of the Itta Bena auxiliary. They have evidently been checking the Efficiency Aim for guidance in their year's work. Some of you who are able to check the children's division and the cultivation of parents send us your yearly report. Then there might be some society that can check items 2, 3, 8, and 12. If so, tell us how you were able to do it.

COLORED CONFERENCES AND UNIFICATION

Six of the Negro Conferences (ministerial) in the fall group of thirteen have voted against unification, but the total vote of all these ministers was 463 against to 403 for the plan. Among the laymen in this same group, eight of the thirteen Conferences opposed the measure by a total vote of 229 to 169. Through the courtesy of Dr. Robert N. Brooks, editor of *The Christian Advocate, Southwestern Edition*, we are enabled to give our readers the complete figures for the fall Conferences. Six spring Conferences among the Negroes have not yet voted. Dr. Brooks' report follows:

Conference	Clerical		Lay	
	For	Ag'nst	For	Ag'nst
Atlanta	41	0	22	0
Central Alabama	36	34	1	23
East Tennessee	38	0	2	22
Louisiana	15	92	2	35
Mississippi	9	74	4	32
North Carolina	16	43	2	15
Savannah	36	1	9	3
South Carolina	82	40	60	7
Southwest	8	57	11	10
Tennessee	5	26	1	15
Texas	22	65	5	22
Upper Mississippi	39	31	23	0
West Texas	56	0	27	45

With this strong tide of sentiment among the Negroes now moving unmistakably against the plan of unification, every minister and layman who has not yet voted on the issue ought, before casting his ballot, to give prayerful and thoughtful consideration to the questions of race discrimination and minority rights.

—Zion's Herald.

Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
 25c at your drug store.
 FOR COLDS—Use our Gray's (Nothol) Nose Drops. 50c at your druggist.

For Local Irritation
 to quickly relieve the
 stinging torment, women
 use mild, soothing—

Resinol



In Memoriam

MISS ANNIE BURFORD SALMON

Miss Annie Burford Salmon, the daughter of Mr. and Mrs. Joe Salmon, Cleveland, Miss., fell asleep at the Baptist Hospital, Memphis, after a short illness. Besides her parents, she leaves a brother, Erwin, and a large number of devoted friends to mourn her passing. The burial rites were held at Cleveland by Rev. J. J. Baird, December 15, 1936.

This beautiful life came into being at Senatobia, Miss., January 28, 1906. In 1912 the family moved to Coahoma, Miss., where Annie Burford attended public school. She graduated from the Clarksdale high school in 1924 and attended Grenada College from which institution she was graduated in 1928. After graduation she began her career as a teacher. Pursuing graduate study in Peabody College, Nashville, she received the Master's degree in Elementary Education from that institution in 1933. At the time of her death she was critic teacher in

the city schools, Jackson, Ky., and in her work was affiliated with Lees Junior College, at Jackson.

Annie Burford was a life-long member of the Methodist Episcopal Church, South, and was trained in its Sunday school, Epworth League and college. As a member, she was most devout and consecrated, thoroughly loyal and altogether lovable. As a worker, she was trained, dependable, faithful and effective. Truly we may say that she was charming in personality, beautiful in character, lovable in disposition; a real creative Christian character. No words of eulogy can bespeak the noble characteristics of this life or tell the beautiful story of the large contribution that this lovely young life made to our world during its shortened sojourn here. She shall live on in the lives of the many pupils, associates, friends and loved ones whom she touched, loved and helped.

"But when the sun in all his state
Illumed the eastern skies,
She passed through Glory's morning
gate,
And walked in Paradise."

R. G. LORD.

Children Readily Take

Syrup of Black-Draught

When a child is sick, or upset by constipation, it is no longer necessary to irritate the little sufferer by giving a bad-tasting medicine. Keep on hand a bottle of modern, refined Syrup of Black-Draught. It is easily given to children. Made of official U. S. pharmacopeia senna and rhubarb, with cinnamon, cloves and sugar syrup to make it pleasant-tasting. Sold in 5-ounce, 50-cent bottles.

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MRS. ELLA CRISLER—AN APPRECIATION

Whereas, God in His infinite wisdom has called to eternal rest our beloved friend, Mrs. Ella Crisler, and

Whereas, her untimely passing has brought grief to all who knew her. Therefore be it

Resolved, That we, the members of the Women's Missionary Society, of Capitol Street Methodist Church, Jackson, Miss., extend our deepest sympathy to the bereaved family and join them in mourning the loss we have all sustained, and be it further

Resolved, That a copy of this resolution be sent to the family of our departed member.

MRS. E. W. BIGGS,
MRS. GORDON CHILDRESS,
MRS. G. H. DYE, Committee.

RESOLUTIONS OF APPRECIATION

Whereas, Mrs. Mary F. Sheffield, after a long consecrated and useful period of service, departed this life and entered upon the Glorious Adventure on December 7, 1936, and

Whereas, she was the mother of Dr. H. C. Sheffield, a loyal and active member of this board, and

Whereas, we join with many other friends in the sorrow felt in her passing:

Now, therefore, be it Resolved that we, the stewards of the Galloway Memorial Methodist Episcopal Church, South, of Jackson, Miss., do hereby extend our sym-

pathy and love to our brother, Dr. H. C. Sheffield, to his bereaved father and other members of the family in this hour of sorrow, with the hope of comfort in that Grace which offers solace to all who will partake.

That these resolutions be spread on the minutes of this board, and that copies be furnished by the secretary to Dr. H. C. Sheffield and members of the family, and that a copy be sent to the New Orleans Christian Advocate for publication.

S. J. HOOPER, M. D.,
G. L. HARRELL,
FORREST B. JACKSON,
Committee.

Now Ease Neuritis Pains Fast

Bayer Tablets
Dissolve Almost
Instantly

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For Amazingly Quick Relief Get Genuine Bayer Aspirin

If you suffer from pains of neuritis what you want is quick relief.

Genuine Bayer Aspirin tablets give quick relief, for one reason, because they dissolve or disintegrate almost instantly they touch moisture. (Note illustration above.)

Hence—when you take a real Bayer Aspirin tablet it starts to dissolve almost as quickly as you swallow it. And thus is ready to start working almost instantly . . . headaches, neuralgia and neuritis pains start easing almost at once.

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DOZEN 25c

Virtually
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The New Cokesbury Hymnal, more recently published, is another very serviceable songbook for use in church, church school, and religious gatherings. Bound in blue Roxite cloth, stamped in gold. Fade proof, scuff proof, roach proof. Also sold in manila paper cover. It may be had with either round or shaped notes.

Prices: Cloth, \$40 (formerly \$45) per hundred; paper, \$25 (formerly \$30) per hundred. (Transportation extra.) Single copies: Cloth, 50 cents; paper, 30 cents. Postpaid.

The Cokesbury Hymnal

290 "Singable" Familiar Hymns—Adequate Responsive Readings

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A new songbook for the people, composed of those simple, human, and comforting religious songs that all can sing and all can appreciate. Indorsed by Homer Rodeheaver, renowned song leader. 288 pages.

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Songs of Faith

A wonderful new songbook greatly in demand. Contains more than 300 wholesome standard hymns and gospel songs with just the proper proportion of selected new songs.

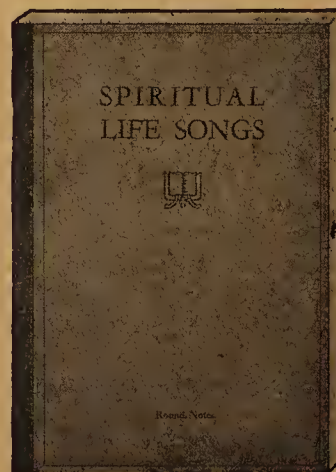
Beautifully bound. A special flexible glue is used to prolong the life of the book by preventing the usual cracking of sections.

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Here are found 142 favorite hymns noted for their spiritual power. Just simple melodies of the old songs that come from the deepest recesses of the heart—tunes that people LOVE TO SING!



Mechanically the book is in keeping with its high-type music. Materials, printing, and binding are exactly the same as the strong durable manila-bound Cokesbury Hymnals and New Cokesbury Hymnals. The only difference is the number of pages and number of songs.

\$12.50 a hundred (transportation extra), 15 cents each for single copies (postpaid).

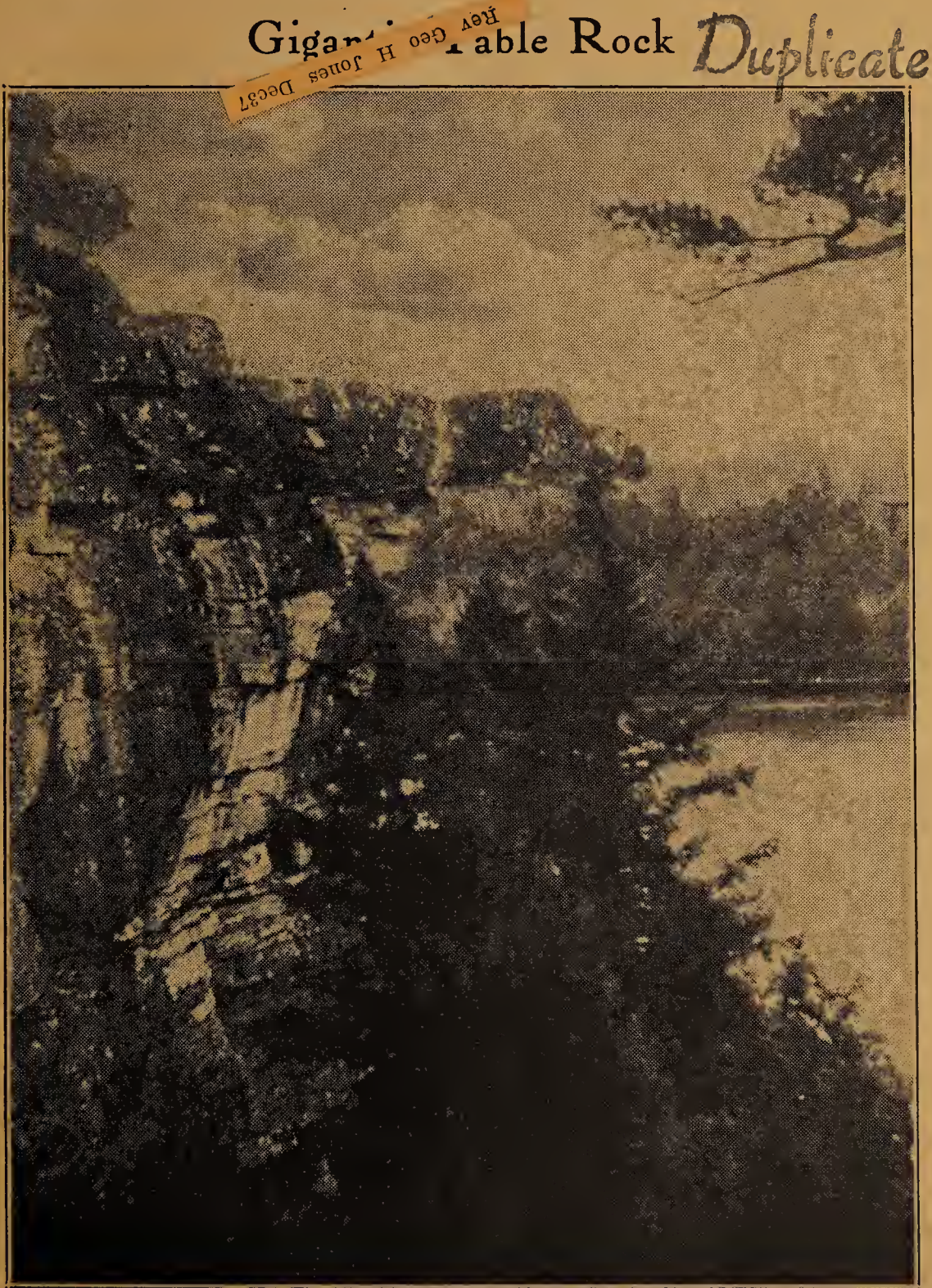
NEW ORLEANS

Christian Advocate

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NEW ORLEANS, LA., THURSDAY, JANUARY 28, 1937.

Whole No. 41219.



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Table Rock is located in the Shawangunk Mountains in the Lake Minnawaska region, the famous scenic section of Ulster County, New York



Wallet of the Week



THE MISSIONARY AND MAINTENANCE FUND of the United Church of Canada, on December 31, was almost abreast of the contributions for the previous year, and there are good prospects that the goal of a ten per cent increase for the year may be reached. The fiscal year ends on January 20, but the books will be kept open until January 31 in order that the late remittances of local church treasurers may be included in the report for the year. The total amount in the hands of the treasurer up to December 30, was \$957,720.61.

* * *

THE DUTCH BIBLE SOCIETY is making great preparation for the celebration of the three hundredth anniversary of the Authorized Dutch Version of the Scriptures. A particular feature of the celebration will be the production of a Dutch edition of the **Speaking Bible** for the blind. The celebration will furnish an interesting contrast to the activities of the Godless and Freethinkers whose assembling in Moscow next month will have for its avowed purpose the destruction of all religion in all lands.

* * *

JAPANESE POPULATION, according to the letter of a missionary, increased slightly more than a million last year, and the present total population of Japan proper is 70,250,200. An interesting fact is the drift of the population to urban centers. Ninety-five per cent of the increase was in the cities, though two-thirds of the population is rural. Tokyo has a population of approximately six million, while Yokohama, which is only a few miles away, has three quarters of a million. The Osaka-Kobe area has about five million, while Kioto, only a few miles distant, has more than a million. Tokyo's municipality is second only to New York among the world's greatest cities.

* * *

DR. MAUDE ROYDEN, the foremost woman preacher in the world, is to tour the United States in the interest of the Emergency Peace Campaign. She is to be the feature lecturer in a series of engagements to extend over a period of two months. Miss Royden was the founder of the famous Guildhouse in London, the purpose of whose "Fellowship Service" she summarized thus: "We believe that Christianity is the solution of the world's problems, and we desire to proclaim it in a place where the unbeliever may express his doubt and the believer discuss his failures. We offer ourselves to God to be of service to our fellows."

A GRAVE FOR JESUS is said to be a novel provision of the Mohammedans of Mecca. It appears that the followers of Islam believe that Jesus did not die, but that he was miraculously taken up to God, and that another was crucified in his place. They expect that he will come back to earth and will slay the anti-Christ. It is difficult to understand how, even to the most superstitious mind, such ideas of miraculous intervention and divine power can be reconciled with the need of a grave.

* * *

THE BAPTIST WORLD ALLIANCE reports the total membership of Baptist Churches throughout the world as 11,654,881. The total gain for 1936 was 162,222, or slightly more than one and four-tenths per cent. There was a gain of eight per cent in South America, in Africa three per cent, and one and one-half per cent in North America. Japan showed no gain, there was a loss in the West Indies, Central America and Jamaica, and the loss in British Baptist Churches was the largest in years. Approximately ten and a quarter million of Baptist membership is in North America.

* * *

METAL BEARING ORES are often discovered through outcroppings of rocks or through fissures caused by earthquake disturbances which lifted the earth's crust. Through such faults or breaks iron ores and seams of coal are disclosed, and through rock fissures pour streams of sand freighted with particles of gold. Thus the deep secret of God's hidden treasure is often brought to light. The might and the mind of the Eternal reveal the wealth which represents at once the foresight of God, and the dowry of the human race—the wisdom of God and the goodness of God.

* * *

THE ASHANTI TRIBE, a backward and primitive race living in West Africa, four hundred miles east of Liberia, have made little progress in the arts and sciences which distinguish the higher types of civilization. Since the beginning of the twentieth century they have been practically under a British protectorate. By means of high-pitched and low-pitched "talking drums," they have developed an astounding means of communication which imitates spoken language so perfectly that the "jungle wireless can be interpreted by an expert as fast and as accurately as spoken words. This marvelous achievement represents the genius of an uninventive and half-savage race.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

NOT BY MIGHT

One of the amazing facts in the progress of Christian civilization has been the extent to which minorities have shaped and sometimes even dominated history. It was a band of humble men, unknown to influence and to fame, who captured Saul of Tarsus, the mightiest man of his day, and who set their little world agog by their enthusiasm for a man who had been done to death on a Roman cross. It was a mere handful of men, dispersed by ruthless persecution, whose devotion captured a pagan world and made it the vassal of Jesus Christ. Down through the centuries humble men, chosen of God, have been thrust into places of leadership, and they have exercised an influence in human affairs all out of proportion to what was indicated by their social, economic, or intellectual position. In China and Japan, the numerical strength of Christianity is almost a negligible factor, but Christianity is, nevertheless, a disproportionately powerful influence in those lands which teem with pagan millions. The only satisfactory explanation of the predominant influence of Christian minorities is that which Napoleon is said to have offered as an explanation of Christianity itself: "The love of Christ constraineth us." Martyrs, "rice" Christians, and those expatriates, who have been compelled to give up their fatherland for their faith, are themselves convincing commentaries upon the reality of Jesus Christ and salvation through him, and the witnessing of those devoted souls has an irresistible appeal. Dominance is not a matter of numbers, neither is it a matter of social, economic, or intellectual prestige; but it is the impact of convinced men, of spirits aflame with passion, on rudderless masses who wait for a clear call from the heights. "Not by might nor by power, but by my spirit, saith the Lord of hosts." If we would only re-evaluate Christianity in the light of that great word of the prophet, the frontiers of the civilized world would be less bristling than they are at the present moment, and the wealth of the world could be released for nobler uses than preparation for war.

MINISTERS' WEEK AT EMORY UNIVERSITY

The Ministers' Week just ended was probably the best and the most helpful which has been held thus far. The attendance was slightly less than was expected. Owing to a conflict with the Bishops' Crusade, the ministers in some sections were not able to attend. There were, however, more than one hundred and fifty preachers and wives of preachers who, in addition to the student body and the local constituency, made an impressive audience. At every service held in Glenn Memorial Church, the spacious auditorium was comfortably filled.

Dr. Ralph W. Sockman, pastor of Christ Church, Methodist Episcopal, New York, was the Quillian Lecturer and, in addition, was the speaker for the noon service of Religious Emphasis Week. In both responsibilities, he measured up to every expectation and he maintained a high-tide of interest and enthusiasm throughout the week. At no time do we recall having heard a more forceful and happy speaker, nor have we heard more dynamic, timely, or felicitously phrased messages. Those who had the privilege of hearing Dr. Sockman will not soon forget his very unusual addresses—his magnetism and the charm of his personality will long be a glorious recollection. To the wide circle of his friendships, he added a host of men and women who will greet him with an enthusiastic welcome when he may see fit to visit the Southland again.

In a seminar devoted to "Personal Counseling," Dr. Richard H. Edwards, since 1910 Executive Secretary of the Cornell United Religious Work at Cornell University, rendered a very valuable service to those who shared the fellowship circle of which he was the center. Dr. Edwards is a Presbyterian minister and an author of note, and he has served long and well the field to which he has devoted his life.

Various courses were taught by members of the faculty of Candler School of Theology of Emory University. At the close of the session, announcement was made that arrangements had been prac-

tically concluded by which Dr. Buttrick, whose preaching made a profound impression during the recent Preaching Mission, would be the speaker for Ministers' Week a year hence.

OUR RADIO AGE

That inimitable humorist, Governor Bob Taylor of Tennessee, used to convulse his audiences with laughter by his exaggeration of the possibilities of electricity as a means of transportation. He referred to a time when a man might get into an electro-scoot in New York, press a button and arrive in San Francisco two hours before he started. That exaggeration of the shortening of the distance between two points which Bob Taylor used for its humorous suggestion is developing more serious aspects in our day when speech is made to girdle the earth in an instant. A shortened line and the reduction of civilization to a least common denominator of effort and raising a minimum of effort to the nth power are no longer just humorous suggestions, but they are made to assume the appearance of reality. Chimerical as they once seemed, such schemes are being plotted with mathematical exactness by scientists and engineers of our radio era. A chemical vat in the backyard and a sure-fire crop of cucumbers and tomatoes the year round, proposed by a wizard in California, has Jack and the Bean Stalk backed off the board. The suggestion of a national canning factory makes the temporary grain bins of Egypt, in the days of Joseph, sound like a dream of the Lilliputians. And two hundred per month for those who have grown too old to tend a vat, an echo from Capitol Hill, leaves little to imagine or desire. Add to this a national educational system requiring but half a hundred radio teachers for a complete course from the grammar school through the university; a radio doctor boot-legging quack nostrums which rival "moles feet," "buckeyes" and the burning of ghost money for effectiveness; and a radio preacher, hidden behind the impenetrable screen of distance, whose soft words and beautiful speech exact neither tithes nor offerings, and the picture of scrapped manhood and incarnate selfishness is complete. One may listen to such and imagine that the world is surely going places, but the fact is such a one is just plain dizzy. No bomb-proof refuge of selfishness and indolence can discover the genius of a great race. It will mean the development of a cucumber and tomato civilization; a return to the practice of conjuring and amulets; the enthronement of a theology of "old wives fables;" and a millennium of mist, streamlined, milk-white and shock-proof; but civilization and the soul of man will get the gong.

Editorial Miscellany

By Dr. H. T. Carley

ON THE ART OF BEING READY

As I sit by an open window on this warm January day, I see a yard full of green grass, and flowerbeds beginning to look as if spring were already here. Spring is **not** here; and it is very likely that the grass and plants will feel the effects of ice and sleet and snow before the winter is over. But I am interested to know that the seeds and roots were ready, and the first chance they had—these few warm days—they shot out of the ground in a hurry. They were not expecting warm weather this time of year—but it didn't catch them unprepared.

A school boy was doing chores around the house. His task that day was to build a chicken-coop. A schoolmate stopped in to watch him work. He was taking a lot of pains with that coop. His friend said: "Why do you go to so much trouble—it's nothing but a chicken-coop?" The boy replied: "I want the best coop I know how to make." A few years later when a great corporation wanted a young man that could be depended on for a responsible position, the boy that wouldn't slight a chicken-coop got the job—he was ready.

A young basket-maker became interested in the Italian language and literature. Through years of study he mastered the subject. When a great English university was looking for the best-equipped man in the world to head its department of the Italian language and literature, it found the basket maker. He got the place—he was ready.

A four-year-old Negro boy found a bottle of whiskey in his cabin. He didn't know what it was, but he took a big drink. It made him deathly sick. When his mother found him, she didn't give him a whipping, but she did give him a good lecture. She told him that if he wanted to be a big strong man, he would have to let whiskey and tobacco alone. Young as he was, he remembered what his mother told him. As a professional prize fighter today, he has lost only one of thirty-two fights. Some of the experts in such matters say that Joe Louis is almost sure to win the world heavy-weight championship. Since becoming famous in the sporting world he has had many offers of big fees to endorse liquor and tobacco in advertisements—and has promptly turned them all down. He even refused a lucrative offer to appear on a radio program sponsored by a distiller. When his chance comes to win the championship he intends to be physically fit.

While we are getting ready to meet the crises of this life, we might as well think of the next also. The Judgment intervenes.

News and Views

CHARLES BETTS GALLOWAY

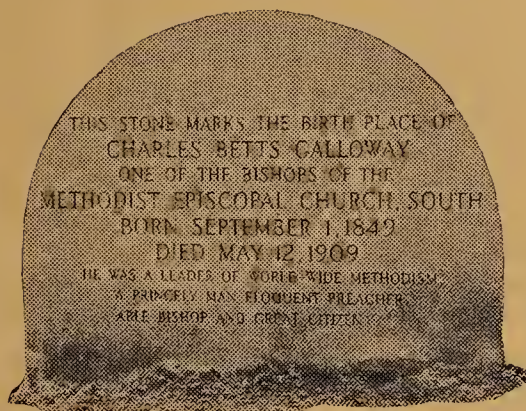
(This address is published at the request of the North Mississippi Conference.—Editor.)

We do not meet to dedicate this plot of ground, but as friends of a great man and guardians of a great memory. We are here to confess our interest in a great and worthy life. On September 1, a little more than eighty-seven years ago, this plot of ground was consecrated by the birth of Charles Betts Galloway, and here was his home for fourteen formative years of his life. No other city can claim to have been his childhood home, for in two and a half years after his removal from this spot, he was a matriculate at the University of Mississippi, and from there he entered upon that pilgrim path which he followed to the day of his death. The honor, therefore, of being the birthplace and the childhood home of one of the most widely known and influential Mississippians, of one of the greatest sons of the Methodism of the South, and one of the foremost figures in the religious life and the social leadership of the nation a generation ago is the uncontested right of this little city of Kosciusko. Gathering at this site today we do ourselves honor as we pay tribute to the life and character of this remarkable man, the product of our Southland.

The occasion does not lend itself to, nor does time permit even the briefest review of the details of that busy and eventful life. He left us when as yet he had not reached his sixtieth milestone, but what a romance of personal achievement he has left, what an abiding imprint he made upon his generation, and what a record of substantial and abiding fame he bequeathed for our inspiration! The most that we shall be able to do today is to indicate the high lights of his progress and to offer brief comment upon the personal characteristics which brought him fame and made him a trusted leader in his generation.

To begin with, he was from the earliest period and throughout his life a perfect example of a noble strain of unspoiled humanity. In no respect was he in the least degree artificial. He came to an ecclesiastical eminence, which he adorned with a great life and laid down without a touch of stain, and without the surrender of the unaffected simplicity and charm of his radiant personality. He oc-

cupied his great position in the Church without the exhibition of the official airs which constitute the pitiful defences of smaller souls. He was so thoroughly human in his interests that he valued the mechanics of effort only and solely as they contributed to utilizing the dynamics of life. The retention of his native simplicity and candor made him the brother of every man in need, and it helped him to a friendly and a just appraisal of the struggles of men, regardless of race or social position. In 1878, at Vicksburg, Mississippi, his brother heart carried him down to the very gates of death, and the perfect transparency of his soul was disclosed in a memorial tribute to President Grant. Offsetting the



charge of credulity on the part of the President, he said: "Better trust all men and be deceived than cultivate a suspicious disposition that robs the soul of all sincere and generous affections."

To imagine, however, that Bishop Galloway's life was only a spontaneous outburst of human nature would be wide of the mark. He was interested in and he was an assiduous student of everything that had bearing upon his task. His private notebooks which he never expected to fall into the hands of another, show that he made himself the absolute master of the history, the social customs and the economic status of every land that he visited. Through his perfect familiarity with the history and the inspiring traditions to which the hearts of men respond, he secured entree to multitudes everywhere.

Again, his native endowment and his laborious acquisitions were made wholesome and appealing by a profound Christian experience and an unwavering faith. One of the surprises of my study of his life was the degree of his commitment to the fundamentals of the Christian faith. He was never a ranting fanatic, but he was immovable in his spiritual anchor-

age. We can give but two or three illustrations of his passionate devotion to Christ and his Gospel. He saw a Buddhist mother following her dead child to the grave and he said: "Poor, poor mother! following her dead child to the tomb or to the oven, without a hope for the future, or a balm for her present sorrow." On his first official visit to the Orient, he saw the Christless multitudes of old China and he exclaimed: "How I longed for a mastery of their vernacular in order to make an appeal for my Lord." In Jerusalem, he was shown the pavement over which Jesus walked bearing his cross, and he said: "I could not resist the impulse to stoop down and press with my hands the stones on which those holy feet had walked bearing the sins of the world." One can never appreciate the surge of such emotion until he feels the thrill of being on the path along which Jesus traveled in that sacred hour. I have seen strong men get down and literally kiss the stones with passionate fervor.

That for which Bishop Galloway was most widely famous was his superb oratory. It gave a touch of glory to every phase of his life. He was the last distinguished representative of a distinctly Southern type of oratory, and with him perished an age of forensic splendor. His personality, his bearing and his rich and melodious voice would have placed him at ease in the golden age of American orators. But his oratory was much more than the accident of his personality, or the unearned effect of his musical voice. He toiled to clothe his thought in entrancing words and he studied constantly the witchery of the masters. Webster, Calhoun, Clay, Prentiss, Davis and Lamar were names often upon his lips. They embodied the oratorical ideals of his heart and they were worthy examples of the genius and the power of oratory at its best. In his day he was probably the premier of American orators, and to this hour the echoes of his resonant voice still linger in the memory of those who knew the thrill of his matchless speech.

So also one may say with confidence that he was a remarkably gifted preacher. He was not profound in his dealing with metaphysical or theological subtleties, but he was a man whose preaching was remarkable for its charm and effectiveness. His pulpit was no theological chair; it was the forum of a prophet and a pedes-

(Continued on page 13)

Louisiana Conference

PERSONAL AND OTHERWISE

Mrs. L. L. Upton, Slaughter, renews her subscription for the Advocate and says that it is her policy to keep her old friends, and the Advocate has been a friend since her childhood.

Rev. D. B. Boddie, pastor at Sulphur, delights us with his generous praise of the Advocate. He likes the new arrangement of its material, and he says, "It seems to me that the paper gets better with each issue." We are always glad to have such words of encouragement.

The editor of this paper spent the past week in Atlanta, Georgia, where he shared the privileges of Ministers' Week. He was a guest in the home of Dean Franklin N. Parker of Candler School of Theology, who with Mrs. Parker and their two daughters, exhibit hospitality at its best.

Rev. John B. Culpepper, Sr., long one of the outstanding evangelists of the South, died at Memphis, Tenn., on Friday, January 15. He leaves two minister-sons, Rev. J. B. Culpepper, Jr., Okeechobee, Fla., and Rev. Burke Culpepper of Memphis, one of the general evangelists of our church.

Several congregations in the Lake Charles District have reported commendable progress since Annual Conference. From Abbeville comes reports of a new electric organ, new hymnals and racks, all installed and paid for through a voluntary offering amounting to \$1,400.00. Rev. Ellis Smith and his people are to be congratulated.

Rev. C. B. White, in a business letter to the office, hints that the work on the Hodge, Louisiana, charge has gotten off to a fine start for the new year, and promises to keep us informed as to what is happening in the way of news in the Ruston District. Brother White has been appointed District reporter for the Advocate during 1937.

That Rev. R. S. Walton is happily situated in his new appointment, Kentwood, La., is very evident as the following will indicate: "We are glad to serve again the church that we served in 1912 and 1913. During those two years we received 76 new members. It is a joy and an inspiration to see among the present membership some of those who were received during these former years."

DeRidder reports through its pastor, Rev. A. S. Lutz, that some physical im-

provements have been made in the form of a new garage and a new rug for the parsonage. The church program has included the presentation of a Christmas pageant, Student Appreciation service, College Day, and an Installation Service for the Board of Stewards. Plans are under way for a pre-Easter revival service.

Rev. A. A. McKnight is very happy in his field of labor, at Amite, Louisiana. So much so, that he is reminded of a recent editorial of Dr. H. T. Carley's, and joins him in urging, "... if we're dreaming, I certainly hope we will not be disturbed." To this, however, he adds, "we are very much awake," having completed the organization of the various departments of the church, and are looking forward to a great year in the service of the Lord.

Under the leadership of Rev. R. H. Staples, the Coushatta, La., charge, moves forward with an increased budget and a goodly number of its members pledged to tithe. Quoting from a recent business letter, Brother Staples says: "We had Dr. Manget with us in December, gave an offering to his work, and raised about \$27.00 for the superannuates. We expect this to be our best year here if the good start made may be accepted as an indication."

Rev. W. F. Henderson, Jr., writing from his new appointment, Clay, Louisiana, states that he has received a warm welcome, and is happily situated among the finest people it has been his privilege to work with. The pastor and his family were the recipients of a generous pounding upon their arrival, and good things are constantly finding their way to the parsonage from these loyal people. Brother Henderson reports good congregations at all preaching points despite heavy rains. The charge accepted the same apportionment as last year on the Benevolences. Accordingly, the outlook for the year is very encouraging.

At Lafayette the church has made commendable progress with its finance campaign. The newly adopted unified budget plan has received good response. The Student Recognition Day program on January 10 was broadcast over station KVOL. The Board of Christian Education and Board of Stewards have been reorganized. The ladies of the church were hostesses to the District Woman's Missionary study course session. Despite heavy rains there was a splendid attendance. Pastor A. L. Gilmore also reports

that a number of students at S. L. I. are making plans to attend the Methodist Students' Conference at L. S. U. in February.

RUSTON DISTRICT NOTES

Ruston District moved forward last year under the leadership of Rev. Louis Hoffpauir, presiding elder, in many ways. The new Conference year is already showing signs of even greater forward movements than the past year under the same leadership. We are fortunate in having our same aggressive and enthusiastic presiding elder back on the district.

We wish to extend a hearty welcome to the following new preachers on the district: L. E. Crooks, L. P. Moreland, W. F. Henderson, W. R. Lyons, W. F. Roberts, N. E. Joyner, J. F. Wilson, R. T. Pickett.

A new charge, the Eros charge, has been created by the presiding elder. The pastor is Rev. W. R. Lyons. Brother Lyons is meeting with good response and this important field is being reached; the parsonage is being renovated; the pastor has been "pounded" and from all accounts this new work is going forward rapidly.

The Ruston church has raised the pastor's salary to \$3600.00; Minden has raised to \$3300.00; Homer to \$3000.00. Other charges having raised the salary are Choudrant, Gibsland, Athens, Haughton, Sibley, Ringgold and Eros.

Ruston has raised approximately \$7000 cash toward their new church. Definite plans are being made for the erection of a beautiful church joining that of the new educational building.

The Haughton charge plans a new church building at McIntyre.

The Christian Education Bond Issue apportionment for the district, which amounted to \$850.00, was paid in full the past year. Every charge paid its quota in full. This is second to best, the Shreveport District having the largest apportionment.

The district was well represented at the General Missionary Council in New Orleans, January 5-8. The following preachers attended: Louis Hoffpauir, P. E.; A. M. Wynn, J. F. Dring, N. E. Joyner, J. C. Whittaker, H. M. Johnson, B. H. Andrews, Guy M. Hicks, B. C. Taylor, R. W. Vaughan, C. B. White, Mr. Hollands, Conference Lay Leader, was present.

The district Missionary Institute will be held in Haynesville, February 2.

We are to have Bishop Hoyt M. Dobbs as our guest at District Conference. Bishop Dobbs will preach at the 11 o'clock service the opening day of the confer-

ence. The conference will be in session two days. The date has not been announced, but the place is Harmony Chapel.

C. B. WHITE, District Reporter.

J. O. Y. UNION MEETS

The J. O. Y. Union of the Ruston District met at Brushwood Sunday, January 17, for the regular monthly meeting. Due to rain and bad roads only 21 were present. There were representatives from three chapters: Namely, Brushwood, Heflin and Pleasant Valley. A very inspiring program on "Why Not Get Mad," was given by members of the Brushwood chapter. The next meeting will be held at Heflin February 21.

HAZEL CANFIELD,

LOUISIANA YOUNG PEOPLE

On the 5th and 6th of February in Alexandria the executive committee, the district directors and associates, and the camp directors will meet to discuss summer activities for the Louisiana Young People.

The Intermediate department at Pineville, whose membership is approximately 30, is favorably progressing, reports Miss Johnnie McFarland, Counsellor. Practically everything is left up to and done by the Intermediates and they really show themselves up well. They meet once a month to plan all their programs, both the devotionals for the church school hour and the programs for the evening meetings.

Over Winnsboro way they had a party on the night of January 15 with Miss Juanita Funderburk in the sponsor's role. The church school class of these young people is in the process of reorganization at the present so it looks as if Winnsboro is off on the right foot again.

Since he got such a splendid response from all the new presidents, Claudius Mayo, director of the Lake Charles District, was anxious for us to have as complete a list of them as possible so he sent in the list of 24 names complete with addresses. Merci beaucoup, Claudius, and here's hoping that several other persons follow suit.

In Crowville, Mrs. Mathes, Mrs. Powell, and Mrs. Richardson have been devoting much of their time to the young people's department in the church school. Here's a toast to them and their efforts.

From Sulphur, through Miss Esma John, president, come more optimistic reports. The secretary keeps accurate minutes of the council, business, and devotional meetings, the publicity superintendent has had at least one writeup in the local paper and plans to send in

monthly reports of the newly organized department, and the treasurer reports excellent co-operation in the making and collecting of pledges. They have just made their missions and conference pledges.

W. D. BODDIE, Reporter.

SUPERANNUATE ENDOWMENT FUND

By appointment of Rev. Dr. L. E. Todd, I am field agent for the Superannuate Endowment Fund, and will gladly aid any brother in this noble work.

Let all funds be forwarded to me as soon as they are in hand and I will forward them to the Board of Finance in St. Louis, Mo., 144 Ockley Drive.

Shreveport, La. JNO. F. FOSTER.

STANLEY JONES ON THE AIR

Of interest to Methodists who heard that great world missionary, Dr. E. Stanley Jones, at the opening of the Bishops' Crusade in New Orleans, La., Jan. 5-8, will be the announcement that on Feb. 17, 9:30 p. m., Eastern Standard Time on the National Broadcasting Company's Blue net work, coast-to-coast, there will be a half hour broadcast from Dr. Jones. At this time Dr. Jones will give a missionary message to all the churches as well as a farewell as a member of the National Preaching Mission. He leaves for India the last of February.

ALABAMA DRYS WIN FIGHT TO KEEP PROHIBITION LAW

Dry leaders in Alabama are rejoicing today over the action of the state senate in voting down a proposed repeal bill 20 to 12.

The lower house in Alabama, under pressure of wet lobbyists, passed a measure to legalize the sale of intoxicants, but the legislature adjourned before the senate acted upon the bill.

In the interim, church leaders throughout the senate waged a vigorous campaign urging their senators to respect their campaign pledges.

Alabama, dry for 21 years, is the only state in the nation which prohibits the sale of all intoxicants, including beer. In Kansas and Oklahoma, both under constitutional prohibition, 3.2 beer is generally dispensed on the grounds that it is "non-intoxicating" beverage, according to the National Voice News Bureau.

VIRGINIA OUTLAWS ALL OUTDOOR LIQUOR SIGNS

All liquor billboards, placards and window displays will be prohibited in Virginia under new regulations being laid down by the Virginia Alcohol Beverage Control Board.

A bill also before the Pennsylvania state legislature this month would prohibit all outdoor advertising of liquors and beer in the state.

FOREIGN MISSIONS BROADCASTS

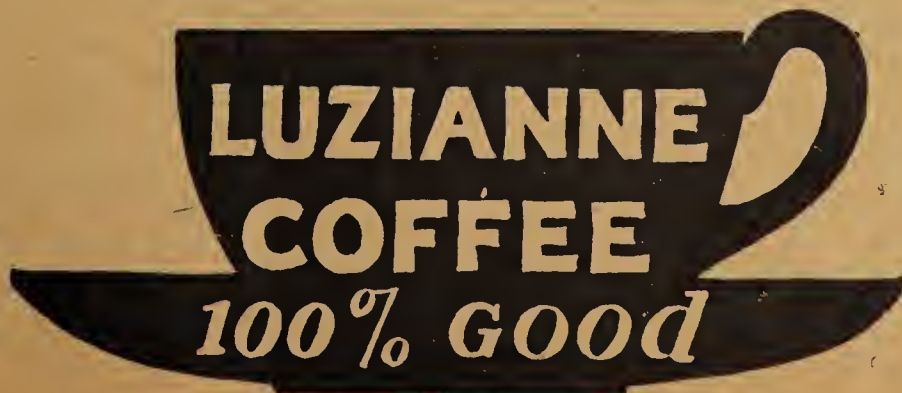
The Foreign Mission Conference of North America takes pleasure in announcing two forthcoming radio programs concerned with the World Mission of Christianity.

On Sunday, January 31, at 4 p. m. (E. S. T.) the National Broadcasting Company will present over station WJZ and the Blue Network Dr. William Pierson Merrill, who will speak on CHRISTIANITY IN OUR WORLD TODAY.

On Sunday morning, February 21, at 10 (E. S. T.) the National Broadcasting Company will present over station WEAJ and the Red Network Dr. Fred F. Goodsell, who will speak on INTERNATIONAL CHRISTIANITY.

Both of these programs will also be transmitted by short wave.

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CANAL STREET - - - N. O., LA.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. L. M. Reeves has a splendidly organized force at Sumrall, and they entertained with ease and graciousness 104 visiting members of the League Union recently.

Mrs. R. L. Ezelle, of Jackson, writes us that the Advocate is greatly enjoyed in her home and that it is helpful also, especially because of its inclusion of temperance items.

Repairs to the church property at Rich-ton have made a great change in the atmosphere of Methodism at that place. Rev. L. D. Haughton is the pastor, and all improvements are fully paid for.

Mrs. B. W. Lewis, whose late husband was long a member of the Mississippi Conference, now makes her home at Marion, Arkansas, but she retains her affection for Mississippi and for the Advocate.

A friend sends us the names of fifty-six preachers of the Mississippi Conference who were in attendance at Missionary Council in New Orleans recently. Every district of the Conference was represented.

Rev. B. H. Wiggins, now in his fourth year at Flora, is laying plans for a busy and a fruitful year on his charge. A new church building along with a full carriage. of the regular schedule of work is on his list.

Dr. J. L. Decell, pastor of Galloway Memorial Church, Jackson, was the guest speaker at the men's banquet of Court Street Church, Hattiesburg, recently. Dr. J. F. Walker, teacher of the men's Bible class also addressed the group.

In renewing her Advocate subscription for another year, Mrs. L. J. Jones, widow of Rev. L. J. Jones formerly of the Mississippi Conference, who lives in Hattiesburg, sends much appreciated words of greetings to the editor and his associates.

The meeting of the Epworth League Union, held at Sumrall recently, made plans for a summer encampment. In this forward step, as in all the details of work in the Hattiesburg District, Rev. W. B. Alsworth, the presiding elder, is setting the pace.

Rev. and Mrs. R. L. Walton, of Poplar Springs charge, have been much disturbed on account of the illness of their little daughter, Gloria, who underwent an operation for appendicitis recently. We

are happy to learn that she was doing well at last report.

Mr. L. P. White, Nashville, Tennessee, a son of the late Rev. M. L. White of the Mississippi Conference, and a school mate of the editor, called at the Advocate office on Thursday of last week. The editor regrets having been out of the city at the time he called.

The Missionary Institute for the Meridian District was very successful. The addresses were of a high order, they were stimulating and inspiring and, according to reports which have come to us, there is in that section a greater interest in missions than has existed for years.

Under the enthusiastic leadership of Rev. Andrew Gallman, the new pastor, Taylorsville charge is planning advance along the whole line. Church school organization, a building project, Boy Scout activities, and a general revival of interest in all churches are included in the program.

Rev. D. T. Ridgeway, pastor at Wiggins, writes: "Special services marked the Christmas season at Wiggins. A Christmas pageant was attended by five hundred people, and the church's quota for superannuates was raised at a white Christmas service, as well as gifts for the poor." Brother Ridgeway delivered the Christmas message on Sunday, the 20th.

Dr. Theodore Copeland, who was under the necessity of cancelling his engagements in Georgia last fall on account of overtaxing his strength in the drive of effort last year, is now reported to be well on the road to recovery and he expects to be in the evangelistic field again soon with a full schedule of work. His evangelistic ministry, extending over the last seventeen years, has been church-wide in its scope.

The meeting for the winter quarter of the Emory University Conference was held Monday, January 11, at the McEachern Memorial Church in the Marietta District. The general theme of the Conference was "The Place of the Church in the Rural Community." Particularly qualified to lead the discussions on this subject were the guest speakers—Dr. Arthur Raper of the Inter-racial Commission, who spoke on "Conditions of Rural Life," and Dr. A. J. Walton, Extension Secretary of the General Board of Christian Education, whose topic was, "The Work of the Church in Meeting Rural Conditions."

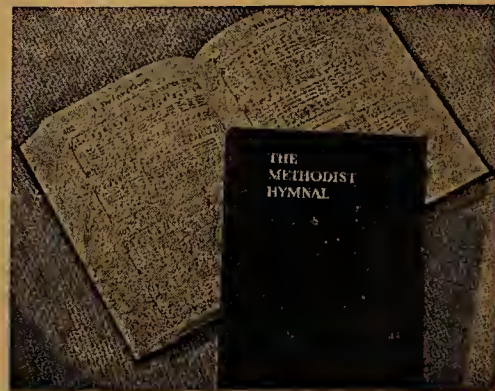
HATTIESBURG DISTRICT MISSIONARY INSTITUTE

Forasmuch as others are setting forth declaration of those things which have most surely happened at the District Missionary Institutes, and which shall surely be accomplished by the people called Methodists in the near future, it seemed good to me also to write unto thee, most excellent Advocate, that thou mightiest know the certainty of those things which happened at the Hattiesburg District Institute, at Main Street Church, on January 20.

In the first place, this Institute was different from the others in the Mississippi Conference. Yet it was not different. It incorporated the highest features of the other Institutes and added other features peculiar to itself.

There was a note of confidence, of expectancy, and of victory throughout the whole program which was pitched on a high plane from the very beginning.

Enrich Your Worship Services with the New METHODIST HYMNAL



What a glorious opportunity to instil a new spirit of devotion and consecration in your congregation by singing *The Hymns of the Ages*, found in the New Methodist Hymnal.

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First and last there were approximately two hundred and fifty people present, despite swollen streams, bad roads, and threatening clouds. The dozen people who were with me from Ellisville report that it was good to have been there.

Dr. W. A. Shelton, W. D. Hawkins, and Rev. J. L. Neill, who are making the round of Institutes, were there with their splendid messages and delighted us with their addresses and appeals.

From our own district, Brother Alsworth, our presiding elder, and Brother Black brought us devotional messages; Rev. Enoch King, B. M. Stevens, Rev. J. W. Sells, and Mrs. R. E. Rollings brought messages that stirred us; and Brother Campbell concluded the program in leading the consecration service. Comparisons are odious and none are to be made, but truly the Woman's Missionary Society in the Hattiesburg District is under capable and inspired leadership.

Dr. J. L. Decell brought a splendid message to conclude the morning service. His subject was "Points of Purpose and Places of Power," and he spoke of Thessalonica, Aldersgate Street, City Road Chapel, Epworth in England, of the Scottish National Memorial to David Livingstone, and of the warm heart being the highway of the Kingdom.

During the course of the day the presiding elder nominated and the Institute elected Rev. J. W. Sells as District Missionary Secretary and as District Secretary of Christian Education to assist the Conference Secretaries.

In concluding its business, the Institute, by rising vote, endorsed the Bishops' Crusade and pledged full co-operation to it, urged that each church begin now in the movement to have in cash one-half of the benevolent assumptions by the time of our District Conference, pledged full co-operation in observing the total program of the Church, and expressed appreciation to Rev. J. T. Leggett and the ladies of Main Street Church for their gracious hospitality.

Long live the spirit of this Institute.

GEO. H. JONES, Secretary.

SEASHORE DISTRICT MISSIONARY INSTITUTE

One of the finest missionary institutes held in recent years in the Seashore District was held at Gulfport, Miss., Jan. 21. The meeting was conducted in a most acceptable manner by the presiding elder, Rev. L. J. Power. After devotions conducted by Rev. L. J. Power the keynote of the meeting was set by Dr. G. F. Winfield, President of Whitworth College, Brookhaven, Miss. His description of the work of students, and especially foreign students and their subsequent

lives, was most inspirational. Conference Missionary Secretary W. D. Hawkins outlined for us some of the work for the year. He stated that our Golden Cross collection should be taken May 9-16 and that in the month of January the offering for the support of our work at the State Sanitarium should be taken. Rev. J. L. Neill very ably and characteristically presented the matter of the Bishops' Crusade. His address was of much interest. Madam Dr. C. Gay, of the state W. C. T. U., made a few statements and an appeal. There is no doubt in the mind of anyone that we will all follow her suggestions to the best of our abilities relative to temperance education and temperance practice. The high point of the meeting was the address of Dr. W. A. Shelton, pastor of the Grace Memorial Methodist Church, Atlanta, Ga. He spoke on the missionary implications of the gospel. At the noon hour the ladies of the Gulfport church served everyone with a delightful lunch. After devotions conducted by H. W. F. Vaughan, Rev. I. H. Sells spoke on "The Local Church School Meeting Today's Needs." Rev. I. H. Sells (Executive Secretary of the Conference Board of Christian Education), emphasized the importance of education into the missionary spirit.

Mrs. L. J. Power, District Secretary of the Woman's Missionary Society, made a splendid report for the women of the District and a spirited appeal for greater co-operation and devotion to the work. Rev. B. L. Sutherland spoke on "Benevolences in Full, a Necessity in Meeting Today's Needs." He urged the ministers and laymen to keep faith with the full program of the Church in that regard. The meeting was closed with a consecration service led by the presiding elder.

Besides those mentioned above, visitors to the meeting were as follows: Rev. C. F. Reed, of the Methodist Episcopal Church, visiting at Seashore Assembly; and Mr. Fred McDonald, superintendent of Methodist Home, Jackson, Miss.

H. W. F. VAUGHAN.

BISHOPS' CRUSADE

Missionary Rally

MISSISSIPPI

Galloway Memorial Methodist Church,

Jackson,

FEBRUARY 5, 1937

Speakers—Bishop Arthur J. Moore; Bishop A. Frank Smith; Bishop E. D. Mouzon; Bishop Hoyt M. Dobbs; Mrs. Seth A. Craig; Dr. Y. C. Yang, of China; Dr. Elmer T. Clark.

— Program —

Morning—Inspirational Addresses.

Afternoon—General Sectional Meeting; Woman's Mass Meeting; Joint Session and Consecration Service.

Evening—Missionary and Evangelistic Mass Meeting.

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PAINS!**

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Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

CHILDREN'S

MUSTEROLE
BETTER THAN A MUSTARD PLASTER
MILD

North Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. N. N. Maxey, of Chalybeate, has been added to the Corinth District staff of Christian Education, as Director of Young People's Work.

According to Mrs. S. W. McCord, New Albany, Miss., the Advocate occupies an important place in her daily life. We are happy to renew her subscription for another twelve months.

Dedications of buildings in prospect include Baldwyn, Ashland, Dumas, and Snowdown. This means that these buildings are free of debt. What a happy day it is when a church can claim its soul for its own.

Brother F. E. Collins, of Coffeeville, writes that he has studiously read the Advocate for the past few months, and that he finds it an excellent church paper. He enjoys particularly the contributions of Dr. Carley, the Associate Editor.

We are obligated to Rev. W. D. Smith, recently appointed Advocate reporter for the Aberdeen District, for his splendid co-operation in gathering the news of that district, which is being published elsewhere in this issue.

Many increases are reported in Corinth District. Salary increases are reported at Iuka, Booneville, Ripley and Oxford. Increased acceptances for Benevolences include, New Albany, Oxford, Corinth,

Myrtle, Rienzi, and New Albany circuit. The church at Ripley has for the second time in succession accepted a greater amount than was apportioned by the District Stewards.

A number of churches in the Corinth District are using the "unified budget plan" this year. The first church to adopt the plan was Gaine's Chapel on the Corinth circuit. W. R. McCormack, lay leader of Corinth District, led in putting the plan into operation in his own church, and then followed New Albany, Iuka, Baldwyn and Wheeler. The adoption of the plan was the result of two institutes held last year by Dr. G. L. Morelock and Rev. J. D. Wroten, the presiding elder.

TO THE PASTORS AND LAY WORKERS, GREENWOOD DISTRICT

The Bishops' Crusade for Mississippi will be officially launched in Jackson, Galloway Memorial Church, on Friday, February 5. This should mean the beginning of a new day in the missionary life of our beloved Mississippi Methodism. Wonderful program speakers, Bishop Arthur J. Moore, Bishop A. Frank Smith, Bishop E. D. Mouzon and our own beloved Bishop, Hoyt M. Dobbs and others. Remember our slogan, "Every charge in the District represented by the pastor and one or more of his leading laymen and laywomen.

A. T. McILWAIN, P. E.

BIRTHDAYS

Today is the 19th of January, the birthday of the beau-ideal of the South, and we do well to think today of the life and character of Robert E. Lee. The 22nd of February is just around the corner. December the 25th, the great Birthday, is just past. Sometime during the year we will celebrate our own in some kind of way. Maybe we will merely give it a passing thought or perhaps it may cause serious reflection.

Last Friday, Mrs. Lewis and I spent the day in the parsonage home in Calhoun City, Mississippi. The head of the house there—who happens to be the pastor of the Methodist Church in that goodly city had a birthday. It got out on him and the neighbors sent in a lot of things. Thank God for good neighbors. Everywhere we have ever lived we had some good neighbors. Poor indeed is the

preacher who is scarce of friends. T. W. Lewis and his wife have a host of them.

They decorated the house, one good woman sent in the proverbial cake with candles. Someone suggested that perhaps the candles were somewhat scarce in that community, so she sent only six candles with the cake. I am not very good in percentage, neither do I take to symbols very much, so the reader can place his own significance on the six candles. My recollection is that they represent the age of his only grandson. Let it go at that. It was a fine day. The entire community seemed to enjoy it and wished the youthful pastor many happy returns.

I can't remember that this pastor, about whose birthday celebration I write, ever preached any golden jubilee sermons or anything of that sort. He is no old, worn-out preacher. Just go out with him to spend an afternoon going from house to house and if you don't sigh for a soft seat and get tired and hungry, you will most. I don't suppose there is a pastor in the Conference who does as much pastoral work as this man and does it as easily. May his bow abide in strength for many years

E. S. LEWIS.

Durant, Miss.

NEWS OF THE ABERDEEN DISTRICT, NORTH MISSISSIPPI CONFERENCE

By Rev. W. D. Smith, District Reporter

Under the leadership of the presiding elder, Dr. W. P. Buhrman, the Aberdeen District is going places this year, the first two months of the new Conference year find steady improvement in many ways and every indication is for an even better than last year.

At Fulton, Rev. W. W. Hartsfield has entered his second year as pastor in a splendid way and with the full co-operation and esteem of his people. Many improvements have been made in the parsonage and there has been an increase in the acceptance of benevolences.

On the Mathiston and Maben charge, the Rev. E. L. Jernigan is leading his people in many fine ways. The Mathiston congregation is not only carrying on the usual obligations, but has increased the pastor's salary substantially, and is nobly co-operating in the financing of the splendid new church building.

The Tremont charge, whose pastor is the Rev. B. D. Benson, made a splendid showing at the first quarterly conference with finances showing a third increase over the same time last year. Not only has the acceptance for benevolences been increased but a portion paid. The people

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expressed their love for the pastor in the beautiful suite of furniture recently placed in the parsonage.

And speaking of parsonages, Rev. Walter Storment has already begun his habit of leaving a parsonage in better condition than he found it. Some needed repairs have been made at Okolona in the last few weeks.

At Woodland the pastor, Rev. F. H. McGee, has made a fine beginning. The charge shows every indication of progress, with a substantial increase in the pastor's salary and benevolent acceptances.

At Calhoun City, the Aberdeen District boasts of a most active pastor, the beloved Dr. T. W. Lewis, whose consecration is inspiring. He has made two hundred calls in two months' time, and the church shows a response to his ministry by a growing church school and Woman's Missionary Society, the latter having recently organized a business woman's circle. A special Christmas offering for the old preachers and their wives amounted to \$35.00.

A unique thing happened in the district when the Derma charge under Rev. G. R. Meaders, challenged the Greenwood Springs charge, whose pastor is Rev. Fred Sartain to a race in the raising of benevolences. To Derma goes the victory with the assessment paid in full ten months before Conference.

The Prairie and Strong charge, under the leadership of Rev. Walter Smith, is going forward with an increase in the benevolent assumption, and with church repairs at Prairie. One of the outstanding country churches of the Conference is Hamilton Church on this charge. At the Christmas service there, numerous gifts were brought as a surprise for the pastor. On a recent rainy Sunday when many churches had no services over three-fourths of members of the church school there were present.

The Aberdeen District is proud of standing first in fourth Sunday Missionary offering for the past month.

THE DISTRICT REPORTER.

FROM LULA AND DUNDEE CHARGE

My dear Dr. Duren: Tidings from the North. We arrived in Lula, on Friday, November 13, and found the people of Lula and Dundee ready to co-operate with the pastor and family, in a progressive spirit. Plans for our arrival had been carefully made. We found the work well organized. Thanksgiving and Christmas, were times of great rejoicing, because of friends and well filled pantry. Sugar, lard, flour, meal, can goods, meat, coffee, and fruits. One dressed hog. On

P. E., on December 29. Among those present were Dr. Floyd, Mrs. Floyd, Rev. R. A. Grisham, Rev. W. L. Robinson, Rev. K. I. Tucker, Rev. G. R. Williams, and Mrs. Frank Turman. Brother Grisham is conference executive secretary, Brother Robinson, conference director of adult work, Brother Tucker, district director of young people's work, Brother Williams, district director of adult work, and Mrs. Turman, district director of children's work.

The staff effected plans for the new year, and announced four district educational institutes for the year, at Byhalia, Hernando, Batesville, and Oakland. The dates will be announced later.

The Sardis-Grenada District is distinguished in having within its bounds each and all of the conference educational directors, and also the conference executive secretary. Rev. W. C. Newman, conference director of young people's work resides in Grenada; Rev. W. L. Robinson, conference director of adult work, in Hernando; Mrs. C. A. Parks, conference director of children's work, in Grenada, and Rev. R. A. Grisham, conference executive secretary, in Grenada.

Dept. 82, St. Paul, Minn.

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Saves Good Money, No Cooking.

This famous recipe is used by millions of housewives, because there is no other way to obtain such a dependable, effective remedy for coughs that start from colds. It's so easy to mix—a child could do it.

From any druggist, get 2½ ounces of Pinex, a concentrated compound of Norway Pine, famous for its effect on throat and bronchial membranes.

Then make a syrup by stirring two cups of granulated sugar and one cup of water a few moments, until dissolved. It's no trouble at all, and takes but a moment. No cooking needed.

Put the Pinex into a pint bottle and add your syrup. This gives you a full pint of cough remedy, far superior to anything you could buy ready-made, and you get four times as much for your money. It never spoils, and is very pleasant—children love it.

You'll be amazed by the way it takes hold of severe coughs, giving you double-quick relief. It loosens the phlegm, soothes the inflamed membranes, and helps clear the air passages. Money refunded if it doesn't please you in every way.

shunned; yet it glamorously advertises its appeal for the vigor and freshness, the beauty and promise of youth to supply new grist for its mills.

Economics, science, morality, religion are all against the use of alcoholic beverages. Their use is utterly forbidden to ministers and teachers, to aviators and railway employees, to all who need especial speed or skill. The most ardent advocate of their sale will discharge an addict, whether he be laborer, bar-keeper, physician, lawyer, manager, or treasurer. He is a strange manufacturer who will not use his own product. No decent business damages its customers. Indulgence in no worthy habit demands attention from police or penalty from the courts. Stop! Look! Listen! Has anyone ever made the use of alcoholic drinks pay?

LOOKING FOR A POSITION?

There is a scarcity right now of Stenographers, Secretaries, and Accountants. The government, the state, and business firms need them by the thousands. The Draughon graduate is in demand, and right now is the time to enroll and prepare for the big business needs of 1937 and 1938.

Write for free information about courses, prices and Free Employment Service.

DRAUGHON'S BUSINESS COLLEGE
Main at West Court Memphis, Tennessee.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

COMMENTARY ON THE WHOLE BIBLE---CRITICAL AND EXPLANATORY

BY JAMIESON, FAUSETT and BROWN

Most Highly Recommended By D. L. Moody

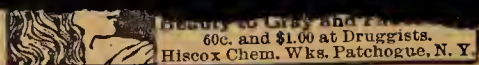
Explanatory circular on application

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Dr. Pierce's Pleasant Pellets are an effective laxative. Sugar coated. Children like them. Buy now!—Adv.

Gray's Ointment

USED SINCE 1820 FOR----
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES

25c at your drug store.

FOR COLDS---Use our Gray's (Nothol) Nose Drops. 50c at your druggist.

A Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught relieves constipation and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles.

Pleasures and luxuries are always expensive. Wine and oil are here used as symbols of such waste and extravagance. Wholesome entertainment has a distinct value as a physical, intellectual, even moral tonic, but American people are most intemperate in their pursuit of amusements. The salary of a popular actress is said to be more than six times that of the President of the United States. Labor gnashes its teeth over the salaries of industrial executives, then splits its wage and scrimps its bread to help make millionaires of silly entertainers and greedy dispensers of drink.

The liquor traffic pays less in wages and less for raw materials in proportion to investment than any known business. To its patrons it gives far less and far worse than nothing. It were better that it took their money at the point of a gun. It gives them muddy minds, and unsteady nerves, cheapened wit and impaired judgment, rude manners and coarsened speech, foolish daring and loosened morals. It robs them of wages and efficiency, of self-respect and social esteem. Its finished product is always wreckage, despised and

an Fireside

did something naughty and his mother rebuked him. She reminded him that Santa Claus knew all that he did and heard all that he said. To this startling bit of information, the little hopeful replied:

"Mother, do you mean that Santa Claus sees everything I do?"

"Yes."

"And he hears everything I say?"

"Yes."

"Well, Gee whiz! God and Santa Claus both a-watchin' me, Good night!"

CHARLES BETTS GALLOWAY

(Continued from page 5)

tal from which he sought to lift his hearers a little nearer heaven. His personality, his oratory, his imagination and his faith combined to make his pulpit a place of power. Another striking fact is that the thought and even the imagery of his sermons were wrought out in the parsonages of his early ministry. It was his custom to give the exegesis of his text in his introduction, he wrote out in full and with great care about three divisions of his discourse, other divisions he simply outlined, and the conclusions, with which he often swept his audiences into ecstasies, he left entirely to the emotions and the impulses of the occasion. Perhaps no better appraisal of his preaching can be given than in two passages which fell from his own lips. He said of the preaching of Dr. J. J. Wheat of the North Mississippi Conference: "He put honor upon his ministry by never bringing unbeaten oil into the sanctuary." Of that great Georgian, Sam. P. Jones, he said: "God anointed him to be a prophet in Israel, and clothed him with a power seen but a few times in a generation. . . He might have succeeded at the bar, but

his throne was the pulpit and his mission the redemption of his fellowmen." Such was the preaching of the man who brought these tributes and laid them upon the bier of his devoted friends.

Bishop Galloway's social interests, unlike many who achieve ecclesiastical eminence, was not a projection of his exalted office. His effective crusade for temperance antedated by ten years the day of his fame. Among his papers, he left a manuscript sermon on Temperance, preached in 1876, at Jackson, Mississippi. The sermon concluded with a recitation of the details of the massacre of General

(Continued on page 15)

Headache Relief!

Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STAN-BACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. At all drug stores. Trial size 10c. Economy size 25c.

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666 COLDS
and
FEVER

LIQUID, TABLETS
SALVE, NOSE DROPS first day
Headache. 30 minutes

Try "Rub-My Tism"-World's Best Liniment

BLOTCHY SKIN? BILIOUS?

Pimples, blotchy skin, bilious, sallow complexion, caused by constipation? Never mind the disappointments you've had with old-fashioned, unsatisfactory laxatives. For now you can get the modern laxative that's really different. Its name is FEEN-A-MINT, the delicious chewing gum laxative that acts in the lower bowel, not the stomach. Feen-a-mint looks different, tastes different, and IS different. You chew it, and what a difference this chewing makes! It's the chewing that helps do the trick. Life seems a lot brighter when you're feeling and looking fine. Don't let constipation hold you back! Try this different laxative, the choice of over 16 million wise people. You'll find that it's just what you've been looking for! For a free sample write to Dept. GG7, Feen-a-mint, Newark, N. J.

HE KNOWS HIS WHITE MAN

Bishop Arthur J. Moore, Bishop of the Methodist Episcopal Church, South, in Asia, Africa, and Europe, now in America leading the Bishops' Crusade of his Church, is exhibiting a letter from a "fellow chief" in the Belgian Congo. It reads in translation as follows:

"Monsieur Pisikopo, peace be unto you. I am Chief Tunda, I wish to remind you of the typewriter you promised me. My friend, you will send me my typewriter quickly. You will please fasten it up in a box, and I, myself, will open it up. No white man may open the box for he might take it and say it was not there. Therefore, you will fasten up the typewriter, and I, myself, will open the box.

Many thanks,

CHIEF TUNDA."

TOO MUCH WATCHING

Some years ago a little boy in a Louisiana town was attending Sunday school, and one Sunday not long before Christmas, the teacher undertook to tell the children that God knows all about us, He sees everything that we do and he hears everything that we say. This little boy gave no evidence of being impressed until one day not long afterward when he

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Ave., New Orleans

OFFICERS' TRAINING DAY

A pleasant and profitable occasion was the meeting of the officers of the Methodist Episcopal Missionary Societies of the Alexandria District, held in Alexandria, December 10.

Considering the inclemency of the weather, the attendance was good. The meeting was called to order at 10 o'clock by Mrs. H. V. Dunford who presided during the day. After singing "Come Thou Almighty King, the pastor-host, Dr. M. S. Monk read from the second chapter of II Timothy. Following a prayer and a few remarks by the district secretary, the various auxiliary officers met in separate groups with their corresponding conference officer for training and help in performing their various duties in their auxiliaries. The Conference officers present to direct these group meetings were—Mrs. G. Sexton, Jr., Conference president, Mrs. W. H. Martin, vice president, Mrs. W. M. Ledbetter, corresponding secretary, Mrs. J. M. Eicher, secretary of childrens work, Mrs. G. W. Dameron, superintendent of literature and publicity, Mrs. D. C. Metcalf, superintendent of Christian Social Relations, Mrs. R. E. Smith, chairman of Spiritual Life and Message, Mrs. H. J. Powers, superintendent of young women's circles. Others who substituted in conducting groups for Conference officers were Mrs. L. A. Sims and Mrs. R. L. Roland.

A happy feature of the day was the presentation of a life membership to Mrs. T. A. Holloman by zone No. 2. Mrs. Holloman has been a member of the Woman's Missionary Society since 1886.

Following the morning session which was closed with prayer by Mrs. R. E. Smith, a delicious lunch was served in a room in the educational building that was beautifully decorated in Christmas colors by Alexandria's First Church auxiliary and the Gleaners.

Immediately following lunch we reassembled and opened the afternoon session by singing "The Kingdom Coming." Mrs. R. E. Smith gave us a beautiful Christmas message and left us along with many other thoughts, not only is it necessary to praise and worship our Lord, but we must follow this up with work.

The district secretary then directed a "March of Time" program as related to the outline of the year's work given us in our calendar in the Missionary Society—using posters to emphasize the need of carrying on the full program. Messrs. Sexton, Ledbetter, Martin, Dameron, Metcalf, Sims, Powers and Roland made short talks explaining different phases of the work.

Mr. Alston Townley sang very beautifully "The Ninety and Nine."

Messrs. Owen and Cappell of Alexandria gave an interesting discussion on the help of a quarterly executive meeting.

The meeting was closed with a responsive reading and prayer by Mrs. M. S. Monk.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

LIFE MEMBERSHIPS FOR 1936

Brookhaven District

Brookhaven—Mrs. C. W. Crisler, Mrs. W. H. Frizell, Mrs. Florence Granberry, Mrs. Nannie Granberry, Mrs. Garnett Hoffman.

Bude—Mrs. Mary C. McGehee.

Brandywine—Child—Love Joy Green.

Crystal Springs—Mrs. Henry Hawkins, Miss Nannie Bettersworth.

Meadville—Mrs. J. F. Hollinger, Mrs. W. H. Towns, Mrs. R. E. Bennett.

McComb—Centenary—Mrs. J. D. Platte.

Tylertown—Mrs. Effie S. Lampton.

Summit—Mrs. Nora Fly Jones.

Zone—Mrs. M. E. Owens.

Quitman—Mrs. A. S. Mason;
Mary Elizabeth Cockrell.

Suqualena—Mrs. Alice Moore Smith.

Meridian District—Mrs. D. L. St. John.

Seashore District

Biloxi—Main Street—Mrs. M. B. Sharbrough.

Columbia—Mrs. W. E. Lampton, Mrs. R. J. Baylis.

Gulfport—First Church—Mrs. S. A. Tomlinson.

Moss Point—Children — Polly Fay Franklin, Nettie May Cirlot, Vivian McDavid.

(Continued on Page 16.)

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Your body cleans out Acids and poisonous waste in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-tex) today.

CHARLES BETTS GALLOWAY

(Continued from page 13)

Custer and his command by the Indians. In a clinching application of the incident, he said: "But, alas! on the sad day of Custer's fall, there was a more brutal slaughter. More of our countrymen perished than fell in Custer's brave command. More broken hearted wives were made widows and children made orphans. And no words of sympathy were heard for the bereaved hearts, and no generous efforts to give them bread. I mean those who perished that day by the direful sweep of intemperance, more dreadful and more destructive than the rifles and tomahawks of the famous Indian Chief and his savage band. Over their sleeping dust, no mausoleum will receive the first kiss of the morning sun, nor the last rays of evening linger on its brow as a coronal of glory. They moulder in paupers' graves, never visited by human feet nor tended with loving hand nor dewed with tears of grief."

I cannot leave the story of Bishop Galloway until I have spoken of one other characteristic of his work. It is common to think of the brilliant and powerful flashes of eloquence with which he held multitudes charmed and entranced, as the improvisings of his oratorical genius and as inspired by great occasions. It is true that they expressed the profound emotions of the hour of their use, but they were not mere tricks of fame. They were jewels which he had polished with infinite care, and upon occasion he simply lifted them from his well-filled wallet. He fashioned them in hours of silent communion with God. In 1896, he

was alone on the slopes of Olivet, as there drifted to him across the Kedron the peals of a church bell in the old City; in the same moment he heard the wierd chant of the muezzin, on the Mosque of Omar calling the Moslem to prayer; and then there came from the Mount of Olives the martial notes of a bugle from the Turkish barracks. In his mind and heart those discordant notes were translated into an anthem of human brotherhood, and there on the slopes of the Mount of Olives he wrought his impressions into a thing of beauty and power.

In 1897, he was on his first journey to Brazil, and as he crossed the equator he says: "I thought of that dear young soul, whose beautiful memory I shall ever cherish, who started with high hopes for this far off land, but was lost in the Johnstown flood—Miss Cara Chrisman. She sleeps beneath the pines of her native State—those requiem singers of nature—and over her fair form they will sweetly sigh until the Angel of the Resurrection shall turn the requiems of the earth into the paeans of the skies."

In 1901, he was on the bosom of the ocean again, and he describes the sunset on a Sabbath day: "It was a fitting and inspiring benediction on the Lord's own day. The thin white clouds that lingered in the west, just as the sun dipped into the sea of sapphire, became bars of shining gold, and looked for all the world like choir galleries built by invisible hands for the angels of God to chant celestial vespers at the close of an earthly day. The sea, from the deck of our ship to the spot where the great sun went down, was a pathway of glowing fire, worthy the triumphal highway of the King of kings."

This review might be continued at great length, but such was the man who, without prestige of political office, with no badges of military distinction and with no claim to literary fame, achieved and holds to this hour a worthy fame in his own right. He was a first citizen of Mississippi and his moral and spiritual leadership was recognized throughout the South. Such was the late and lamented Charles B. Galloway who first saw the light of life here.

The speaker of this hour lays claim to no gift or knowledge which qualifies him to be your representative upon this occasion. But better praise than could be spread upon the pages of any volume that might be written, better than any spoken estimate of his character are his own deeds and the affection of that legion of friends who followed the trail of his glorious life.

For two thousand years, a little city nestling upon the Judean hills has been made surpassingly beautiful, supremely

lovely, and divinely romantic by a babe whose manger-cradle gave no intimation of the marvels of his power, or the blessedness of the light he was destined to shed. The throb of his heart has been felt around the world; His spirit of self-sacrifice has been manifested in redeeming power among the nations and races of the earth; and the tragedies and the desolating sorrows of human circumstance have been gloriously transformed by the light of His presence. In every age a vast army of men and women have caught upon their faces the light of His life, they have garnered in their hearts His redemptive passion and His sacrificial love, and they have translated for their day the soul of Him who came by way of Bethlehem.

For a whole generation, there marched in the van of that noble procession a princely chieftain and there was heard a clarion voice. It was that of Charles Betts Galloway. For a full half century, the light of his fame has bent with the grace of the rainbow's curve upon this consecrated spot. The years wear on and when the name which he made famous shall no longer recall his face nor revive a memory of the oratory with which he swayed human hearts, this little city of his birth will still bear the imprint of his glorious life. We carve upon this block of granite the figures which indicate his place in the flight of the years, and we commit to its keeping the gracious words of his devoted friends—the symbols of our treasure and echoes of the cry of our bereft and aching hearts. But when this piece of granite shall fail us, as fail it must, the life of him to whom we pay tribute here will still be ascending in majestic sweep toward the zenith of its power and blessedness.

A beautiful tribute was paid to the late Dr. John Telford by a friend who said: "He lifted a lamp in forgetting days to the face of John Wesley and helped the world to fall in love again with the man he understood so well and revered so much." Appropriating that happy phrase, let me say that if by anything that I have ever done or any word that I have uttered here, if by that I may have lifted a candle to light again the face of Charles Betts Galloway, Orator, Preacher, and Prince of Christian Chivalry, it shall be but a sacrament of joy and the oblation of a devoted heart.



EXPECTANT MOTHERS



Mrs. Ben Baker of 1432 Ashley St., Alexandria, La., said: "I used Dr. Pierce's Favorite Prescription as a tonic during expectancy on two different occasions and it was of great help to me. I could eat more and was soon relieved of that tired feeling."

Buy of your neighborhood druggist now. New size, tabs. 50 cts. Liquid \$1.00 & \$1.35. Write to Dr. Pierce's Clinic, Buffalo, N. Y.

Wintersmith's Tonic
FOR
MALARIA
AND
A Good General Tonic

WOMAN'S MISSIONARY SOCIETY

(Continued From Page 14.)

Pascagoula—Mrs. S. E. Cowan.
Poplarville—Mrs. Charles P. Rawls.

Vicksburg District

Fayette—Mrs. Susie Stevens Puffer,
Mrs. W. R. Easterling.
Natchez—Mrs. Sam Porter.
Nebo—Mrs. W. H. Gibson.
Port Gibson—Mrs. Katie Drake.
Vicksburg District—Mrs. T. H. Fore.
59 Adult Life Memberships.
9 Child Life Memberships.
168 Life Memberships for 1936.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mrs. E. M. Sharp of Grenada sends the following message:

Start 1937 right by having a well-planned Bible Study during January and February. Use any of the books mentioned in your list for 1936-1937. I heartily recommend "Songs in the Night," by Mary DeBardeleben, price 25 cents, or "The Radiant Heart," by C. J. Harrell, price 25 cents.

Order your Foreign Mission Study Book now and start your plans for a class that will meet Council requirements. The book is "Out of Africa," by Emory Ross, price 60 cents.

Iuka makes her debut in this column this week. Mrs. B. L. Martin, the superintendent of publicity, has sent in a list of officers that includes a superintendent of young women, superintendent of babies, and an agent for The Outlook. These three officers must mean that Iuka is reaching out for the Efficiency Aim. We hope to hear from them from time to time. Notice the complete list.

"At the annual meeting of the Woman's Missionary Society the following officers

CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

were selected for the year 1937: president, Mrs. R. W. Carter; vice president, Mrs. R. L. McKnight; secretary, Mrs. B. F. McRae; treasurer, Mrs. J. H. Allen; corresponding secretary, Mrs. Sam Kimbly, Jr.; superintendent of publicity, Mrs. B. L. Martin, Sr.; superintendent of mission and Bible study, Mrs. C. W. McKnight; superintendent of Christian Social Relations, Mrs. Joe Thompson; superintendent of young people, Mrs. J. C. Jourdan; superintendent of Cradle Roll, Mrs. Jack Roane; superintendent of local work, Mrs. H. O. Little; superintendent of supplies, Mrs. J. D. McDonald; superintendent of World Outlook, Mrs. Virgie Dugger. These officers were installed in a very impressive service in the auditorium of the church, Sunday morning, January 3rd.

"The society has two circles and forty-eight members. They meet together in the assembly room of the Educational Building of the Church the first, second, and fourth Mondays of each month. The third Monday each circle is entertained in the home of some member for the program and an added social feature."

On Monday afternoon the Merigold Methodist W. M. S. met in the home of Mrs. J. S. Fincher with Mrs. H. E. Speakes as co-hostess.

The meeting opened with quiet music by Mrs. E. G. Mohler, followed by the hymn "Take My Life and Let It Be," by the assembly. "The Missionary Character of the New Testament," the worship theme, was ably depicted by Mrs. E. D. Rayner. Mrs. E. G. Mohler gave interesting details of "Our Dollars at Work."

We were greeted by our new president, Mrs. Harry Speakes, with a most interesting and inspirational message. At the close of her message she gave us definitions for a "Good Member and a Good Officer," closing with an appropriate poem entitled, "What Will You Do With the New Year?"

Mrs. Speakes then announced that she would like to recognize the officers for this year. The following came forward: Mrs. E. C. Coats, vice president; secretary, Mrs. V. L. Harrington; treasurer, Mrs. J. S. Fincher; superintendent of mission and Bible, Mrs. F. E. Jones; superintendent of supplies, Mrs. J. P. McLaurin; superintendent of World Outlook and publicity and literature, Mrs. E. D. Rayner; superintendent of spiritual life group, Mrs. R. C. Johnson; superintendent of C. S. R., Mrs. A. J. Smith; secretary of children's division, Mrs. J. S. Fincher; secretary of baby division, Mrs. W. H. Bernard; chairman of local work, Mrs. Curtis Seawright.

Mrs. R. H. Hall was welcomed as a new member; as guests, Mrs. Albert Booth, Miss Janet Baker and Mrs. Jim Sample.

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409-410 New Masonic Temple

Resinol Quiets the maddening itch, soothes irritated skin. Aids healing Effective in stubborn cases. yet mild enough for tenderest skin. **Itching**

Do THIS FOR A COLD



1 Take 2 Bayer Aspirin tablets with a full glass of water at first sign of a cold.

2 If throat is sore also, gargle twice with 3 Bayer tablets dissolved in 1/2 glass of water.



Quick Relief with 2 Bayer Aspirin Tablets

The modern way to ease a cold is this: Two Bayer Aspirin tablets the moment you feel a cold coming on. Repeat, if necessary, in two hours. If you also have a sore throat due to the cold, dissolve 3 Bayer tablets in 1/2 glass of water and gargle with this twice. The Bayer Aspirin you take internally will act to combat fever, aches, pains which usually accompany a cold. The gargle will provide almost instant relief from soreness and rawness of your throat. Your doctor, we feel sure, will approve this modern way. Ask your druggist for genuine Bayer Aspirin by its full name — not by the name "aspirin" alone.



15¢ FOR A DOZEN
2 FULL DOZEN FOR 25¢

Virtually 1c a Tablet

NEW ORLEANS Christian Advocate

Vol. 84—No. 5.

NEW ORLEANS, LA., THURSDAY, FEBRUARY 4, 1937.

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A Crusader for Christ in Japan



At the grave of Dr. J. W. Lambuth, Kobe, Japan: Dr. A. W. Wasson, Foreign Secretary, General Work, Board of Missions; Rev. T. Sunamoto, first preacher in Japan; Bishop Arthur J. Mooré, Bishop Kugimiya, of the Japan Church; Rev. Y. Yoshioka, former President of Kwansei Gakuin; Dr. S. H. Wainright and Mr. Genta Suzuki, first Methodist convert in Japan.

"A well-kept and honored grave—a sacred spot. No truer missionary ever went to any field or more thoroughly consecrated himself to his divinely appointed work. His last words were an appeal for the heathen: 'I die at my post—send more men.'"

—Private note-book, Bishop Galloway.



Wallet of the Week



THE STATE OF PENNSYLVANIA, it is reported, claims the world record in **per capita** Sunday-school enrollment. According to the report, it has more than ten thousand schools, with over two million pupils—one-ninth of the entire Sunday-school enrollment of North America and one-sixteenth of that of the entire world. It is difficult to believe that this amazing statement can be true; but, whether it be absolutely accurate or not, it certainly indicates a worthy activity in the field of religious instruction.

* * *

A JEW AND AN ARAB, David Kovarski and Nadjib Youssouf, are reported to have issued a joint appeal for conciliation in the struggle which has been going on in Palestine. The appeal recites: "The specter of fratricidal war has already thrown its shadow over our country—Certain obscure forces have dug a deep ditch of national hatred between the Jewish and Arab peoples." The signers of this appeal represent an organization known as "Antifa," which is leading in the struggle for amity between the contending factions in the land.

* * *

THE ZOE MOVEMENT in Greece is said to be one of the most outstanding Christian movements in that historic country. Sunday schools have been formed in which thousands of boys and girls receive definite and regular Christian instruction. The movement is said to encourage wide reading of the Scriptures, and the study of the Scriptures has resulted in awakening priests to the influence and power of the Bible. Many of the priests had been fettered for years by a dead formalism and naturally gave no effective leadership in the development of an aggressive Christian life.

* * *

MODERN ARCHAEOLOGY, delving into the site of ancient Troy, is said to have unearthed secrets more than three thousand years old. Among other things, it is claimed that they have established the fact that the fall of Troy and the immortal story of Homer were founded upon fact. Ancient Troy is said to have been one of a succession of nine cities on the same site, and the Homeric Illiad was probably a study of the seventh in the series. The discovery of huge storage jars, six feet tall and containing traces of wheat and other cereals, beneath the floors of most of the houses, lends color to Homer's song of a ten-year siege of Troy by the Greeks over the abduction of Helen.

COLONEL ETHAN ALLEN, an officer of the Revolution, was honored by the celebration of the two hundredth anniversary of his birth, on January 10. His rugged devotion to unselfish ideals made a permanent place for him in American history. He was the "Chieftain of the Green Mountain Boys" of Vermont; the victor at the battle of Ticonderoga in the first offensive action of the Revolution; he endured the rigors of British captivity for two years; his personal virtues triumphed over every instance of opposition or failure; and his true monument exists in the minds and memories of his fellowmen.

* * *

MASSACHUSETTS INSTITUTE OF TECHNOLOGY, by a recent decision, reversed for a two-year trial period its rule of seventy years standing requiring military training for graduation. This action exempting conscientious objectors, even for a trial period from compulsory military training, is held to be one of the most significant victories yet achieved in the struggle for freedom of conscience. The move had its genesis in the case of a student, Kenneth Arnold, who was refused a degree last June because he had declined to violate his conscience by taking the required military training. He had completed every other requirement except that.

* * *

DR. FRANCIS GREENWOOD PEABODY, an eminent Harvard professor, died at Cambridge, Mass., on December 31. He was eighty-nine years of age and he had devoted his long life to a distinguished leadership in the field of Christian thinking. He was a brother-in-law of the late President Eliot of Harvard, a close friend of Jane Addams and William James, and he had "the privilege of the untiring co-operation and sustaining friendship" of Phillips Brooks. It is said that none of his Harvard classmates lived to mourn their comrade's passing.

* * *

THE CITY OF BIRMINGHAM, one of the great industrial centers of England, has 38,773 "back-to-back" houses. That is the type of house which prevails in the slum district. The Copec House Improvement Society has removed three hundred families from these slum residences and has rehoused them in more sanitary and comfortable buildings. But if rehousing should be continued at the present rate without interruption, twenty years will be required for the elimination of the entire slum district. The failures of generations cannot be eliminated by edict, nor can they be suddenly overcome.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

METHODIST UNIFICATION

By recent action of the College of Bishops, the vote on the proposed plan for Methodist union will be taken at the session of the Annual Conferences now approaching. The editor of this paper did not know that the decision had been released for publication until it appeared in the General Organ and we overlooked that until the time of the meeting of the Missionary Council. That accounts for our not making a statement earlier. We believed that it would not be wise to take the vote in the Annual Conferences prior to the meeting of the General Conference, and, regardless of the action taken, our view is unchanged. A motion to request the vote in advance of that time was defeated by the Louisiana Conference. In our issue of December 19, 1935, we carried the full text of the proposed plan and we carried also an editorial stating our position as to the time for the discussion of the plan. In the discussion on the floor of the Conference, we stated that if the vote were to be taken we would be under obligation to open the paper for discussion of the plan. Up to the present time we have carried every article which has been submitted to us, although the columns were not opened for a general discussion. We are now, however, opening the Advocate for the discussion. Articles must take our limited space into consideration, we cannot allow any one person or side to monopolize our columns, and we insist that all papers submitted for publication shall observe the spirit and rule of Christian courtesy. That is as much as we feel should be said on that point.

That we have consistently supported unification from the beginning is no secret, but we say frankly that we have no interest in mere consolidation. At no time have we sought to thrust our view upon others and we shall not do so now. In the course of events, the other bodies involved had to pass upon the question before it could reach our people, and we felt that it was courteous and proper to allow them to reach their own decision. Accordingly we did not inject our opinion into their discussion of the subject, even though we were not able to agree with certain manifest and declared attitudes toward the

plan. We regard the proposal as a "bond" which represents the deliberate and final agreement of those commissioned to frame a constitutional Plan of Union—not a nebulous ideal of amalgamation with options and possible variations. We cannot feel, therefore, that the Annual Conference which ratifies and then by resolution virtually attacks the plan is altogether fair. To begin with, no power to change a jurisdiction is granted to the **Uniting Conference**, and the steps by which it may be done later are clearly marked. We think that the document should be ratified or rejected as embodying constitutional finality. To do anything else will mean the revival of the unhappy issues of a hundred years ago, the reopening of the flood-gates of ecclesiastical controversy, and to take the initial steps for writing a more direful chapter in the history of Methodist disunion. Certainly it will not ultimate in **unification**. In this matter, no individual and no church body can afford to harbor concealments or to have secret reservations—to support the plan with a purpose in his heart to join in an effort to defeat its terms. This is no unprovoked utterance. We have just referred to various Annual Conference resolutions, and we have before us a recent editorial of **The Christian Advocate**, Northwestern edition, which we expect to publish in full at the earliest moment possible. The editor makes a plea against "segregation" on the ground that it is "a problem in Christian equity" not to be settled by a preponderance of votes. For our part, we will vote for the plan without reservations, or we cannot vote for it at all. We think that the position of the South was perfectly understood by the Joint Commission which formulated the Plan of Union. It was in no sense a personal demand upon the part of any one, North or South. We believe that the report of the Joint Commission represents the most that the Southern Church could hope to pass, and that it represents no actual departure from the practice of the Methodist Episcopal Church in Annual Conference organization and administration. We think that this will indicate our mind and we are inclined to let it be the end of editorial discussion on our part.

THE WATCHMAN UPON THE WALLS

The perils and the responsibilities of the editorial task are many and real. To begin with, the very fact that the editor's opinion is recorded gives it fixedness, reserves no right of revision, and permits small range of interpretation. Little is left except to defend what may have been written. For the editor himself, the privilege of revision is probably less important than the indication of his personal attitudes. No opinion is recorded which does not reflect his attitudes, temperamental or otherwise. Of course it reflects his intellectual outlook, but his thinking reflects as well his age, his editorial bearing reflects his culture, his antagonisms his prejudices, and not infrequently the purpose to shun responsibility is reflected in an array of baseless criticisms and frivolous excuses. From week to week, he draws his portrait with his own pen and he indicts the record by which he will be tried—not necessarily for his life, but for the constructiveness of his opinions for shaping the thought and action of those who constitute his forum. The editor's sense of obligation to society inclines him to speak out boldly and fearlessly, but the sense of unshared responsibility and the consciousness of repressive influences tend to soften his declarations. It would be difficult to find a position which offers greater incentive for a courageous and outspoken advocacy of public interests and social righteousness. On the other hand, he can scarcely escape being retarded in his purpose by influences which insist upon being heard. Such voices may be either radically progressive or radically reactionary, but the effect is the same. No true man can afford to take counsel of his personal interests or of his fears of power. His editorial page is his conning tower, he is a watchman upon the walls of Zion, and as such he is responsible for a constructive and courageous leadership which at its best includes both friend and foe.

TO CONTRIBUTORS

We regret our inability to print all matter promptly. If our friends will bear with us, we will publish material just as soon as it is physically possible. Just keep on sending us the news; we will catch up in a little while.

Editorial Miscellany

By Dr. H. T. Carley

THE MIXTERIES OF LIFE

"Life is just one thing after another," wails the pessimist. "Variety is the spice of life," answers

the optimist. The pessimist, living on "the dead level of mediocrity," is satisfied with monotony; the optimist wants to see things happening. The pessimist fears the worst; the optimist hopes for the best. "Is there any milk in that pitcher?" asks the pessimist; "Pass the cream," says the optimist.

Anyway, pessimist or optimist, this day has had variety. Up betimes and made the fire. The proper making of a wood fire on a cold morning is a process that begins the night before. Sit up late enough for the wood to burn down to a bed of embers. Cover these embers with ashes—plenty of ashes. Then sweep the hearth. In the morning, rake back the ashes and you have a bed of hot coals. Pile on the kindling—plenty of it; put on some dry wood, and then the green. Sweep up the hearth. By that time the kindling will be smoking. Stick a match to it—and there's your fire! (Never take up the ashes in the afternoon—you won't have enough to cover the coals when you go to bed).

Then the coffee (according to previous directions—and don't forget the salt).

Breakfast—home-raised eggs, bacon, grits, coffee, toast.

Radio and daily paper news of the flood, and discussion as to whether or not Satartia will go under as it did in 1927, when the water was nine feet deep in the room where I now sit. Outcome uncertain, though high water probable. If it comes, all household goods to be moved upstairs, all livestock moved to the hills, rubber boots to be bought, boat to be built; possibility of foundations undermined and house washed away. Will the water go off in time to make a crop? No use to worry—won't do any good.

Get the car out to take two Negroes down to the farm. All day cleaning out ditches, cutting brush, getting ready for spring, flood or no flood. Frugal lunch at noon of egg sandwich and jam sandwich. Two-mile walk across farm where car can't go to see if weed land is dry enough to plow. Too wet! (Interlude: took gun along for rabbit hunt. Rabbits are a pest in this section. Got one).

Discussion with tenants of when, how, and where to move in case of overflow. Backwater already in edge of fields in places.

Back home at five o'clock. Harrison feeding calves, hogs, chickens, and getting in wood and kindling. Small cup of coffee.

More flood news—some people in town getting ready to move at a moment's notice.

Guest for supper. On the table: fresh sausage, macaroni with cheese, hot biscuit, gravy, butter, molasses. Ate too much, especially of biscuit and molasses.

So—the day ends. "Variety is the spice of life."



News and Views



BOOKS

Christianity and the Individual in a World of Crowds, by Halford E. Luccock. Cokesbury Press, Nashville, Tenn. Price \$1.50.

This book is the Jarrell Lectures, delivered at Emory University in January, 1936. In five lectures or chapters, the author presents in graceful and searching manner some of the great facts of religion as a personal experience and a social force. He discusses: The integrity of the individual in vital and saving relation to the crowd; God's direct and necessary relation to the individual; The struggle between life as it is and life as it ought to be—a tension which must be resolved in God; Salvation, the reign of God in the life of the individual; and a ministry which meets in a real and a practical way the problem of the individual—a personally embodied message. The author makes no pretense to a technical theology, indeed he explicitly disclaims such, but the book is, nevertheless, a sound exposition of theological values as they are expressed in living. From the medley of a life without the unifying experience of salvation to the embodiment of the gospel in personal life and social relations, it is forthright and courageous in its attitudes; and, aside from its direct message, the book is a veritable mine of brilliant and well-chosen illustrations which could not fail to inspire independently of its argument and appeal. Any young preacher who would have a fresh and uplifting interpretation of his task will make no mistake in buying this little book.

Bishop Butler and the Age of Reason, by Ernest C. Mossner. The Macmillan Company, New York. Price \$2.50.

The author presents in these pages a study of Bishop Butler as an index to the intellectual developments of his age, and the *Analogy* as a cross-section of the thinking of England in the eighteenth century. The immediate occasion for the study was probably the celebration of the two hundredth anniversary of the publication of the *Analogy*; but in a larger sense it was the striking similarity in the trends of thought then and the trends of thought now. Butler's work was a reaction against the complete satisfaction of his time with the *status quo* of thinking. The author discusses in an illuminating

manner Butler's attitude to the Deism of Locke, the skepticism of Hume, the enthusiasm of Wesley, the Oxford Movement, and the age of the evolutionary theory. In that connection, he discusses also Butler as Christian Advocate and the critical deficiencies of the *Analogy*. Butler does not seem to have attempted finality in theological or philosophical opinion, so much as to nonsuit those whom he opposed. It is impossible to review the book in detail. Suffice it to say, the author has given a readable, understandable and discriminating study of a great man and a great age.

History of Methodism in Kentucky, Volume II, by W. E. Arnold, D. D., Winchester, Ky. The Herald Press, Louisville, Ky. Price \$1.15.

Some months ago, volume I of this History was reviewed in these columns, and now we have before us the second of the series. This also bears evidence of the painstaking and the accuracy of detail for which Dr. Arnold is remarkable. His new volume gives the history of Methodism in Kentucky from 1820 to the establishment of the Church, South, in 1846. It is a record in detail of the personalia of that period of the Church in Kentucky and, as such, it will be of interest to a wide circle of readers, even outside of that State. It is a rich and illuminating study of those stirring days in the history of Methodist progress, and it can be had for the amazingly low price of \$1.15, by writing the author, Dr. W. E. Arnold, at his temporary address, 2131 N. Commerce St., Fort Worth, Texas.

Character and Christian Education, by S. G. Cole, President of Kalamazoo College. Cokesbury Press. Price \$2.00.

One seldom agrees with all that he reads, if his own mind is alert. This is a book that one should read but not necessarily own. It is somewhat academic and obscure in spots, but in the essential statements, it is clear and forceful.

Ministers desiring fresh homiletic material will find "The Story of the Prodigal Parents," on page 123, well worth while.

Religious educators who have gone the way of Hartshorne et al in preferring the experience centered curriculum need to read chapter 12. For instance, "Christian education is drugged today from illicit secularization." (p. 233).

Intelligent parents will find the sections on child psychology illuminating and rather fresh and practical.

Those engaged in character education in schools, scouts, camps, playgrounds, etc., will find an ardent plea that the Church recognize and support such work, and that such character building organizations seek Christian foundations.

It is copiously documented from a wide variety of writers; it provokes thought on the issues discussed; and at times, it is interesting.

H. A. R.

IMPORTANT NOTICE— WANTED

NEW ORLEANS CHRISTIAN ADVOCATE: Any before 1869; 1871; 1881; 1883; 1884; 1893; 1894; 1895; 1903 to Oct. 19, 1916; Nov. 9, Dec. 28, 1916; May 31, July 26, 1917; June 6, 13, 20, Aug. 29, Oct. 24; 1918; May 15, Oct. 9, Nov. 20, Dec. 4, 1919; Mar 11, Aug. 12, 19, Nov. 25, 1920; July 20, 1922; Aug. 30, Sept. 13, 20, 1923; Feb. 14, Aug. 28, Sept. 17, Dec. 18, 1924; May 3, 17, 1928.

LOUISIANA CONFERENCE MINUTES: Any before 1884; 1885-1886; 1890-1898; 1900-1901; 1912; 1919.

MISSISSIPPI CONFERENCE MINUTES: Any before 1865; 1866-1882; 1885-1890; 1892-1893; 1904.

NORTH MISSISSIPPI CONFERENCE MINUTES: 1870; 1872-1874.

LOUISIANA CONFERENCE, WOMAN'S FOREIGN MISSIONARY SOCIETY ANNUAL SESSION: All except 1907.

NORTH MISSISSIPPI CONFERENCE, WOMAN'S FOREIGN MISSIONARY SOCIETY, MINUTES OF THE ANNUAL SESSION: All except 1907.

Send to Theology Library, Emory University, Emory University, Ga.

One of the chief values of a noble friendship is that it keeps one living at his best. What must it not mean, then, to live in the consciousness that your every word and act is in the presence of the holiest and highest of all friends? If you could honestly believe that, wherever you walk, there walks with you one like unto the Son of Man, a presence that shames the worst in you and calls out the best, would not your life be set up on a higher plane of conduct and thought?—William Pierson Merrill.

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. J. M. Alford reports a cordial reception by his new charge, Gordon Avenue, Monroe, and he is working for and expecting a great year in every respect.

Rev. Virgil D. Morris, of Columbia, is conducting a campaign in attendance with goals and reports for each unit of his organization. The record made thus far indicates that it is succeeding.

Mrs. L. B. Hunter, our good friend at Waterproof, knows neither weather nor season when it comes to loyalty to the Advocate. She has our sincere appreciation for a list of subscribers just received.

Dr. and Mrs. A. M. Serex, of Shreveport, had the joy on January 11 of welcoming to their home a new arrival, "William Dobbs." We join with many friends in extending congratulations and good wishes for both parents and son.

Mr. William B. Reily, a noble layman of Rayne Memorial Church, has been slightly indisposed recently, according to a business note to the editor. We hope that his illness may be but momentary and that he may soon be entirely recovered.

Dr. Theodore Copeland, of Dallas, Tex., is to be with Dr. W. L. Doss, Jr., in a meeting at Lake Charles, La., beginning the first Sunday in March. Dr. Doss says that his work has been greatly handicapped by the weather, but that he has been gratified by the attendance on bad days.

Dr. George S. Brown, a layman of the city, has been ill with flu for the past week. No layman of our acquaintance has been more conscientious in the recognition of God's interest in what he earned than has Dr. Brown, and outside of that he has rendered a constant, worthy and unselfish service to the Church and to the world.

Recently there came to our attention an act of noble generosity on the part of a layman of Louisiana for which we would like to give specific credit, but we know that he would not stand for it and we respect the feelings of our friend. His ability to give does not exceed his generosity of spirit and his Christian liberality.

Rev. G. W. Ridout, Associate Editor of the Pentecostal Herald, will be in South Louisiana during February, and would

like to engage some meetings or Bible Conferences. Those desiring to know about his work or to communicate with him can do so by writing Rev. H. B. Hysell, 1125 Eleonore St., New Orleans.

Camellia Day was observed at First Methodist Church, Crowley, recently. The church was gorgeously decorated with evergreens and camellias—an impressive mid-winter scene. Camellias were distributed to those who came to church service and the day will long be remembered both for the uniqueness and the enjoyableness of the service.

Rev. J. Cude Rousseaux, Colfax, thinks that our office is somewhat scrambled, and we are inclined to agree with him. We do not know who is to blame for it, but we will try to get all troubles ironed out soon. Brother Rousseaux has had a gracious reception at both of his churches, his congregations are good and his salary has been advanced \$300.

The Annual Training School for Christian Workers, First Church, Shreveport, will be held Feb. 14-19. Among the instructors are Dr. C. C. Washburn, Mrs. Guy E. Browne, Dean R. E. Smith, Mrs. A. W. Hall, Miss Barnett Spratt, Rev. G. W. Dameron, Dr. Alva W. Taylor, Dr. J. O. Leath, Mrs. Joe Brown Love, and Dr. J. E. Cooper.

Dr. Samstone Holmes, son of Dr. and Mrs. W. W. Holmes of Rayne Memorial Church graciously remembers us with an announcement of the opening of offices for the practice of Dentistry. His offices are located at 824 Ardis Building, Shreveport. Until a few weeks ago Dr. Holmes was associated with the Grenfell Mission in Labrador.

Rev. J. M. Alford sends us a notice of the funeral service for Dr. John B. Culpepper, at Monroe on January 20. Mrs. Shannon, a daughter of Dr. Culpepper, lives in Monroe. Rev. J. M. Alford, Rev. R. M. Bentley, and Rev. W. H. Ledbetter were present at the funeral. Other pastors of the city were in Shreveport at the rally for the Bishops' Crusade.

Dr. W. H. Nelson, who attended the missionary conference of 1901, was present at the recent meeting of the Missionary Council, which opened the Bishops' Crusade. He sends us a write-up of the missionary conference as a background of the movement now on. We regret that the accumulation of material makes it uncertain as to when we may be able to publish it.

The preachers of the Shreveport District had lunch last Monday, as guests of the presiding elder. Seventeen were present with McCullin and McLean furnishing most of the program. It was decided that a district preachers' meeting would be held every month, on the third Monday, at the Y. M. C. A.

Ida and Hosston, under the leadership of Rev. F. J. McCoy, is moving forward. The quarterly conference assumed a raise both in salary and in the benevolences. Some Sunday school rooms will be built shortly at Hosston. Brother McCoy sees the possibility of a Church at Rodessa, and he is following it up.

Mr. S. H. Radcliffe, a member of Rayne Memorial Church, holds a very important position with a great corporation, but he always manages to find time for a vast deal of church work. Every Methodist Church of the city has felt the force of his personality and many inside and outside the city have been the beneficiaries of his splendid business ability and devotion.

The Missionary Institute for New Orleans District was held at First Church, New Orleans, last Thursday evening. We were not able to be present, but we learn that there were approximately 200 present, a good dinner was served, and the outside speakers were Dr. R. L. Russell of the North Georgia Conference and Dr. W. L. Doss, Jr., of Lake Charles. Rev. E. C. Gunn, presiding elder was in charge of the meeting, and Rev. W. H. Wallace, Jr., the host of the meeting, spoke as Conference Missionary Secretary.

The pastors and lay leaders of the lower section of the Lake Charles District were well pleased with the response of the stewards during the Stewards' Institute which was held at Crowley Jan. 24-26. The Institute was conducted under the direction of presiding elder, Benj. F. Rogers, and was led by Dr. G. L. Morelock of Nashville. There were in attendance representatives from fourteen charges, totaling 180. The charges represented were Abbeville, Ellis Smith; Church Point, W. C. Barham; Crowley, Geo. W. Pomeroy; Eunice, M. W. Beadle; Gueydan, K. W. Dodson; Indian Bayou, J. A. Knight; Jeanerette, A. P. Smith; Lafayette, A. L. Gilmore; Lake Arthur, F. A. Matthews; Lake Charles, W. L. Doss, Jr.; New Iberia, O. L. Tucker; Rayne, J. E. Selfe; Sulphur, D. B. Boddie; and Vinton, Alonzo Early. Pastors and laymen alike were enthusiastic in their appreciation for the splendid presentation of the subject by Dr. Morelock and expressed themselves as anticipating material and spiritual improvement in their congregations.

Dr. George Sexton, presiding elder emeritus, had to go back to bed with the flu; but he is up again, and he will try a little Florida sunshine for a change.

Dr. Dana Dawson of First Church went hunting last week with Billy Pomeroy, in the neighborhood of DeRidder. The tale is out that the good Doctor fell in the creek up to his shoulder blades.

Greenwood, Rev. H. E. Pfost, pastor, is also making extensive repairs to the parsonage. It would take a whole column to describe everything which will be done; but it will be big improvements.

Mansfield, Rev. J. J. Rasmussen, pastor, will entertain the District Missionary Institute on Feb. 1. Mansfield carries out the full program of the Church in its usual dependable way.

Plain Dealing, Rev. P. B. McCullin, pastor, is dabbling with the idea of an Educational Building. Benton, on the same charge, will entertain the district conference on May 12.

Noel Memorial, Rev. Chas. M. Crowe, pastor, has been growing so fast that it finds itself crowded in its present physical equipment. It will do something about it pretty soon, perhaps a fine educational building.

Pelican and Harmon, Rev. F. C. Collins, pastor, is fixing the parsonage. In fact it will be a new parsonage when the carpenters get through. The money has been raised and the work is proceeding without delay.

Wynn Memorial, Rev. E. B. Chaney, pastor, is determined to build a church to meet its opportunities and needs. At a supper, on the 25th of January, those present pledged over \$800.00 to that effect. Pastor and congregation are moving forward like inspired people.

All the preachers of the Shreveport District with the exception of Dr. A. M. Shaw of Belcher, in bed with the flu, and Rev. S. S. Bogan of Converse, weather-bound, attended the Missionary Rally of the Bishops' Crusade. The churches of the district were also well represented and helped toward the success of the day.

BISHOPS' CRUSADE AT SHREVEPORT

The Bishops' Crusade reached Shreveport on January 22, according to schedule, with every speaker on hand. Notwithstanding the wretched weather which greeted the crusaders, about eleven hundred people are said to have been in attendance. Bishop Dobbs made the keynote speech and he never appeared to greater advantage, nor spoke more effec-

tively. It is a matter of great gratification that the collection taken at the meeting amounted to more than two thousand dollars—said to have been the top collection up to that time in the entire campaign. This fact coupled with the great collection at Conference for Dr. Manget and the China hospital work is ample proof of the missionary spirit and loyalty of Louisiana Methodism, as it is of the splendid episcopal leadership which this section has in Bishop Hoyt M. Dobbs. On Sunday following the meeting at Shreveport, Bishop Kern occupied the pulpits at Minden and Homer; Bishop Ainsworth at Ruston; Brother Rawls at Monroe and West Monroe; and Bishop Dacorso at Mansfield.

A GLEANER.

A LIST OF BOOKS FOR LENTEN READING

Chosen By Dr. E. Stanley Jones

I give this list of recommendations realizing that what appeals to me may not appeal to others, and yet the human mind and the human heart are one, and what appeals to one is liable to appeal to another. This list of books covers a wide range of need. I am persuaded that the spiritual life has its intellectual and social demands and only as they are met can that life be cultivated. I believe that this list of books has a sufficiently wide range to meet the sum total of one's spiritual needs as they pertain to the individual and the social order. I trust they will help you as they have helped me.—E. Stanley Jones.

John C. Bennett: "Christianity and Our World." Association. 50 cents. Walter Russell Bowie: "The Renewing Gospel." Scribner. \$2. Hornell Hart: "Living Religion." Abingdon. \$1.50. Karl Heim: "The Church of Christ and the Problems of the Day." Scribner. \$1.75. E. Stanley Jones: "Victorious Living." Abingdon. \$2. Rufus M. Jones: "Some Problems of Life." Cokesbury. \$2. Rufus M. Jones: "The Testimony of the Soul." Macmillan. \$2. Toyohiko Kagawa: "Brotherhood

Library
WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

Economics." Harper. \$1.50. Winifred Kirkland: "As Far as I Can See." Scribner. \$2. Kenneth Scott Latourette: "Missions Tomorrow." Harper. \$2. Henry C. Link: "The Return to Religion." Macmillan. \$1.75. Halford E. Luccock: "Christianity and the Individual." Cokesbury. \$1.50. John Macmurray: "The Structure of Religious Experience." Yale. \$1.50. W. Russell Maltby: "Christ and His Cross." Abingdon. \$1.50. Basil Mathews: "Shaping the Future." Abingdon. \$1. Kirby Page: "Living Courageously." Farrar and Rinehart. \$1. Ralph W. Sockman: "The Paradoxes of Jesus." Abingdon. \$2. Robert E. Speer: "The Meaning of Christ to Me." Revell. \$1.50. Burnett Hillman Streeter: "The God Who Speaks." Macmillan. \$1.75. Evelyn Underhill: "Worship." Harper. \$3.

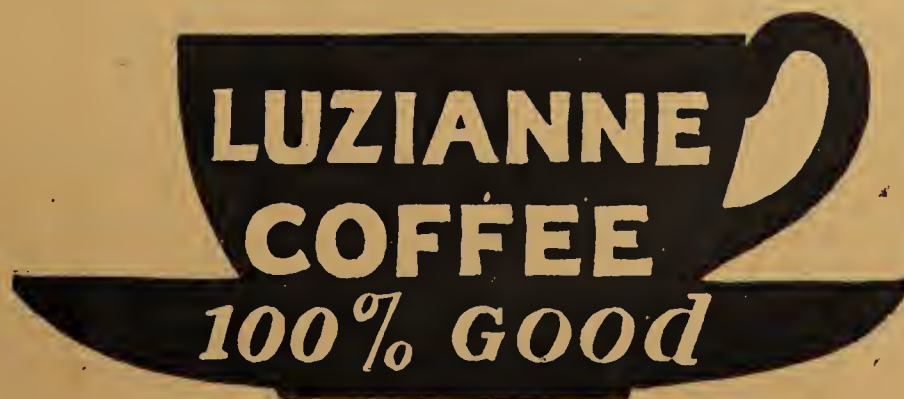
All of these books may be obtained at religious bookstores. Whitmore and Smith, Publishing Agents, Methodist Episcopal Church, South, are prepared to fill all orders for these and other religious books and Bibles from either the Nashville, Dallas, or Richmond houses.

SAFE AND COMFORTABLE

(Secular Press Bureau)

"The whole Church Extension family is well and comfortable. But getting no mail and sending out no mail. Churches cannot expect us to do any business for at least ten days or two weeks."

This is the message that came to Methodist headquarters at 810 Broadway, Nashville, Tenn., from Dr. T. D. Ellis, general secretary of the Board of Church Extension, whose headquarters at 1115 fourth Avenue, Louisville, Ky., are in the heart of the Ohio Valley flood area.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. H. E. Partridge, once a member of the Mississippi Conference, died at Orlando, Fla., on the morning of December 22, according to notice sent us by Rev. W. T. Griffin.

Rev. James L. Jordan, a local preacher of the Mississippi Conference, residing at Biloxi, died at Oviedo, Florida, on last Thursday night. He was ninety years old and was on a visit to his daughter at the time of his death.

Brother L. P. Brown, layman of Meridian, renews his subscription for the Advocate, and says that he has been a subscriber and reader of the paper "From time whereof the memory of man runneth not to the contrary."

On February 5, the state-wide meeting of the Bishops' Crusade will be held in Jackson. The speakers will include Bishops Arthur Moore, Smith, Mouzon and Dobbs, and Dr. Y. C. Yang, Mrs. Seth A. Craig and Dr. Elmer T. Clark.

Rev. W. T. Griffin, a superannuate of the Mississippi Conference, writes that as an absentee he is deeply interested in the news of the Conference. He is gracious in his appraisal of what we are seeking to do. For Florida—well, he has caught the fever.

Rev. and Mrs. H. G. Hawkins are settling for the present in a rented home, 301 East Center St., Canton, Miss. On account of health Brother Hawkins asked for and received the superannuate relation at the session of the Mississippi Conference last November.

Brother J. C. Cavett, Superintendent emeritus of the Church School, of Galloway Memorial Church, Jackson, speaks gracious words touching the Advocate which we truly appreciate. The editor has known him for nearly forty years and is glad to count him among his staunch friends.

Rev. Chas. F. Smith, of Houston, Texas, was recently looking through a copy of the New Orleans Advocate of December 22, 1887, and he found in it a "pen-picture" by T. A. S. Adams, though not so signed, and the appointments of the Mississippi Conference. He says that of the entire list he knows of only one who is still living.

The many friends of Rev. J. V. Bennett in North Mississippi are delighted to learn of his splendid beginning at Gibson

Memorial, Vicksburg. He transferred to the Mississippi Conference last fall and his congregations are said to be growing, his young people's work taking on new life and both pastor and people are pleased and happy.

Millsaps College band will make another tour of Mississippi towns beginning February 9, according to Publicity Director, W. M. Lauderdale. The present tour will include Kosciucko, Winona, Greenwood, Grenada, Senatobia, Memphis, Tunica, Clarksdale and Belzoni. The band will travel by bus and will give two concerts each day.

Mrs. Aggie Hearron, Route 3, Vicksburg, is seventy-seven years of age and a shut-in. Each week the Advocate is a welcome guest in her home. After she has read it from front to back, she sends it to her colored friends in "Smoky Hollow" to share with them the joys of her own cloistered life. We appreciate this news item from her friend, Miss Mignonne McCandless.

The reporter for the northern half of Seashore District, says that his section was well represented at the District Missionary Institute in Gulfport. Brooklyn was represented by Rev. and Mrs. E. M. Lane and two lay members; Columbia, by Rev. and Mrs. B. L. Sutherland and three lay members; Purvis, by Rev. and Mrs. G. E. Allen and three others; and Wiggins was tops with Rev. and Mrs. D. T. Ridgway and eight lay members. Rev. G. H. Thompson, Rev. Van Landrum, and Rev. G. E. Allen were visitors at the Institute in Hattiesburg also.

SABBATH OBSERVANCE

Dear Mr. Editor: In regards to Brother Roberts' article concerning the report on Sabbath Observance, may I offer a few words in response.

1. If Christ taught anything about the Sabbath He taught that it "was for man and not man for the Sabbath," and that it was not wrong to do good on the Sabbath day.

2. Brother Roberts will agree that in our system the quarterly conference is a good thing and a necessary thing. That it is a part of God's work, that every thing connected with it is sacred and important, and that every transaction is concerned about the advancement of God's Kingdom and for his glory.

It may not be as important as preach-

ing or as sacred as the Lord's Supper, but it would be hard in a great system like ours to have these more important things if it were not for these Conferences where we plan for the work committed to our trust.

3. The quarterly conference is a religious institution. It is opened with songs, Bible reading and prayer. Some of the best preaching I have ever heard has been done by the presiding elder as he "sat" in his chair in conference with the brethren. And some of the most wholesome repenting and the most earnest promising for better obedience to the Lord and His Church, this writer has done in the quarterly conferences.

4. It is a well known fact that we are able to assemble a larger number of officials and other members of the church on Sunday than on other days. If the quarterly Conferences are good things, why not do all the good we can to all the people we can.

It is of no use to argue that Church officials, representing every trade and profession in life should be willing to sacrifice their time to attend week-day conferences; because they are not going to do it very often, and they ought not to be required to, if it can be done just as well, and maybe better on Sunday.

5. As to the Annual Conference and the reading of the appointments on Sunday afternoon when all of the business of the session is over, none but the strictly puritanic could see any harm.

It is the belief of many of us that our church is a holy church, and that our conferences are held for holy purposes and that reading of the appointments are very sacred occasions.

Evidently the members of the Mississippi Conference saw no real reason for prolonging the session another day just because a committee insisted upon writing something into the report which the conference believed to be unnecessary to the pious observance of "the day our Lord hath made." J. E. WILLIAMS.

OSYKA AND FERNWOOD

Dear Dr. Duren: Sunday 24th, inst., was the date of our first quarterly conference for the year 1936 and 1937. As this was on Sunday the preaching service was largely attended.

Our new presiding elder, Brother R. H. Clegg, gave us a great message at the eleven o'clock hour.

Those who attended the service were greatly delighted and deeply impressed with the sermon. Expressions like this, "Brother Saunders, I was at church yesterday and enjoyed the service, and sermon very much."

The business sessions came at 1:30 p.

m., and the attendance of officials and membership was the best it has ever been my privilege to see.

While the reports were not as complete as desired, yet they showed that things were shaping up for a good year.

A fine spirit prevails and a disposition to co-operate to put the program of the church over in good shape was evident. I am not going to say that our new elder took hold like an expert, because I heard once that an expert was "one who had quit spurning and gone to telling others how to spurn." His attitude and tone were deeply Christain in spirit and greatly interested in the business of the Church. It is quite certain the cause will prosper in his hands.

W. H. SAUNDERS, P. C.

COUPON REPORT

At last, we are ready to make a report on the "Coupon Christmas Secret," which lasted the last three months of the year. As you remember, "coupon-ly" speaking our interest in our orphans, was suffering from what might be termed "suspended animation." Deep gloom had settled over the Home and the famous McDonnell smile was on the wane. Result—the missionary women got busy! Some possibly more than others, but somehow we feel all were interested. We, as directors of the campaign feel sure there are many more auxiliaries whose names should be on our honor roll, but we had no way of counting save through the letters that passed directly through our hands. If there are others we will so gladly add them if the correct information is forwarded—those of the North Mississippi Conference to Mrs. Clyde V. Maxuree Pickens; those of the Mississippi Conference to Mrs. Will Bradley, Tchula.

Coupons mailed October, November, December 221,000—\$884.00; money mailed in \$250.00. Grand total, \$1,134.00.

Coupons mailed in the nine preceding months, 212,000—\$848.00.

Result from Coupons sent in 1936—\$1,732.00.

"Christmas Secret" Honor Roll

Honor Roll Auxiliaries include:

Mississippi Conference—Mt. Olive, Vicksburg, Crawford Street, Lake, Edwards, Quitman, Carpenter, Bonhomie, Brandon, Electric Mills, Cook's Chapel, Long Beach, Satartia, Poplarville, Vaughn, McComb, LaBranch St., Harrisville-Laurel, First Church, Last Gap.

North Mississippi Conference—Pace, Corinth, Dundee, Ripley, Pickens, Tchula, Marks, New Salem, West Point, Spring Hill. MRS. CLYDE V. MAXWELL, MRS. WILL BRADLEY.

LIBRARY FOR SALE

I have the following list of books for sale, which I am asking you to please publish in The New Orleans Christian Advocate:

One set of The Pulpit Commentary, 52 volumes, \$25.00; One set Clark's Commentary, 6 volumes, \$8.00; (1) How Can I Find God, \$1.00; Three Hundred Evangelistic Sermon Outlines, Aquilla Webb, \$1.50; The Call to Christian Stewardship, 50c; The Message of Jesus, 50c; History of the English Bible, 75c; Personal Salvation, 75c; Modern Eloquence (Public Affairs), \$1.00; History of The Reformation, \$1.00; Elements of Ethics, 75c; System of Christian Doctrine, \$1.50; Letters on Evangelism, 40c; Dictionary of the Bible, \$1.50; Index Holy Bible, \$1.00; Christ Speaks from Calvary, 75c; The Building of the Church, 75c; The Church and the Ministry in the Early Centuries, 60c; Good Ministers of Jesus Christ, 60c; How to Teach Religion, 60c; Sermons and Lectures by Munsey, 60c; The Preacher and the Crowd (George Stuart) 50c; A Prince in Israel, Alphas W. Wilson, 75c; One Hundred Revival Sermons, Banks, 50c; A Biography Handbook of all Denominations, Hugh Latmer, 50c; Evangelistic Sermons in Outline, Perren, 50c; The Program of the Christian Religion, 50c; Doron's Minister Manual, 50c; The Apostolic Age, 50c; The Tongue of Fire, 50c; Apt Illustrations for Public Speakers, 50c; The Grounds of Theistic and Christian Belief, \$1.00; Heralds of a Passion, Goodell, 50c; The Cyclopedic Handbook to the Bible, 75c; The Evidence of Christian Experience, 75c; Christianity and the Nation, Speer, 75c; Preparation and Delivery of Sermons, Broadus, 75c; The Training of the Twelve, A. B. Bruce, \$1.00; The Message

of Jesus, 50c; The History of the Reformation, Lindsey, \$1.00; The Works of Josephus, \$1.50; The Kingdom in the Cradle, Adkins, 75c; The Pastor Preacher, Quail, 50c; Winning the World for Christ, 50c; The Christian Faith, Curtis, \$1.00; The Ministry to the Congregation, 75c.

A. A. SIMMS.

Jackson, Miss.

SUPERANNUATE OFFERING

Concerning the Special Three Per Cent Offering for the Superannuate Preachers of the Mississippi Conference

The amount that has been paid into the Treasurer, and by him sent to several Claimants has been a great relief and blessing to them.

We have had very few complaints about errors in the report given to the Advocate. One was based on figuring his portion on the Assessment rather than the amount paid, as both the resolution adopted by the Conference stated, and my statement at the time the figures were given to the Advocate.

I note three errors, one by the Advocate office with reference to the Gallman charge, which has been noted already by the Advocate. Two by me. Crystal Springs should have been \$54.00 instead of \$34.00. Philadelphia, should have been \$78.00, instead of \$70.00. I had the amounts correct from the Treasurer, but struck the wrong figure with the typewriter and failed to detect it in checking over the report.

The Treasurer of the local church, got a receipt for the correct amount, and the Superannuate man, got the money.

Now, may I urge all who have not sent in their THREE PER CENT to be sure to do so, that we may be able to make another remittance some time in April.

L. E. ALFORD,

Organization Funds May Be Had Quickly

There's no surer, easier, more pleasant way to raise money for church or club than with the aid of our co-operative selling plan. Nearly all women know the fine qualities of Gottschalk's Metal Sponge. They've used it for years... wouldn't be without it... and will buy gladly from you. Over 50,000 organizations have profited from our plan. Write for particulars.



METAL SPONGE SALES CORP., Phila., Pa.

Gottschalk's
METAL SPONGE

METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE (Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1937

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term to 16 and Whole Life. Growing memberships. Assets over legal requirements. All claims paid without delay.

Write

J. H. SHUMAKER, General Secretary
Home Office: Association Building, 808 Broadway, Nashville, Tennessee.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. E. S. Lewis is happy in his new charge, Durant. We predict for both pastor and people a very happy year in every particular.

Rev. J. W. Ward is beginning his fifth year at Greenville. He seems to be pleased with his old-new charge, and his people are delighted.

Rev. W. N. Duncan is happy in his work at Indianola, but no more so than his people. A good man in a good charge. It should be an unusually good year.

Rev. L. C. Lawhon, new pastor at Carrollton, is already laying his plans for his Advocate campaign, and his early beginning is a practical guarantee of success.

Rev. C. A. Parks, Grenada: "Brother Parks and his wife fit in well at Grenada. He is friendly and likeable, his wife is a member of the choir, and our people are pleased."

Rev. Shed Hill Caffey, Greenwood: "Our new preacher is the finest ever. He has won the whole church and is stirring some of the dead ones to life. He is working every one to the limit."

An assistant to President Newman arrived at Grenada Friday, January 15, Master Charles Foster Newman. Mother and child reported as doing well. We have no report as to President Newman.

Rev. J. W. Gibson, our pastor at Holcomb, is in great favor. It is said that no pastor in recent years has been so loved or so effective in his leadership. This is the fourth year for this splendid pastor.

Rev. J. N. Humphrey is beginning his sixth year on the Dumas charge, Corinth District. This fine people asked for Brother Humphrey five years ago. Dumas is the home of his wife. The whole family is in fine favor.

At a meeting of the Trustees of Grenada College recently, the officers elected were Mr. D. H. Hall of New Albany, president; Rev. A. T. McIlwain, Greenwood, vice president; and Mr. W. E. Jackson, Grenada, secretary.

In the death of Mrs. W. B. Parks, the church at Merigold has suffered a great loss. She has been the leading spirit among the women of the church for many years, and her going will leave a vacancy in many hearts.

Rev. L. P. Jumper is second to no man in the North Mississippi Conference in effectiveness in his appointed field. Brother Jumper is a teacher and preacher of tireless energy. He is doing a worth while work on the Iuka circuit.

Rev. A. R. Beasley, pastor at Tchula, and all his family have been ill with flu. They were taken ill on Dec. 29, and day and night nurses were required for their care. Dr. McIlwain, the presiding elder, reports that they are now improving, and for that we are glad.

Rev. J. H. Holder, pastor of the wide-awake church at West Point, is reported to be having large congregations. The thoughtfulness of his people has been expressed in provisions for the comfort of his family and other ways, and the outlook for the year is encouraging.

Rev. J. E. Stephens, pastor at Clarksdale, is making plans for a forward movement in that church. A determined effort is to be made for the retirement of at least a good part of the church debt. The church will be host to the next session of the North Mississippi Conference.

The Preachers' Meeting for Greenwood District met at Drew, on January 28, 29. An elaborate program dealing with the preacher was arranged and carried out. It included consideration of his official and social relations, and closed with a consecration service.

Rev. W. C. McCay is enjoying an unusual ministry at Baldwin. He was once a steward in that charge, is known and loved by all the people regardless of race or creed. This is his seventh year in that pastoral charge. No man among us is more truly loved or more helpful in his ministry.

Mrs. J. J. Breland, whose mother was Mrs. O. L. Savage, says that her mother passed away on November 24; and that she read her mother's paper while she lived, but now she is subscribing for herself. We appreciate this loyalty of the daughter of our sainted friends, Rev. and Mrs. O. L. Savage. Mrs. Breland's home is at Sumner, Miss.

W. D. Cummings, father of Mrs. W. T. Phillips, died at Mantachie, on January 22. He was in his seventy-sixth year and had been a member of the Methodist Church since childhood. He is survived by his widow, six children and six brothers and sisters. Mrs. Phillips is the wife of Rev. W. T. Phillips, pastor at Lula and Dundee.

Rev. James H. Felts, one of our superannuates who lives in Fulton, Ky., is reported as kept busy gathering eggs. His chickens are doing themselves proud.

Rev. Robt A. Clark, presiding elder of Dyersburg District, Memphis Conference, attended the Missionary Council and was a welcome caller at the Advocate office. We appreciate his friendship which dates from our college days. His territory is quite a little affected by the disastrous floods which have swept valleys of the Ohio River and its tributaries.

Construction of the new church at Oxford began on February 1, according to Rev. W. R. Lott. The Educational Building has provision for a completely departmentalized school from the nursery to the adults, and the assembly for the young people is to be a university chapel which will be attractively finished. The congregation hopes to be able to occupy the new building early in August.

A unique survey of the religious life of Amory has been completed and the results have been tabulated and posted by Dr. C. B. Baker, church school superintendent. It is arranged by family groups, one thousand of which constitute the portion of the Methodists. Any departmental superintendent can get from the tabulation full particulars as to any person or family in which he is interested.

Rev. L. P. Wasson, presiding elder of Columbus District, announces a heavy schedule for the next few weeks. District institutes at Louisville, Starkville and Sallis on February 2, 3, and 4 respectively. Bishops' Crusade at Jackson, Feb. 5. District Missionary Institute at Ackerman, March 12. Stewards' Institute at Starkville led by G. L. Morelock, March 14-16. District Conference and Bible Conference, First Church, Columbus, May 3.

There is no happier young couple in the Advocate territory than Mr. John McEachern and wife, Mrs. Alma Catherine McEachern, Grenada. John Dubard McEachern arrived recently to share their home. John, Sr., is treasurer of the board of stewards at Grenada, and one of the best ever. His wife was a Dubard, granddaughter of Mr. Wm. Dubard, splendid citizen and churchman, daughter of Mr. L. A. Dubard, Dubard, Miss. The honored name of Dubard gives stability and strength to any community. We have no finer citizens or higher type of Christian men and women. We wish for this new arrival a long and helpful life.

Another six-year man is Rev. S. E. Ashmore, Iuka Station. Brother Ashmore began his ministry there with a salary just inside the teens and benevolences very difficult to secure. His salary has passed

the two-thousand mark, the benevolences have grown in like manner, and a splendid addition to the church has been completed without debt. If there is a finer record in that Conference we would be pleased to hear of it. Every interest of the church is cared for by this fine young preacher.

CALHOUN CITY, MISS.

Calhoun City is made up of thoroughbred Southerners. The Baptist Church is quite strong in this county, and our Church is the second in members. We now have 26 subscribers to the Advocate, a well-organized Sunday school and Woman's Missionary Society. A business women's circle of 16 has just been organized. We have a good committee on Christian Literature, and it has already secured several new subscribers.

The people are unusually kind to this preacher and his family. They give him a pounding every few weeks, and he and his wife enjoy the experience very much.

T. W. LEWIS.

METHODIST BENEVOLENT ASSOCIATION HONORS ITS FOUNDER.

At its annual January meeting in Nashville the Methodist Benevolent Association by decision named 1937 FOUNDER'S YEAR, in honor of Dr. J. H. Shumaker,

Phone, RAYmond 8178

ROSE McCaffrey
SUPERIOR MULTIGRAPHING
409-410 New Masonic Temple

SKIN INJURIES Burns, Blisters, Scratches, etc.
To relieve soreness—
hasten healing—help
prevent infection—apply
at once, mild, reliable

Resinol

HEADACHE? GAS? INDIGESTION?

Headache, indigestion, gas, feeling rotten, half sick, not up to snuff, due to constipation? Don't worry if you've found old-fashioned laxatives unsatisfactory. For now you can get a modern laxative that's really different. Its name is FEEN-A-MINT, the delicious chewing gum laxative that looks different, tastes different and is taken differently. No wonder it acts differently! You chew it, and what a difference the chewing makes! There's no griping, no nausea or upset stomach, and no disturbance of sleep. Feen-a-mint acts gently but thoroughly in the lower bowel, not in the stomach. Don't suffer from the miseries brought about by constipation! Try the favorite laxative of more than 16 million wise people—young and old: FEEN-A-MINT! For a free sample write Dept. FF6, Feen-a-mint, Newark, N.J.

who founded the Association in 1903, and has been manager ever since. It was decided to double the membership through a FOUNDER'S YEAR CAMPAIGN. Dr. Shumaker was raised to hard work and high ideals, a farmer's boy in Mississippi; worked his way through college, and was a successful Methodist preacher for over twenty years. Then dedicated his life to the work of building a great fraternal Methodist Insurance Brotherhood, for the insurance and protection of all Methodist preachers and laymen, women and children. Report showed the Association had prospered, paid every claim; had no

DR. J. H. SHUMAKER



Founder of Methodist Benevolent Association

lawsuits; was 100% safe; its investment being in real estate and first mortgages and bonds; and owning its own home office building next door to the Methodist Publishing House in Nashville, Tenn.

The Board of Directors, composed of leading Methodist preachers and laymen, expressed themselves as follows:

Union of Methodism Favored

The Methodist Benevolent Association in annual meeting at Nashville, Tenn., January 12, 1937, rejoices in the prospective union of the three great Methodist Churches of America. We pray that this brotherly spirit of union may be emulated by all Christian organizations; thus hastening the day of universal brotherhood and peace.

Bishops' Crusade Complimented

We rejoice in the inspiring work of our

Bishops' Crusade for a spiritual revival, and we pray that every heart may be warmed into more perfect service.

Total Abstinence Urged for All

We urge that all children be schooled in total abstinence from all intoxicating liquor. It seems to us that no government should license such a known evil as the liquor traffic. We commend the Woman's Christian Temperance Union and the Anti-Saloon League for their helpful work.

Commend President Roosevelt for Peace Efforts

We congratulate our President Roosevelt and his advisors on their efforts for brotherhood and peace among all American nations and throughout the world. It is appalling that unChristian war has in the last 50 years destroyed enough property to give a good home to every family in the world. Let us pray and work for peace.

Worn out Preachers to be Cared for

We favor the Christian support of every retired or worn out preacher and his family. Such a work is as righteous as providing pensions for worn out soldiers in civil or military service.

Dr. E. P. Anderson is president of this association; Dr. Curtis B. Haley, treasurer; Dr. W. F. Quillian and Dr. G. B. Winton, vice presidents; Noah W. Cooper, counsellor, and M. P. Woods, field secretary.

Don't
Neglect Minor
THROAT
IRRITATION

DON'T take chances. Rub on soothing, warming Musterole. Relief generally follows.

Musterole gets such marvelous results because it's NOT just a salve. It's a "counter-irritant"—easing, warming, stimulating and penetrating—helpful in drawing out local congestion and pain.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

MUSTEROLE
BETTER THAN A MUSTARD PLASTER
MADE IN U.S.A.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, FEBRUARY 7

By Dr. J. R. Countiss

JESUS THE LIGHT OF THE WORLD

The astounding claims of Jesus would but have hastened his name to oblivion had not his assertions been supported by his achievements. It will be time enough to discuss the relative place of Jesus when some rival light appears and to question his supremacy when some other approximates his perfection. The centuries have produced many saints and sages, but to Jesus still belongs the right to the title: "The Light of the World." He is no mere reflector, but the source of spiritual light and life. There is no other way unless there is another God. The Father of light must be like Jesus, and to know Jesus is to know him. No follower of his walks in darkness. His disciples are known not by their profession, but by their fidelity, by their obedience to his word. By this they also become lights in a dark world.

The promise is that disciples shall know the truth, specially the truth as incarnated and taught by himself. That suffices to put them in right relation to God and man. However, Jesus is friendly to all truth, and the true disciple is both open-minded and eager-minded, hungry to know as much as possible not only about God and duty, but about the physical universe, and the history of the race with all its interests and activities. Nothing less can bring freedom. Knowledge and use of truth will break the chains of bondage to ignorance, disease, sin, superstition as certainly as the acetylene torch will sever bars of steel. The Christian rejoices in all truth whether discovered by a pagan or a fellow disciple.

The connection between certain forms of sin and consequent suffering must have been noted from the earliest days of human reflection, but the doctrine that all suffering is the result of personal or family sin is a devil's lie to deceive, dis-

courage, and defeat the saints. Take altruism out of the human heart, and you thereby make an enormous reduction in the world's suffering. How happy most of us could be but for the pain of others! Jesus suffered for others, not merely on Calvary, but throughout his sinless life. Herein is the work of God manifest—the attitude of God toward suffering—to alleviate it, to eradicate it when possible, to share it always. The good suffer most. The wicked are notoriously callous. As the pain and need of dependent children form one of the strongest ties in the home, so should the hurt and heartache of the world bind all humanity into one great family. But for suffering the finest virtues we know would perish—mercy, sympathy, benevolence, humanitarian efforts to make a better world. That a divinely ordered universe smiles on every measure taken to relieve or remove suffering is proved by the success of Christian charity and of medical discovery. Whatever the ultimate cause of suffering, immediate duty calls for its relief. Jesus was more concerned to "work while it is day" than to determine either the origin or the end of the world. We cannot do better than to follow his example.

As Jesus gave sight to the blind, he is also able to give illumination to the soul. He commanded, the man obeyed; he furnished the power, the sufferer used the means of healing. There is no other way to light and life. When the blind came seeing, the testimony of observers was confused and uncertain, but the testimony of experience was clear and confident. He was not able to comprehend the character of Christ nor to explain his power, but he could see! Christianity will die when there are left no saved men to testify to its results.

WANTED

Live wire spare time salesmen. Genuine Georgia Marble and Granite Monuments. Beautiful and durable. 100% values. Liberal commissions. Some open territory. For particulars, write immediately.

INTERSTATE MARBLE & GRANITE WORKS,
1679 W. View Drive, S. W.
ATLANTA, GA. (J.L.)

LOOKING FOR A POSITION?

There is a scarcity right now of Stenographers, Secretaries, and Accountants. The government, the state, and business firms need them by the thousands. The Draughon graduate is in demand, and right now is the time to enroll and prepare for the big business needs of 1937 and 1938.

Write for free information about courses, prices and Free Employment Service.

DRAUGHON'S BUSINESS COLLEGE
Main at West Court Memphis, Tennessee.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

QUICK RELIEF FOR SORE MUSCLES!

● Take a tip from millions of people! When you are tired out—with sore, stiff muscles—just pat Sloan's Liniment gently on. Sloan's stirs up the circulation of fresh, healing blood. You'll almost feel those muscles relax! Pain vanishes, and before you know it you're fit as a fiddle. Try a bottle tonight! Only 35¢!



Pat on gently!
Don't rub!

SLOAN'S LINIMENT

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

The Christian Fireside

THE APPLE OF THE EYE

(Adapted)

Our little Marjorie heard me pray the other day that God would keep us all as the apple of the eye. She asked me later what I meant. My answer was quite ready. "By the apple," I said, "I mean the pupil," and went on to explain that the eye is the most delicate organ of the body, and therefore is more protected against danger than any other organ. I spoke about the boney protection above, about the strong boney cup in which it is set, about the way the eyelids close so rapidly when danger threatens, and about the way it is washed and kept clean.

EYES STING? BURN?

Get John R. Dickey's Old Reliable Eye Wash from your druggist today. It brings soothing comfort and relief to itching, tired and irritated eyes. 25c and 50c sizes. Genuine always in red carton. Dickey Drug Co. Bristol, Va.

Help Kidneys

Clean Out Poisonous Acids

Your kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. \$10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-Text) today.

Remember These Facts

About Black-Draught

Some of the common causes of constipation are unsuitable diet, lack of exercise and recreation, and a run-down condition in which the nervous system is below par from excessive work and worry. Of course, you will want to correct the cause, if possible. Prompt relief of cases of constipation may be obtained by taking purely vegetable Black-Draught. It does not make constipation "repeat." Men and women who seemed to have a tendency to constipation have found Black-Draught very helpful because the dose can be reduced so conveniently, and because its tonic laxative effect helps to restore normal, regular elimination.

Sold in 25-cent packages.

There is no part of our bodies we guard so carefully as our eyes, and the pupil was the most delicate portion of the eye. I told her that when we asked God to keep us as the apple of the eye, we asked Him to care for us, with particular care. The explanation satisfied Marjorie. Then, going to my study, I remembered that I had recently read something about the Psalmist's saying I had been explaining, and I found the book, and I read where it said the "apple of the eye" in Hebrew is "little daughter." "What does that mean?" The writer asks, and he says, "Well, if you look at the black part of our father's eye, you will see there a little picture of yourself, as if in a mirror. You are the little man of his eye, and your sister when she looks is the little daughter. So the message that the Hebrew Psalmist brings you is that God the Father has you—little you—in His eye all the time. That is surely worth thinking about. It not only means that God must care for us, but it means too that it is an important matter what kind of little men and daughters we are."

—Selected.

THE END OF ARGUMENT

A little five year old girl whose father, a missionary to Africa, died before her birth, went shopping with her grandmother just before Christmas and just previous to the time that her mother was to be remarried. The mother had taken the child into her confidence regarding plans for the marriage. In the course of the morning's shopping, the little girl selected a doll which she wanted Santa Claus to bring her for Christmas, but her grandmother suggested that the doll was too large for their small apartment and to be moved around as the child and her mother had to do. Immediately and with great assurance, the child countered with: "But grandmother, you do not understand. Mummy and I are marrying and settling down." As a statement of fact, it might be questioned, but as an answer to the argument it was final.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round

Louisville, preaching, Feb. 7, 11 a.m.
Macon Station, Feb. 7, p.m.
Kosciusko Circuit, at Bethel, Feb. 14, 11 a.m.
Kosciusko Station, Feb. 14, p.m.
Sturgis, at Sturgis, Feb. 21, 11 a.m.
Brooksville, Feb. 21, p.m.
Ackerman, Feb. 28, 11 a.m.
Caledonia, at Caledonia, Mar. 7, 11 a.m.
Central Church, Mar. 7, p.m.

Long View, at Adaton, Mar. 10.
West Point, Mar. 14, 11 a.m.
Laymen's Institute with Dr. Morelock, Mar. 14-16.
Chester, at Nebo, Mar. 17.
Crawford, at Sessums, Mar. 18.
Weir and McCool, at Liberty Hill, Mar. 21, 11 a.m.
Artesia, at Artesia, Mar. 21, p.m.
Sallis, at —, Mar. 28, 11 a.m.
Macon Circuit, at Salem, Apr. 4, 11 a.m.
Shuqualak, at Center Valley, Apr. 7.
Durant, Apr. 11, 11 a.m.
Pickens and Goodman, at Goodman, Apr. 11, p.m.
Noxapater, at Pisgah, Apr. 14.
Mashulaville, at New Hope, Apr. 15.
Louisville Circuit, at High Point, Apr. 18, 11 a.m.
Louisville, Station, Apr. 18, p.m.
Columbus, First Church, preaching, Apr. 25, 11 a.m.
Columbus, First Church, quarterly conference, Apr. 26, p.m.

District Conference at First Church, Columbus, May 3-5. Bible Conference in connection with District Conference beginning Monday night, May 3. District Missionary Institute at Ackerman Mar. 12. Let us have half our benevolences in hand by the meeting of the District Conference. Mid-year check-up. L. P. WASSON, P. E.

SORE THROAT with a Cold



Famous 1-2-3 Method Now Only 15¢

At the first sign of sore throat due to a cold, dissolve three Bayer Aspirin tablets in $\frac{1}{2}$ glass of water. Gargle with this twice. It will act almost instantly to relieve the rawness and soreness of your throat. At the same time, take two Bayer Aspirin tablets with a full glass of water. This acts to combat fever, and cold aches and pains. Repeat the treatment in 2 hours if necessary. This modern, inexpensive way to ease a cold is approved by thousands of doctors. Ask for Bayer Aspirin by its full name — not by the name "aspirin" alone.



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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

The Officers' Training Day for the New Orleans District was held late in the year 1936 at Carrollton Avenue Church, with Mrs. J. W. Warren, the District secretary, presiding. The meeting opened with a devotional service led by the pastor-host, Rev. D. B. Raulins.

Mrs. Neil Callahan, Mrs. Walter Grant, Mrs. W. D. Storms, Mrs. D. M. Campbell, Mrs. R. W. Irvine, Mrs. J. W. Warren, Mrs. W. H. Wallace and Mrs. J. B. Pollard led the discussions pertaining to the duties of the officers. A profitable and pleasant day was had. Luncheon was served at the noon hour by the Carrollton auxiliary.

* * *

Deaconess Sheila Nuttall, Conference Rural Worker, who completed a term of service in the Ruston District and took up residence and work in the Monroe District early in the fall, sends in a most interesting report of her year's work in rural communities. Her report shows that she has participated in the work of woman's missionaries, Sunday schools, young people's service, boards of stewards, annual, District and zone meetings, revivals, Vacation Church School Institutes and Conference, Mission Study classes, Christian Adventure Camps, Local Boards of Christian Education, Play and Pageant Practices, and many other things too numerous to mention. Incidentally we note she has traveled 14,450 miles and written 14,196 letters and cards. No finer work is being done than sending out trained leaders to rural

Dr. Pierce's Pleasant Pellets made of May Apple are effective in removing accumulated body waste.—Adv.

Of Interest To Women

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.

fields. We take great pride in the work of our "rural deaconess."

Louisiana women have certainly been fortunate in having within the bounds of their Conference two great and glorious meetings. The first was the mass meeting for women, held at Rayne Memorial Church during the session of the General Missionary Council in New Orleans. The church auditorium was packed to capacity with missionary women from all over the Church. Great inspirational addresses were made by Mrs. J. W. Perry, Mrs. J. W. Mills, Mrs. Arthur Moore, Bishop Caesar de Carso, of Brazil and Dr. Yang of Soochow University, China.

The second great meeting was held in Shreveport, at the Louisiana Conference Rally of the Bishops' Crusade. In the afternoon approximately five hundred Louisiana women gathered in the auditorium of the First Baptist Church for a great inspirational meeting. Mrs. Wiltz Ledbetter presided and Miss Daisy Davies of the Woman's Missionary Council was the guest speaker. The meeting closed with a consecration service led by Bishop Kern. Surely the work of the Louisiana Conference will go forward by leaps and bounds this year 1937 because of these great inspirational meetings.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Clarksdale sends in this report of a World Outlook program because, as the reporter says, it really was a good one. They have ambitions this year to make the World Outlook programs the most attractive of any given by the auxiliary. They typed statements from each field of work as suggested by the leaflets. They selected from the handbook five reasons for having a missionary society. More than twenty-five persons participated in the program beside the corporate responses. Eighty-five were present.

World Outlook Program Presented by
Methodist Society of Clarksdale

The new program committee composed of Mesdames C. F. Baltzer, A. K. Shaifer, J. F. Humber and Hillary Talbert had prepared a World Outlook program for the Monday afternoon meeting over which Mrs. Talbert presided. This is one of the two meetings to be held each month at the church. Next Monday the second

of these meetings—the Social Business session—will be in charge of the circle by Mrs. Charles Bobo. The circle of Mrs. Louis Bennett led with an attendance of fourteen although the circles of Mesdames Wilkins and John Wiley were close seconds, each with thirteen present. The circles of Mesdames Wilkins and W. B. Johnson reported new members—Mrs. H. G. Brewer and Mrs. Pat Peay.

All features of the program were well presented. Mrs. A. J. Brown closed the period of silent prayer for deepened appreciation of Missionary emphasis in the Scriptures. Mrs. Lloyd McGaha read a poem on "The Book of Books, Our People's Strength." Mrs. S. W. Whitmire spoke on the "New Testament as a Missionary Book."

Mrs. Whitmire called attention to the unity of the New Testament, remarkable in that the different books were written without collaboration, by a number of authors, in different places, at different times, yet were one in relation to the Lord Jesus Christ. As a remedy for hatred of another person the speaker suggested that we strive to see Christ in the person hated.

Mrs. Pat Peay beautifully sang an appropriate hymn. Her sweet, sympathetic voice always gives pleasure.

Five reasons for having a Missionary Society were given by Mrs. Charles W. Wells. These included the carrying on of work begun by our women fifty years ago, the carrying out of plans of Jesus, the needs of mankind, especially the needs of women, and the enrichment of our own lives through study, service and prayer.

Mrs. Talbert feeling that interest is quickened by knowledge, had assigned a complete resume of "Our Dollars At Work." The amounts contributed to both Home and Foreign Mission fields, the work done along educational lines, rural, inter-racial, industrial, delinquent girls, Wesley Houses, Bethlehem Centers all received mention. The Greenville District supports a Bible woman in Brazil in memory of Mrs. Sallie Evans, formerly of Cleveland. Scarritt is a part of our responsibility. Foreign work is done in Africa, Brazil, China, Cuba, Japan, Korea, Mexico, and Poland.

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666 COLDS
and
FEVER
LIQUID, TABLETS
SALVE, NOSE DROPS
first day
Headache. 30 minutes
Try "Rub-My Tism"-World's Best Liniment

In Memoriam

JACOB COHEN

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.

These are the mellow and moving words with which the writer of the Book of Job portrays the majesty and meaning of death as it is approached by a good man at the end of a long and useful life. It is altogether fitting that we should use them regarding the life and death of Jacob Cohen, for more than fifty years a member of the Carrollton Avenue Church, New Orleans. This line appears in the Register of that church: "Number 8. Jacob Cohen. November 14, 1886." He was for many years a faithful and effective member of its Board of Stewards closing his long life in the office of steward. Though because of failing sight he had to be lead he attended the first meeting of the board for the new Conference year and nominated the man who was elected chairman.

Brother Cohen was born in Norden, Germany, May 15, 1851. The roof that

first sheltered him was that of a deeply devout Jewish home. He was of the tribe of Levi whose long and honorable line had endowed him with its spiritual riches. While quite a young man, being profoundly religious himself, he served a class of boys as instructor in the Hebrew faith. His large knowledge of the Old Testament scriptures led him into the quest for Christ whom he found and faithfully served for more than a half century.

Another interesting line in the Register of Carrollton Avenue Church has to do with Brother Cohen's marriage. It is the first such record in the book. "Names: Jacob Cohen—Christine Nicolaisen. By whom married: Rev. P. H. Hench. Date: November 25, 1886." His beloved wife, who survives him, also was born in Germany.

On November 25, 1936, the Golden Wedding anniversary was celebrated. On that evening, standing beside Mrs. Cohen to receive the blessings, congratulations and good wishes of a multitude of friends, Brother Cohen spoke in chaste and well-chosen words of their life together. Among them he said, "Christine was my first and only love. She led me to know Jesus Christ as my Saviour."

Brother Cohen was devoted to his church. Truly of him it might be said, "For her my tears shall fall, for her my prayers ascend; to her my cares and toils be given, till toils and cares shall end." To it he gave liberally of his time, thought and means. Each Sunday morning he was in his place of worship. His faith was simple, deep and firm. His religion saturated his whole life. His life was an effective commentary on Christianity and a fitting tribute to the Church.

Brother Cohen joined the church triumphant December 7, 1936. His was the path of the just which is as a shining light that shineth more and more unto the perfect day.

His pastor,

D. B. RAULINS.

RESOLUTIONS OF SYMPATHY AND APPRECIATION

Whereas, the Heavenly Father has called home our dear beloved Sister, Mrs. Mary Louise Thompson, a devoted wife and daughter, and

Whereas, our sister has served as former Sunday school teacher and faithful member of the Flora Methodist Church, Flora, Miss., and

Whereas the Sunday school and church membership have suffered a great loss in her untimely death; therefore be it

Resolved, that we express our appreciation of her services to the Sunday school and church, and be it

Resolved, that we extend to her family


our profound sympathy, and pray God's richest blessings upon them during this time of sorrow; and be it further

Resolved, that a copy of these resolutions be read to the Sunday school, and placed on file; that copies be sent to her family, and to the New Orleans Christian Advocate for publication.

REV. B. H. WILLIAMS, P. C.,

MISS HELEN WREN,

MRS. CATHERINE CHILDRESS.



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At Reasonable Prices
Write for Catalogue
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IS YOUR HAIR WORTH 60¢?

If your hair is thinning, if your scalp pores are clogged, if you are suffering from loose dandruff, why not try one bottle of JAPANESE OIL—the cleansing scalp medicine that stimulates superficial circulation.

If you have been disappointed before, remember JAPANESE OIL is different! It has a four way action—Counter-Irritant—Antiseptic—Medicinal—Cleansing. Attacks conditions which contribute to hair loss. One application will prove its stimulating action. Made in U. S. A. Why not invest 60c today in this 50 year old proven hair preparation? At all good drug stores.

Free: Write for Valuable Booklet "THE TRUTH ABOUT THE HAIR" edited by a registered physician.

NATIONAL REMEDY CO., Dept. B-U 56 W. 45 ST., N. Y.

Why Laxatives Fail In Stubborn Constipation

Twelve to 24 hours is too long to wait when relief from clogged bowels and constipation is needed, for then enormous quantities of bacteria accumulate, causing GAS, indigestion and many restless, sleepless nights.

If you want REAL, QUICK RELIEF, take a liquid compound such as Adlerika. Adlerika contains SEVEN cathartic and carminative ingredients that act on the stomach and BOTH bowels. Most "overnight" laxatives contain one ingredient that acts on the lower bowel only.

Adlerika's DOUBLE ACTION gives your system a thorough cleansing, bringing out old poisonous waste matter that may have caused GAS pains, sour stomach, headaches and sleepless nights for months.

Adlerika relieves stomach GAS at once and usually removes bowel congestion in less than two hours. No waiting for overnight results. This famous treatment has been recommended by many doctors and druggists for 35 years. Take Adlerika one-half hour before breakfast or one hour before bedtime and in a short while you will feel marvelously refreshed. At all Leading Druggists.

For Special Trial Size send 10c coin or stamps, to Adlerika, Dept. 83, St. Paul, Minn.

A FARMER BOY



ONE of the best known medical men in the U. S. was the late Dr. V. Pierce of Buffalo, N. Y., who was born on a farm in Pa. Dr. Pierce's Favorite Prescription has for nearly 70 years been helping women who have headache and backache associated with functional disturbances, and older women who experience heat flashes. By increasing the appetite this tonic helps to upbuild the body. Buy of your druggist. New size, tabs., 50c, liquid \$1.

DON'T LET COUGHING TEAR YOUR THROAT

MILLIONS USE PERTUSSIN FOR QUICK RELIEF

It's the drying of tiny moisture glands in your throat and bronchial tract that often causes coughs. Sticky phlegm collects, irritates, and you cough.

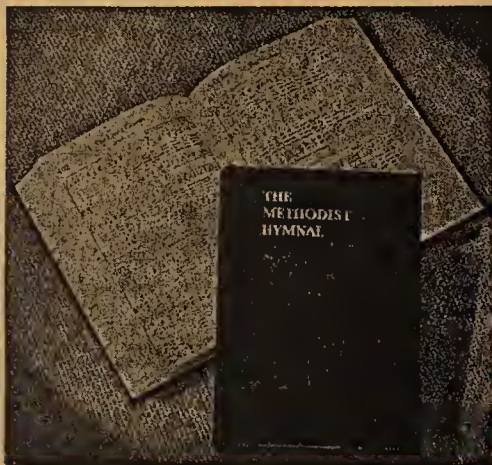
Pertussin stimulates these glands to again pour out their natural moisture. Sticky mucus is loosened and easily expelled. Irritation goes away—coughing is relieved. Try Pertussin at our expense. Use coupon below.

30¢ Prescription FREE **PERTUSSIN**
"MOIST-THROAT" METHOD OF **COUGH RELIEF**

A.D. 14
Seeck & Kade, Inc., 440 Washington St., N. Y. C.
I want a Free trial bottle of Pertussin—quick!
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Quickest Way To Relieve Headache And Soothe Nerves

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. At all drug stores. Trial size 10c. Economy size 25c.



We Think So Too, Brother Wampler!

ANY Church Can Use This Plan Successfully!

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FRENCH WAMPLER, PASTOR
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Messrs. Whitmore & Smith, Agents,
Nashville, Tenn.

Dear Sirs:

I believe you will be interested in a report of our New Hymnal Dedicatory Service held in our church here Sunday evening, especially since when we ordered the Hymnals last September I wrote you we would finance the purchase by the memorial feature plan.

At the first mention of this plan it took wonderfully with our people. A large number of our families immediately subscribed for from one to ten. The response to the efforts of the memorial Committee appointed, of which Mrs. C. W. Henley was chairman, was really enthusiastic. Payments on the ten-month schedule have been prompt, proving this an ideal way to finance them.

The placing of the memorial bookplates on the inside front cover has naturally enhanced the sacredness of the Hymnal, causing it to be more widely used in our worship, and tending to make it an object of special study, thus resulting in a higher appreciation of its superior value.

I should like to commend this method to every congregation in Methodism. I do not believe there is a church any where that could not successfully use the plan for supplying itself with the finest Hymnal ever published. The universal use of this great Hymnal in our worship would certainly, in my judgment, do much toward deepening the spiritual life of our Methodism and bringing on the church-wide revival which is our greatest need.

With all good wishes, believe me,

Most cordially,

(signed) French Wampler

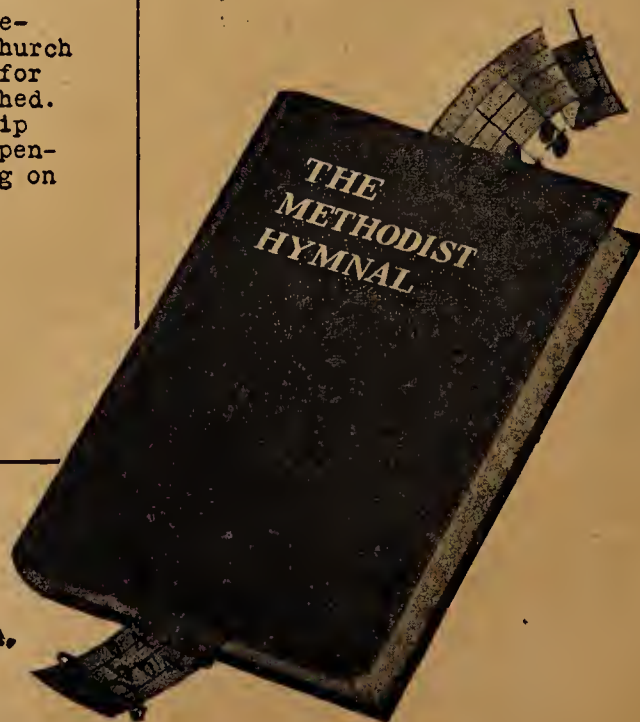
What a glorious opportunity to instil a new spirit of devotion and consecration in your congregation by singing with enthusiasm The Hymns of the Ages found in the New Methodist Hymnal. And, why not? The Memorial Plan will work in your church too!

The idea of the plan is to suggest to the membership of the church that each one give one or more copies of the Hymnal as a memorial to a departed loved one, or as a testimonial to someone active in the work of the church, or in honor of some former pastor or Sunday school superintendent. This has been done in the past on organs and memorial windows---so why not for Hymnals?

The Hymnals cost \$1.00 each, and in many instances members will buy twenty-five or more copies as memorials. There are members in your church who are only waiting to be asked. Appropriate Memorial Book Plates are available to be placed in each Hymnal with space for the name of the person to be memorialized or honored.

If you are a pastor suggest the plan to your congregation; if you are a member of the congregation, then suggest it to your pastor. Think how nice it would be to have in your church The New Methodist Hymnal on Easter morning!

Write to us for full particulars.



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NEW ORLEANS Christian Advocate

Vol. 84—No. 6.

NEW ORLEANS, LA., THURSDAY, FEBRUARY 11, 1937.

Whole No. 41221.

Rev Geo H Jones Dec 37

Duplicate

THE BISHOPS' CRUSADE At the Beginning of the March in Korea



Reception for Bishop Moore, Chosen Hotel, November 11, 1936. Dr. Yun to Bishop Moore's right, seated; Superintendent Ryang to Bishop Moore's right, rear; Dr. and Mrs. Wasson to Bishop Moore's left.



Wallet of the Week



THE RELIGIOUS TELESCOPE says: "According to a clause in the liquor law of Indiana that state legalized the traffic for the protection of the welfare, health, peace and morals of the people." It then adds that it should have gone further and said that it was seeking to bring in the millennium. It is claimed that Prohibition closed 177,000 saloons, and that Repeal has opened 500,000 places for the sale and dispensing of liquor. Everything has been prostituted by the traffic in drink except Santa Claus.

* * *

THE STALK OF A SUNFLOWER six feet tall, according to a botanist who made investigation of the facts, is supported by roots which have a total actual measurement of 1,448 feet. That means that the cap of gold which crowns the six-foot stalk has been made possible by the feeding of nearly five hundred yards of unseen roots. They discover and elaborate the materials out of which the gorgeous flower is created. A parable in nature of the process through which greatness comes into being. All men are creatures of unseen and often unrecognized agencies.

* * *

THE EVANGELIZATION OF CANADIAN LIFE is being undertaken in a six-weeks campaign by the Protestant churches of the Dominion. According to the report quoted, "The total purpose of the movement is to strengthen the devotion of the believer, to re-awaken the love of the half-hearted and to kindle faith in the heart of the outsiders." The first meeting was held in Montreal, sixteen thousand people met together, and the singing was led by a choir of two thousand voices. The result of the campaign can be easily foretold if such interest and enthusiasm can be maintained throughout the period.

* * *

THE GREAT LIBRARY of the Duke of Alba in Madrid has been bombed and destroyed by rebel planes, say news dispatches from the beleaguered city. Along with its thousands of literary treasures, it appears that the priceless diary of Christopher Columbus written by his own hand may have been destroyed. The loss of that document at the hands of ruthless vandals of the air, regardless of sides, would be an unspeakable atrocity—a crime against civilization. But even that offence would be but a mild impropriety as compared with the ruthless and wholesale war-murders which discredit the human race. Surely the day has come when war should be outlawed and war lords should be catalogued as the arch enemies of humanity.

AN INTERNATIONAL AGREEMENT is reported to have been signed at Geneva by which the representatives of thirty-six countries bind their countries not to use their radio stations to stir up discord in other nations or to prejudice international relations. To that wholesome gesture, we would like to add the suggestion that a discontinuance of the advertisement of liquors over our radio stations might do not a little to relieve the United States of the disgraceful record of nearly thirty-seven thousand traffic fatalities in a single year.

* * *

REVOLUTIONARY COMMUNISTS in the United States number three million members, six thousand paid speakers, and six hundred "subversive" papers and magazines, says the **Religious Telescope** quoting **The Presbyterian**. If to that number we might add the members and supporters of fascistic groups, it might enable us to understand better some of the wretched propaganda being fed to uninformed American citizens. It would be better for us to muddle along in our American way than to adopt those Continental systems whose record is chaos.

* * *

THE SIT DOWN STRIKE now prevailing in the automobile industry has the appearance of being an American adaptation of the Indian "civil disobedience" strike for which Gandhi became famous a few years ago. In the Indian dispute, the British Government provided quarters for the balking Mahatma and the courts of Michigan seem to have warned the strikers in Flint to be careful where they sit down. We do not know anything about the merits of the controversy and we do not presume to give an opinion, but it is not unlikely that for every right violated there is a wrong which needs to be adjudicated.

* * *

THE DIVORCE CODE of the Hopi Indians apparently has no red-tape and no delays in its processes. The wife simply puts her husband's saddle and belongings outside and closes the door. The finality of the process seems to have been upset, however, when a government man came upon the reservation and said to an ejected husband: "If I were in your place, I'd break the door in, take the new husband out and give him a good flogging." The ex-husband immediately put the advice of the white man into effect and he all but kicked his successor off the mesa. His tactics proved unbelievably successful, and for the next two years there was a noticeable decline in Hopi divorces.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

LIVING OR GETTING, WHICH?

The question asked by the Apostle James, "What is life?" puts in different form the thought of the psalmist: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Both questions imply a recognition of the dual factors involved in the being and the living of man. It is much easier to raise the issue than it is to find a solution of the mystery. Along with the major problem, James suggests the material and unconstructive approach to life. Time, travel, bargaining, building a fortune—a purely human setting and a selfish approach. It is not in any proper sense a definition, but a picture of the preoccupations of the world, a graph of the daily activities of man. It is life within an iron rim of material circumstances and selfish purpose, which shuts out the recognition of God. James does not deny the value or the importance of such activity, except as it may absorb the energy and thought of man. He implies that life in the totality of its meaning cannot be pressed into a mold of material achievement. It is the over-arching presence and providence of God which gives meaning to life, not accumulation of fortune or gaining of place and power. Without due regard for that fact, the noblest ventures of men collapse, every beautiful dream dissolves into thin air, and time becomes a rope of sand. The tower of fortune, to which men devote their energies, leans toward the ground. But when one accepts the partnership of God, not alone in the mystical and the unseen, but also in the routine of daily work, then a medley of faults and foibles, of vanities and virtues, is transmuted into that priceless tapestry which is life. Through human genius and divine grace, the scions of primitive man became the pillars of a great civilization, and human work and weakness have been wrought into a symphony of action and hope, the lure of immortality. The answer to the question of James can be had only through co-operation with God for the fulfillment of the possibilities of the being created a little lower than the angels and crowned with glory and honor.

THE BISHOPS' CRUSADE

The Bishops' Crusade at Jackson last Friday outdid in attendance, interest and enthusiasm the meeting of the Missionary Council held in New Orleans a month earlier. The chairman of the meeting was Dr. E. Nash Broyles, pastor of First Church, Columbus, and the auditorium of Galloway Memorial Church was packed to overflowing, and an overflow meeting was addressed by Dr. Y. C. Yang and others, in order that the crowds who could not be accommodated in the central meeting might not miss the message and enthusiasm of the occasion. Both the Conferences in Mississippi were well represented by pastors and laymen, and the one regrettable fact was the absence of Bishop Hoyt M. Dobbs, who has charge of this episcopal district, on account of illness. The first speaker to be introduced was Bishop A. Frank Smith who, being the first speaker, had a difficult hour for a very important message. The people were crowding into the auditorium throughout the entire period of his speaking, and that made it hard for both the audience and for Bishop Smith. Bishop Mouzon, the second speaker, brought a strong and timely message which was well received. We have not heard Bishop Mouzon when he seemed to us to appear to better advantage than he did in his address on Friday morning. The last address of the morning session was by Bishop Arthur J. Moore, whose appearance in this section is always a matter of interest and expectancy. His voice was slightly impaired from much speaking and he showed signs of strain from his four weeks of continuous campaigning. He delivered a vigorous address, at the conclusion of which a collection was taken, but we were unable to get a report upon the amount received. We left before the afternoon sessions. One for the women, presided over by Mrs. E. H. Galloway, was addressed by Mrs. Seth A. Craig, of Texas, and the one for men was held at First Baptist Church and addressed by Bishop Arthur J. Moore. All in all, we consider it a great occasion both for Methodism and the cause of Missions.

SPACE ASSIGNMENTS AND ELSE

In order to care for every interest of the Church and of the Conferences, we are assigning page five of the Advocate to the discussion of Unification. With that assignment, we have no open page left except the last which we reserve for page advertisements. These space assignments are made for the purposes indicated and will be used for the interests which they represent, except when we have insufficient material for any issue, we will fill the unused space with other material. No one must feel that the failure to use the space for any week will entitle him to a greater allotment in a succeeding issue. We are making this allotment of space in order that we may be fair and just to all, not because we are "hard-boiled," but because we face a condition which is more "hard-boiled." We appeal to our contributors to write concisely and with sympathetic regard for our problem. By so doing you will help us to serve every interest of the Church.

The adding of the Conference pages has greatly increased the number of personal items to be handled and has made the task of the editor much heavier. This means that it has multiplied the opportunities for making errors. All the news items must be edited in order to conserve space and for the sake of uniformity, and in such a volume of details it is easy for an erroneous statement to escape detection. If such a mistake should be made, just write us about it and we will do our best to correct it. According to Alexander Pope, "To err is human, to forgive divine." In the Advocate office we are all quite human, and we hope to find in our readers qualities nobly divine. Finally, on account of the loss of one of our linotype operators, we cannot be responsible for delay in publication of matter received after Friday for insertion in the succeeding issue. Please bear this in mind and get material to us on time.

ELIHU ROOT

A long life has ended, a great citizen passes and an international figure has gone from us. Mr. Root was a great lawyer, a superb diplomat and a statesman in the best meaning of that term. His greatness lifted him above partisan prejudice, his incorruptible honor made him a trusted adviser without reference to political affiliations, and his splendid ability kept him in the van of American political leadership for half a hundred years. He was a friend of world peace, a staunch advocate of international justice, and he was truly a national chief without official designation. If he and ex-President Taft might have been entrusted with the delicate and momentous responsibility of representing the United States at the Peace Conference of Versailles, it might have been better for peace, for international relations and for world readjustment. His ability, his

integrity and his unselfish service vouchsafe for him an honored place in the history of his generation.

Editorial Miscellany

By Dr. H. T. Carley

BOATS AND ALIBIS

We have been going through the process of having a boat built. Ordinarily, getting a boat would be a simple undertaking—simply the giving of an order and the writing of a check. But under conditions that prevail, the method is somewhat complicated, even excluding the painful procedure of check-writing (which, however, cannot be excluded).

For some time we have felt the need of a boat. We have a small fish-pond, fed by an artesian well, upon which a boat would present a pretty picture. The pond is not long enough or wide enough to require a boat, but it is deep enough to float one—and we've had a kind of hankering to utilize its depth.

Then, we live on the banks of the Yazoo river. The muddy waters of this historic and romantic stream are not much to look at; but its banks are lined with willows and cottonwoods, and a boat-ride down the stream is a delightful experience. (We say "down the stream" advisedly, as we once tried paddling against the current—and it is extremely strenuous exercise). In addition, some fine catfish grow in the Yazoo, and the catching of them on trot-lines is fine sport. And it takes a boat to put out trot-lines.

Furthermore, we have a lake down on the farm that is wide and long as well as deep. It is a fine fishing hole all the time (we caught a pound-and-a-half bass on January 30), and in the winter it affords good duck-hunting; and a boat comes in mighty handy for one who likes to hunt and fish.

Again, we have never before owned a boat. We shall not go so far as to say that every man owes it to himself, his family, and his country to own a boat at some period of his life, but we have come to feel that the ownership of one brings a degree of satisfaction that scarcely anything else can equal. There is a real pleasure in owning anything; but think of owning a boat! There is a thrill in the very thought.

For the reasons above assigned, we have, as we remarked in the beginning, been going through the process of having a boat built. Whether we use it on the pond, on the river, or on the lake—or whether we use it at all or not—we shall have the satisfied feeling of owning it.

Incidentally, if the high water comes this way—and there is every reason to believe it will—it will be handy to have a boat around the premises.

The moral of this essay is that anybody that wants an alibi can find one.

Unification

NEGRO CONFERENCES OF THE NORTHERN CHURCH AND UNIFICATION

By Bishop Warren A. Candler

In the General Conference of the Methodist Episcopal Church held at Columbus, Ohio, there was marked opposition to the proposed plan of Unification, some fifty white men and some thirty colored delegates voting against the plan; and in the votes by the Annual Conferences the same marked opposition is manifested.

Zion's Herald gives the result so far as follows:

"Six of the Negro Conferences. (ministerial) in the fall group of thirteen have voted against unification, but the total vote of all these ministers was 463 against 403 for the plan. Among the laymen in this same group, eight of the thirteen Conferences opposed the measure by a total vote of 229 to 169. Through the courtesy of Dr. Robert N. Brooks, editor of The Christian Advocate, Southwestern Edition, we are enabled to give our readers the complete figures for the fall Conferences. Six spring Conferences among the Negroes have not yet voted. Dr. Brooks' report follows:

Conference	Annual		Lay	
	For	Against	For	Against
Atlanta	41	0	22	0
Central Alabama	36	34	1	23
East Tennessee	38	0	2	22
Louisiana	15	92	2	35
Mississippi	9	74	4	32
North Carolina.....	16	43	2	15
Savannah	36	1	9	3
South Carolina.....	82	40	60	7
Southwest	8	57	11	10
Tennessee	5	26	1	15
Texas.....	22	65	5	22
Upper Mississippi ..	39	31	23	0
West Texas	56	0	27	45

"With this strong tide of sentiment among the Negroes now moving unmistakably against the plan of unification, every minister and layman who has not yet voted on the issue ought before casting his ballot, to give prayerful and thoughtful consideration to the question of race discrimination and minority rights."

In the same issue of the Herald in which this statement is given appears a vigorous article from which this paragraph is taken:

"A great moral principle is at stake and a great church cannot afford to compromise on such a live issue as is here involved; even if it means the bringing together of the largest group of Protestants on a continent or on the globe, the church cannot afford to do an unchristian thing. Before the eyes of the world the price is too great. Would the church carry through by main force what a minority does not desire and has expressed itself against? Three-fourths of the colored delegates in the General Conference last May voted against the plan of unification because of this issue. The Methodist Youth Conference, meeting in Berea, Kentucky, last September, voted 466 to 14 against unification because of

this issue alone. Otherwise, youth is very favorable to unification. The races across the sea are watching to see what will be the attitude of American Methodists toward men of other than white color. Other church denominations here in the United States are watching this decision with keen interest. Here is an issue that will have tremendous bearing on the future of Methodism in our country."

The plan of unification that meets such opposition at this early day is of doubtful value, to say the least of it.

It is to be regretted that the Annual Conferences of the Methodist Episcopal Church, South, are called upon to vote during 1937—a year in advance of the General Conference to which the plan remains to be reported by the Commission.

In truth, the plan of unification is not yet before the Methodist Episcopal Church, South; and the Annual Conferences which may assume to vote on it during the year 1937 are voting prematurely, if not illegally. The plan is not before the Methodist Episcopal Church, South, until the General Conference of 1938 has passed upon it.

MERGER THREATENED

Resort to the courts in an attempt to halt the proposed "plan of unification" of the Methodist Episcopal Church is proposed by the Rev. Lorenzo H. King, pastor of St. Mark's M. E. Church, who has asked the N. A. A. C. P. to assign its legal department "to institute legal proceedings to restrain the M. E. Church from carrying out this plan of racial segregation and discrimination."

The N. A. A. C. P. would make no comment Wednesday on the request. Roy Wilins, editor of The Crisis and assistant secretary of the Association, told The Amsterdam News that the legal staff of the Association would have to study the request, and that decision would be made later.

Should the N. A. A. C. P. decide against entering the proposed court attack, the Rev. Mr. King is prepared to "consult other legal authorities," he informed the Association in his letter to it.

Explains Proposal

The new plan of union of Methodist bodies contemplates reorganization of the church into six jurisdictional divisions, five of which are geographically set up. The sixth, under the plan, is to be purely Negro or racial.

To this arrangement Dr. King objects on the ground that "fundamentally it would restrict the Negro's freedom of membership in the denomination on the basis of color qualifications." At present membership at large in the church is the privilege of the Negro, and this privilege is regulated by his individual discretion and choice.

Removes Free Choice

"The proposed plan legislates him into membership in a single distinct jurisdiction—that a colored one, thus precluding the possibility of free choice except in a given racial area within the church.

"A few leaders will gain place, preferment and prestige, while Negro members by the tens of thousands will lose forever their privilege of freedom of membership in the general church, which, for 150 years hitherto, has never legislated

to restrict its membership privilege on the basis of color or race.

"In the United Church, as proposed, the Negro will have membership in the General Conferences, but a Negro is limited in membership to the local church, which, by the plan, is forced into a jurisdictional unit hedged about with color barriers. It is a specious rejoinder, made by the advocates of the plan, that the Negro 'dislikes to be associated with a group of his own kind.' The point at issue is totally different. It is the fact that he should be legislated into any position based solely on color or other prejudicial and restrictive circumstances which precludes his ability to freely choose for himself the locus of his membership.

"This procedure," declares Dr. King, "is morally wrong and betrays that lack of sincerity and moral earnestness for righteous adjustment of human relations which today accounts for the social impotence of the organized church. Is it to be wondered at that the masses of white and Negro youth are developing an aversion to the church as a social institution; that the organized church has but little, if any, commanding influence among the youth; that thousands of Negro Methodist youths find it difficult to maintain loyalty toward their denomination?"—Amsterdam News, Jan. 30.

(Note.—Bishop Candler approves insertion of full text of this article for his post script excerpts from it.—Editor).

MEMORIAL MERCY HOME

Dear Friends: I just want to thank every one of you for what you have done for this work of mercy for the past eighteen years. I know that if you could fully realize the comfort it brings to broken-hearted parents when they have to enter their young daughters here to find not only a hospital, but also a Christian home where every care and consideration is given to their unfortunate child, you would be more than glad to have a share in helping to carry on. We do hope this year that all of our churches will remember us with an offering on the second Sunday in February, or as soon as possible.

J. G. SNELLING, Supt.

From Bishop Dobbs

Dear Brother Snelling: We in Mississippi and Louisiana are anxious to continue and to increase our support of the Memorial Mercy Home. In the name of all my brethren I send you this assurance of our willingness and of our desire to co-operate.

As the day approaches on which we are to make our offering, I am impelled to urge our friends everywhere to include this worthy cause in their benevolences.

Few men have ever regretted rendering assistance to a mother and her child

(Continued on page 7)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. J. W. Booth, recently assigned to Franklinton, has been well received by the people of his new charge. He says that the church has suffered quite a loss by the death of Rev. F. N. Sweeney and of Mrs. M. J. Burris.

Rev. D. B. Boddie, Sulphur, featured "Family Day" in his church at both the services last Sunday. He put forth effort to have his people present in family groups both for the preaching service and for the communion.

From Mr. W. A. McKennon, Business Manager, First Church, Shreveport, we have a list of four subscriptions with check to match. We greatly appreciate the favor and hope to make the Advocate more and more helpful to all our friends.

Camellia Day reported for Crowley church in our last issue was another of the errors for which the editor takes the blame. It should have been Lafayette instead of Crowley, and we apologize to Brother Gilmore, the enterprising pastor at Lafayette.

Rev. W. E. Akin reports a cordial reception at Pine Grove for the beginning of his second year. He doubled the collections for Benevolences last year, and the quarterly conference has accepted a ten per cent increase this year. He is planning an aggressive revival campaign.

Dr. John F. Foster and wife, of Shreveport, were visitors in the city last week. Dr. Foster came to attend the meeting of the Masonic Lodge of Louisiana, of which he is the honored chaplain, and while here he remembered the Advocate office with an appreciated call.

Mrs. D. M. Scarborough, whose address is Route 1, Shreveport, has been ill for some time. Writing from Mobile, Ala., she says that she is better and expects to return home soon. We are happy to be assured of her improved health and we appreciate her good word for the Advocate.

During the week, we have received \$157.50 from First Church, Shreveport, which brings the Advocate total for that church up to around 115 subscriptions sent in, and places Shreveport District well up in front in the Advocate campaign. We genuinely appreciate the loyalty of Dr. Dawson and his people.

Centenary College School of Music was

recently made a provisional member of the National Association of Schools of Music. Application was made to the accrediting body last fall and an examiner made a survey of the school late in November. The report of the examiner and other data were the basis of the action.

Rev. J. B. Grambling, of Epworth Church, New Orleans, is the first to ring the bell in the Advocate campaign. His quota in full was turned in and paid for last week. That is not only a splendid achievement, but is also a great tribute to the industry and faithfulness of Brother Grambling.

Bishop Dobbs has been slightly ill from an attack of flu, but a letter from him to the editor received this morning indicates that his enforced leisure may be a precautionary measure and not because of any serious condition. We are glad to have such assurance and to pass it along to his many friends in Louisiana and Mississippi.

Rev. C. B. White, pastor at Hodge, has been quite distressed recently on account of the serious illness of his mother, and an attack of whooping cough afflicting his baby. We sincerely hope that the mother, who is still in a serious condition, may soon be improved, and that the baby may escape complications with its ailment.

Bishop G. Bromley Oxnam, of the Methodist Episcopal Church, is to preach at Rayne Memorial Church, New Orleans, on the morning of February 21, according to announcement carried in the church calendar. Bishop Oxnam was elected at the recent session of the General Conference of his Church and he will receive a cordial welcome from the ministers and Methodist people of the city.

The stewards at Leesville gave Rev. J. W. Faulk a raise in salary this year, the Church School attendance is the highest that it has been since Brother Faulk went to the charge, and he reports a good spirit prevailing and a good prospect for the year. We appreciate the good opinion of the people for the Advocate, and Brother Faulk's assurance that he expects to reach his quota again this year.

Rev. A. R. Hoffpauir reproaches us gently for not acknowledging his call at the Advocate office at the time of the Missionary Council, and we recognize our fault. The fact is that his card got misplaced and we did not know of his call. Brother Hoffpauir speaks very highly of

Dr. Serex, the new presiding elder, and he is one of the good friends of the Advocate. We will not intentionally mistreat him.

Rev. L. C. Wilson, a superannuate of the Louisiana Conference, who finished out the year at Colfax and Montgomery last year, expresses his gratitude for the superannuate offering at Christmas. He is moving to Iuka, Miss., his address for the future. We commend Brother Wilson to the Methodists at Iuka. We do not know anywhere a purer or a better man and we commend him without reservation.

Rev. J. B. Grambling, pastor at Epworth Church, New Orleans, is to hold evangelistic services for a period of eighteen days beginning on Wednesday night after Easter. He will be assisted by the Tebo Gospel Trio, of Homer, N. Y. He and his people are making sacrificial efforts for carrying through their church program, and they are expecting great things in a spiritual way from their evangelistic services.

Bishop Edwin Holt Hughes, of the Methodist Episcopal Church, will be the guest and the preacher for New Orleans Methodism from March 1 to 5. The services will be held at First Methodist Church beginning on Monday night, March 1, and each day following, at 10 a.m. and 7:45 p.m. through Friday. We regard Bishop Hughes as one of the greatest preachers of his Church and we bespeak for him a great hearing in New Orleans.

RUSTON DISTRICT NEWS

Ruston District had a news article in the Advocate last week, but things are happening so fast that it is necessary to let you know that we are trying to observe all special days and put on the whole program of the Church to advance His cause.

Brother Hoffpauir, our presiding elder, came by this morning and asked me to send a news article to the Advocate reminding all the Ruston District preachers that February 14, the second Sunday, is Memorial Mercy Home Day. We realize that the Louisiana Conference has set aside this day for a free-will offering to be taken for this worthy cause. May we not overlook this as one of the main interests of our Church program. Send your offering to Rev. J. G. Snelling, 815 Washington Avenue, New Orleans, La.

* * *

The District Missionary Institute which was held in Haynesville, February 2, was a great success. The entire District was well represented. Dr. Russell's message was most inspiring; talks on

the missionary enterprise and how to follow up the Bishops' Crusade were made by Dr. W. H. Wallace and Rev. Guy M. Hicks. A delightful hour of fellowship was enjoyed by all at noon time with a delicious chicken-spaghetti luncheon served by the ladies of the missionary society.

Rev. Louis Hoffpauir, our presiding elder, has set up a wonderful organization through which he is reaching every church in the District with some kind of a church service every Sunday in each month. There might be a few churches where this would conflict with other services, but in nearly every place this every Sunday service is being carried out.

The District Directors recently met and mapped out an extensive program embracing each division of the church. We had Rev. G. W. Dameron, Executive Extension Secretary, with us to help in planning the year's work.

The District has already raised approximately \$500 or more on missions as a result of the Bishops' Crusade and the District Institute.

Our presiding elder is urging us to observe the program on evangelism as adopted by the Conference and to stress evangelism toward the realization of more additions on profession of faith.

C. B. WHITE, District Reporter.

MEMORIAL MERCY HOME

(Continued from page 5)

—they are the universal symbol of unselfish love and devotion.

Praying Heaven's richest blessings upon you, I am,

HOYT M. DOBBS.

Board of Managers

The Board of Managers of the Memorial Mercy Home-Hospital desires to give its most earnest endorsement and hearty approval of the work our Church is conducting in the interest of unfortunate young women and their doubly unfortunate babies. We know that this work is bringing fruitful returns for the effort and expense the Church is investing. We sincerely urge each pastor to observe the day appointed, February 14, by our Conference, or some Sunday that may be more convenient, and we hope that each member of the church of the three supporting Conferences will want to make some contribution to this work of mercy.

Signed: V. C. Curtis, E. Nash Broyles, W. R. Lott, R. G. Moore, T. B. Thrower, C. A. Parks, Otto Porter, J. L. Sells, C. W. Wesley, W. D. Hawkins, B. L. Sutherland, J. V. Bennett, M. S. Monk,

J. Richard Spann, J. W. Faulk, W. C. Scott, W. W. Holmes, Guy M. Hicks, J. J. Rasmussen.

It seems to me that our Memorial Mercy Hospital has in it almost every appeal that can be made to the human heart. There is the unfortunate girl, overwhelmed with shame, disgraced forever as she thinks. If her sin is made public she is ostracized and becomes an outcast and a woman of the street. The Memorial Mercy Hospital gives her a new chance to a new life. There is the home from which she comes, broken and sorrow-stricken and humiliated. The Memorial Mercy Hospital offers comfort and a way out. There is the little "worse than orphan baby." It bears a stain and stigma that society is slow to overlook. The Memorial Mercy Hospital finds a home for this little innocent baby where it is loved and trained and educated and prepared for a life of usefulness.

I believe Brother and Sister Snelling are called of God to lead the church in this Christlike ministry. They need the financial help of every church, and every church should have a part in the work. Next Sunday, the second Sunday in February, has been made "Memorial Mercy Hospital Day" by our three Conferences, at which time everyone is expected to make an offering.

W. W. HOLMES.

Alexandria District

A poet has imagined that when Jesus said, "Go and sin no more," the woman asked, "Master, where?" I commend the Memorial Mercy Home—the blessed answer to affrighted ones who now ask Christ's people, "Where?"

I have planned to get in touch with all the pastors in the District by letter and otherwise, urging them to present the work of the Home on Sunday after next, and report to me at once. I hope to have a perfect observance of the day.

R. H. HARPER, P. E.

Baton Rouge District

I thoroughly agree with Dr. Stanley Jones when he says that Christianity is

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New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

Gray's Ointment

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25c at your drug store.

FOR COLDS—Use our Gray's (Nothol)
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realism and not idealism. Nowhere does the message of Christ become more real than in this institution which gives a ray of hope to the broken lives and bleeding hearts of so many girls. Let every preacher on the Baton Rouge District do his best on February 14 for this worthy cause. I commend the work which is being done at the Memorial Mercy Home with all my heart.

J. HENRY BOWDON, P. E.

Lake Charles District

I know of no work that is more thoroughly Christian in character and aim than the work which Dr. and Mrs. J. G. Snelling are doing through the Memorial Mercy Home. They deserve the most liberal support.

BENJ. F. ROGERS, P. E.

Monroe District

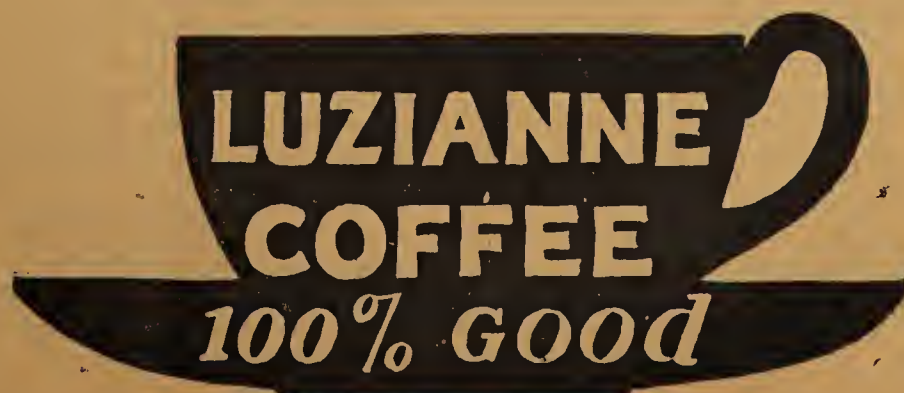
In 1936 every charge of the Monroe District gave an offering to the Memorial Mercy Home-Hospital on the designated Sunday. The Home should have this year the co-operation and support of every church. We expect to do it again in this District.

H. L. JOHNS, P. E.

New Orleans District

I have the utmost confidence in and sympathy for the great work in the Memorial Mercy Home. You may count on one hundred per cent co-operation from the preachers and people making up the

(Continued on page 8)



Mississippi Conference

PERSONAL AND OTHERWISE

A personal note to the editor from Rev. J. G. Galloway indicates that he is in his accustomed health and spirits, and we appreciate his fine spirit and friendship.

Rev. R. E. Case, pastor at Fannin, sends three subscriptions from his charge and assures us that he expects to get his quota in full, for all of which we are grateful.

The Meridian District ran a special train to Jackson for the meeting of the Bishops' Crusade last Friday. The train carried three hundred and ten representatives of the churches in that section, a splendid tribute to the interest and organizing ability of those who promoted the scheme.

Rev. and Mrs. W. W. Cammack wish to express through the columns of the Advocate their thanks to the Board of Finance for the Love Gift, and the three per cent quota. Brother Cammack is a superannuate and both he and his wife are otherwise afflicted, so the Christmas remembrance came at a time when it was most needed.

Rev. W. W. Murray, superannuate of the Mississippi Conference, says that he has been a subscriber for the Advocate since he was fourteen years old and that he likes it more and more as the years go by. Brother Murray has bought a place and is building him a house at Ellisville, Route 1, and he desires to make acknowledgment of the help which he received from the Christmas Superannuate Offering.

Rev. J. B. Cain, Yazoo City, writes that the Vicksburg District is the only one in the Conference that would be affected by a flood, and Anguilla, Rolling Fork, Mayersville, Silver City, and Louise charges lie wholly in the Delta. One church each on Eden, Satartia and Yazoo City charges are in the path of a possible high water. There is considerable uneasiness, but little water as yet, no panic at all, and preparations have been made for refugee camps at Yazoo City, Vicksburg and Natchez, should such be needed.

The death of Rev. W. B. Hogg at his home in California, in the latter part of January, resulted from a chronic trouble for the relief of which he had submitted to a series of operations, but without avail. His wife, who was Miss

Vergie Marshall of Brookhaven, and several children survive him. Brother Hogg had a unique and colorful career and his was an ingratiating personality. At different times, he was school teacher, pastor, army chaplain in France, lecturer, evangelist, and radio entertainer. At the time of his death, he was directing a group of radio performers in which he took the role of Josiah Hopkins, the Goose Creek Parson. Interment was at his California home.

MEMORIAL MERCY HOME

(Continued from page 7)

New Orleans District. I think we could not better invest our energy and our prayers than by helping to bring this great institution into an even larger usefulness. To that end I pledge my prayers and efforts.

ELMER C. GUNN, P. E.

Shreveport District

The Memorial Mercy Home is the Christian answer to the age-long wrong which puts all the blame of sin upon the woman, and leaves her alone to bear the burden and the disgrace of wrong-doing. The Christian, therefore, cannot remain indifferent to the Memorial Mercy Home and its work, and, I am sure, will support this cause.

ADRIAN M. SEREX, P. E.

Brookhaven District—It gives me great pleasure to endorse the work of the Memorial Mercy Home in New Orleans. More than once in my ministry this institution brought comfort and hope to families on my charge.

R. H. CLEGG, P. E.

Hattiesburg District—I have recently lived a near neighbor to New Orleans and know the work of the Memorial Mercy Home personally. I commend this institution to the people of the Hattiesburg District for their liberal financial support.

W. B. ALSWORTH, P. E.

Jackson District—No work the Church is engaged in is more in keeping with the spirit of the Master and the real purpose of the Church than the work of the Memorial Mercy Home. It deserves and should have the interest and support of all our people.

T. M. BROWNLEE, P. E.

Meridian District—It occurs to me that it would be hard to find an enterprise of our Church that is more important and worthy of our best efforts and most lib-

eral support than the Memorial Mercy Home-Hospital.

W. B. JONES, P. E.

Seashore District—It is a distinct pleasure to bear testimony to the fine service being rendered by our Church in the interest of the group of unfortunate girls and young women who come to us in the hour of their distress. I seriously doubt if, in the homeland or in the foreign fields, a greater piece of work is being done.

L. J. POWER, P. E.

(Continued on page 10)

THE SALARY QUESTION

By M. H. McCormack, Jr.

From all sides we hear discussions of the question of uniform salaries for Methodist pastors. There are some who seem to believe that uniform salaries for pastors throughout the Church would increase the efficiency of our organization, and remove what seems to be an arbitrary discrimination among various classes of ministers.

That there should be some adjustment in the various levels of ministerial support is most evident, but to seek to meet this problem with a uniform salary scale for all charges would most certainly aggravate rather than solve it. This is true for the simple reason that for a uniform salary to be equitable there would, of necessity, have to be a uniformity of men and tasks. Well do we know that every minister is different from every other minister in his needs, his responsibility, his ability, and his effectiveness, and at the same time every charge is different in its demands and resources from every other charge.

The goal we need to seek in this matter is not uniformity, but equity. There is a great need throughout our Church for equitable salaries for all ministers. There are very few, if any, instances where a pastor is paid too much. No problem exists at this point. There are multiplied hundreds of cases where the pastor is seriously underpaid, and still others where he is disastrously un-paid. And since the writer is far from being in either of these positions, he feels free to discuss them.

Fundamentally, of course, the matter of pastor's salary is the responsibility of the local charge, but it is nevertheless the deep concern of the Church as a whole. When we see gross injustice existing on every side of us in this matter, we cannot restrain our feelings. It would be a disgraceful reflection upon the intelligence and character of Southern Methodism to assume that nothing can

be done about it. Certainly something can be done! It would be far from a strain upon so great a Church as ours to tackle and solve this important problem in almost a fortnight.

The first step would be to segregate those charges reporting a salary under, say, \$1,200 per annum, and make an individual study of each particular case to determine if there are considerations other than cash to offset the difference between the minimum salary a minister should receive and what the charge has actually paid. In many cases it would be found that the actual cash reported as received on salary lacks a great deal of being everything that the charge contributes toward the support of the ministry, but there are also cases where this is not true. In either event the facts must be known before equity can be attained.

Then, where it is ascertained that a certain charge is, after all considerations have been taken into account, paying its minister less than a living salary, the next step would be to find the reason for such a state of affairs. It would be found in some cases that the people are actually unable to pay a minister a living salary, but such cases are few and far be-

tween. However, in such cases, where it is definitely established that the charge is not able to pay its minister enough to live on, this charge should be placed under the care of the Conference Board of Missions, which would supplement the amount paid by the charge, bringing it up to the minimum.

In most cases it would be found that the defaulting charge is simply reneging its duty. I have in mind one particular "hill circuit" that has for years paid its pastor less than \$50 per month, and yet has within its membership a large number of reasonably wealthy families. To this charge the Conference Board of Missions has made an annual appropriation of \$200 for many years. In such cases every intelligent effort should be made by the proper authorities to educate the charge into doing its obvious duty in this respect. In most cases this would result in a remarkable response, provided the right methods were used. In the few cases where every spiritually-minded leader who tackled the problem failed to get the co-operation of the charge, the faithful members should be separated from the others, placed under the care of the Board of Missions, and the remainder left to look elsewhere for pastoral service.

The writer is of the opinion that if the leaders of our Church, especially those of the Annual Conferences, made an honest and sincere effort to solve this problem of adequate support for all pastors, they would immediately receive the whole-hearted co-operation of the laity, and the stronger churches would provide greater resources for the Conference Board of Missions, even enough to "swing" such a program.

An axiom peculiar to Methodism is that "every church has a pastor, and every pastor has a church." We can and should add to this that every pastor has a living salary and every church meets its financial obligations.

All that is needed is an intense, intelligent effort permeated by a prayerful, spiritual motive.

RESOLUTIONS OF APPRECIATION

Whereas, it has pleased our Heavenly Father to remove from our midst by death, our dearly loved friend and co-worker in the Woman's Missionary Society, Mrs. C. J. Willette; and

Whereas, we shall miss her from her accustomed place in the society she loved and to which she gave faithful service, giving always a cheerful and prompt response to every call for duty as long as her health permitted; therefore, be it

Resolved, That we, the members of

Court Street Missionary Society, of Court Street Methodist Church, Hattiesburg, Miss., bowing in humble submission to the Divine will, desire to tender to her family our deepest sympathy in their bereavement and to commend them to the unfailing grace and help of God, who is the source of all strength and grace.

Resolved, That we instruct the secretary to send a copy of these resolutions to the loved ones in her home, one to the New Orleans Christian Advocate, and that a copy be kept in the minutes of our society.

O glorious hope of the future,

Our dead are merely asleep.

We'll not spend our days in sorrow,

For why should a Christian weep?

MRS. H. B. HARBOUR,

MRS. D. S. HARMON,

MRS. H. O. SIEBE,

Committee.



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tasted it
LATELY?

**French Market
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North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. W. I. Henley and his people at Minter City expected to complete the payment of a debt of long standing by February 1. We are sure that the day of its payment in full will mark a period of rejoicing.

Rev. Paul N. Propst, of the North Alabama Conference, did a doubly beautiful thing recently by making his mother, of Columbus, Miss., a life member of the Woman's Missionary Society as a birthday present.

Rev. Roy Grisham and Rev. L. P. Wasson, the presiding elder, have been holding a series of Christian Education Institutes in the Columbus District recently. Louisville, Starkville and Sallis were the centers visited.

Rev. A. Y. Brown, Ackerman, has been named as Advocate reporter for the Columbus District, and he asks that he be advised of happenings in the District so that he may help the Advocate to serve that section.

Rev. W. R. Lott, pastor at Oxford, writes that he is pleased with the new set-up of the Advocate, and that he believes that it has genuine merit. That is an appearance which we hope to fully justify in the months ahead.

The church at Ackerman has just completed some repairs and decorations which add much to the attractiveness of the building. The outlay was mostly for paint, plaster and circulating heaters. Rev. A. Y. Brown is the pastor.

Rev. E. R. Smoot, one of the very popular preachers of the Conference, is sustaining his record for popularity at Louisville. His parishioners speak of him in much the same enthusiastic manner as New Dealers speak of President Roosevelt.

The Sunflower charge, composed of Sunflower, Blaine and Fairview churches, completed its charge organization by electing Mr. T. C. Sledge chairman of the Charge Board, and Mr. Eugene Fissackerly, secretary. Best of all, the organization is really functioning.

Rev. E. M. Allen, who was transferred from the Mississippi Conference, was stationed at Chester and is making a very favorable impression on the people. He has been greatly handicapped by almost impassable roads, and he has been

able to reach only six appointments since Conference.

Rev. W. L. Broome, once a member of the North Mississippi Conference, is now presiding elder of the Lawton District, Oklahoma Conference. He says that his fourth year begins well, but that they have had neither rain nor snow in the western part of the District and wheat and oats are almost dead.

Rev. T. E. Gregory, pastor at Kosciusko, is reported to have been fishing in Florida recently, but we are not informed as to what he was fishing for. After the fine job of Conference entertainment and the promotion of Methodist interests in that goodly little city, it is not necessary to explain his well-earned vacation.

Rev. W. T. Phillips, writing from his charge at Lula, reports that he is at his post, but that fifty per cent of the women and children have gone to the hills. Mrs. Phillips is in the hills with her people. He says that there are many sand boils near the levee, but no water in Lula. There are a few cases of flu and pneumonia.

Rev. J. R. Countiss, presiding elder of the Greenville District, says: "The radio flood has frightened a lot of people who knew no better than to look to the Potomac for news about the Mississippi. The waters have wrought havoc above us, but will probably do no material damage here, barring further rains, especially in the western tributaries."

The Board of Stewards of Greenwood church is planning for a monthly luncheon meeting. Hon. H. T. Odom is the chairman and A. N. Williamson is secretary and treasurer. P. L. Deloach is chairman of the Finance Committee, and M. F. Pierce, associate District Leader, is charge Lay Leader. The Board is composed of thirty-eight business and professional men.

Dr. A. T. McIlwain, presiding elder of Greenwood District, writes that the Retreat planned for the District has been postponed on account of the confusion caused by the fear of high water. He says that the only point where there is water interference is at Glendora, where the church building is surrounded by water. It was not expected that the water would reach the floor of the building.

The passing of Judge W. W. Magruder at Starkville last week will bring sorrow to a wide circle of friends throughout

Mississippi. He had been ill for a short time, but it appears that his going was rather sudden and unexpected. In the death of Judge Magruder, a number of public interests will experience a sense of bereavement. Starkville Methodism has lost a dependable leader, the bench and bar of Mississippi has lost an able and a discriminating jurist, and the state has lost a worthy and upstanding citizen—scion of one of its noblest and best beloved families.

Mrs. S. L. Pope, whose husband was a member of the North Mississippi Conference at the time of his translation, is now living at Route 1, Weslaco, Texas, in the Rio Grande Valley. She has just returned from a six-months' visit to her daughter in Johnson City, Tenn., where she left a fine two-months old grandson, Lewis Pope Wexler. She sends us also a copy of "A Lady and a Lone Star Flag," by Henry David Pope, of San Angelo, Texas. The book was written for the Texas Centennial and it details a story of Joanna Elizabeth Troutman Pope, grandmother of Rev. S. L. Pope who was memorialized in the Hall of State last fall. At a later time we shall be glad to give it a review in the Advocate.

MEMORIAL MERCY HOME

(Continued from page 8)

Aberdeen District—I do myself an honor when I thus endorse the Memorial Mercy Home-Hospital. Its work is truly in the spirit of our Master, and speaks out the fact that Jesus of Nazareth came this way. W. P. BUHRMAN, P. E.

Corinth District—I desire to endorse the wonderful work of mercy done at the Memorial Mercy Home. While one of the District Directors of that institution, it was my privilege to visit the Home and really see what was going on. To see is to be convinced of its worth. I want to urge that the pastors in the Corinth District take an offering the second Sunday in February for the Memorial Mercy Home as was ordered by our last Annual Conference.

J. D. WROTEN, P. E.

Greenwood District—"Go thy way and sin no more," said Jesus—the gospel of "Another Chance." The Memorial Mercy Home is this gospel in action, rendering a much needed service that no other institution of our Church can render.

A. T. McILWAIN, P. E.

Sardis-Grenada District—There is no finer type of work being done by our Church today than providing a home with wholesome Christian influence where young women, victims of misplaced confidence, may have another chance. I en-

dorse this work whole-heartedly and pledge my support.

C. T. FLOYD, P. E.

Columbus District—I have been very busy and away from home a good deal of late and failed to send my word to you about the Memorial Mercy Home. I hope I am not too late. Surely no work of the Church is closer to the heart of the Master or manifests His spirit more clearly. Dr. Snelling and his helpers are peculiarly adapted for this delicate task.

L. P. WASSON, P. E.

Greenville District—The Memorial Mercy Home has my cordial endorsement, and I heartily commend it to our people for their generous support. The Church has no nobler work than the rescue of those whom the world has crushed, and who would otherwise become both a social liability and menace.

J. R. COUNTISS, P. E.

LAKE CHARLES DISTRICT MISSIONARY INSTITUTE

By A. L. Gilmore, Reporter

Evidence of the progress of the Bishops' Crusade was visible to the 175 representatives of the churches of the Lake Charles District as they met in Lake Charles on January 29 for the District Missionary Institute. Under the direc-

tion of presiding elder Benjamin F. Rogers, the Institute grew in spiritual enthusiasm throughout the day as the several speakers presented their messages. The session was opened with a devotional led by Rev. D. B. Boddie. This was followed by a stirring address by Dr. R. L. Russell, formerly secretary of the General Board of Missions and now a member of the North Georgia Conference. The speaker challenged those present to put first things first in the Church's approach to the present crisis. This was followed by an address on "Evangelism," by Rev. W. H. Wallace, Jr., pastor of First Church, New Orleans. The spirit of the morning messages was given a pragmatic turn in the presentation of the great purpose of the Bishops' Crusade, which was ably explained by Dr. W. L. Doss, Jr., pastor-host.

During the luncheon, which was served by ladies of the Lake Charles church, the guests were again privileged to hear Rev. W. H. Wallace. Following lunch the meeting lost none of the momentum of the inspiring program. The addresses were as follows: "Our Women and Missions," by Mrs. J. J. Davidson, Jr., secretary of the District W. M. S.; "Missions and Benevolences," by S. H. Porter, District lay leader; "Missionary Education," by G. W. Dameron, Executive Extension Secretary, Louisiana Conference; a round table discussion, "How to Have a School of Missions," led by A. S. Lutz; "By the Waters of Bethesda," by W. H. Wallace, Jr.; and "A Survey of Our Task," by Benj. F. Rogers. The evidence of increased activity and the spirit of Christian enthusiasm manifest would seem to point to an even greater year of service in this district for 1937.

Aberdeen Dist.—Second Round

Houlka, at Wesley Chapel, Feb. 7, afternoon.
Coffeeville, at Coffeeville, Feb. 28, 11 a.m.
Water Valley, Main St., at Main St., Feb. 28, 7 p.m.
Shannon, at Brewer, Mar. 2.
Algoma, at Ebenezer, Mar. 3.
Nettleton, at New Chapel, Mar. 4.
Becker, at Tranquill, Mar. 5.
Prairie and Strongs, at Strongs, Mar. 7, 11 a.m.
Greenwood Springs, at Greenwood Springs, Mar. 9.
Buena Vista, at Buena Vista, Mar. 10.
Verona, at Plantersville, Mar. 14, morning and afternoon.
Calhoun City, Mar. 14, 7 p.m.
Toccopola, at Price Memorial, Mar. 16.
Tupelo, Mar. 21, 11 a.m. and afternoon.
Tremont, at Asbury, Mar. 23.
Houston, Mar. 21, 7 p.m.
Fulton, at Friendship, Mar. 24.
Amory, Mar. 28, 11 a.m. and afternoon.
Aberdeen, Mar. 28, 7 p.m.
Randolph, at Sarepta, Mar. 30.
Salem and Friendship, at Sand Springs, Mar. 31.
Smithville, at New Bethel, Apr. 4, 11 a.m. and afternoon.
Okolona, Apr. 4, 7 p.m.
Derma, at Derma, Apr. 6.
Woodland, at Prospect, Apr. 10, afternoon.
Mathiston, at Mathiston, Apr. 11, afternoon and 7 p.m.
Vardaman, at Pyland, Apr. 18, 11 a.m.
Pittsboro and Bruce, at Pittsboro, Apr. 18, 7 p.m.
Bellefontaine, at Walthall, Apr. 20.
Eupora, at Eupora, Apr. 21.
Pontotoc, Apr. 28, 7 p.m.
Paris, at Pine Flat, May 2, 11 a.m.
Water Valley, First Church, May 3, 7 p.m.
Missionary Institute, at Pontotoc, Mar. 17, 9:30 a.m.

W. P. BUHRMAN, P. E.

Greenwood Dist.—Second Round

Lexington, Feb. 21, a.m.
Greenwood, First Church, Feb. 22, p.m.
Inverness and Isola, at Isola, Feb. 28, a.m.
Belzoni, Feb. 28, p.m.
Schlater and Cruger, at Cruger, Mar. 7, a.m.
Acona, at Acona, Mar. 14, a.m.
Carrollton, at McCarley, Mar. 14, p.m.
Greenwood, Price Memorial, Mar. 15, p.m.
Duck Hill, at Alva, Mar. 16, p.m.
Moorhead, Mar. 17, p.m.
Ebenezer, at Ebenezer, Mar. 18.
Poplar Creek, at Poplar Springs, Mar. 20.
Kilmichael, at Kilmichael, Mar. 21, a.m.
Winona Station, Mar. 21, p.m.
Black Hawk, at Colla, Mar. 28, all day.
Webb and Sumner, at Sumner, Apr. 4, a.m.
Ruleville and Daddsville, Apr. 4, p.m.
Itta Bena, Apr. 14, p.m.
Minter City, at Minter City, Apr. 18, a.m.
Drew, Apr. 18, p.m.
Tutwiler, Apr. 20, p.m.
Sunflower, at Blaine, Apr. 23, night.
Swiftown, at Morgan City, Apr. 25, a.m.
Tchula, Apr. 25, p.m.
Winona Circuit, at Columbiana, May 2, a.m.
Valden and West, at West, May 2, p.m.
Preaching dates: Greenwood, First Church, Feb. 14, a.m.; Price Memorial, Feb. 14, p.m.; Moorhead, Feb. 7, a.m.; Itta Bena, Feb. 7, p.m.
District Stewards' Institute, at Greenwood, Mar. 7, 8, 9.
District Educational Institutes, Apr. 13-16.
District Missionary Institute, at Greenwood, Mar. 10.

A. T. McILWAIN, P. E.

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Christian Education

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CHURCH SCHOOL LESSON, FEBRUARY 14

By Dr. J. R. Countiss

JESUS THE GOOD SHEPHERD

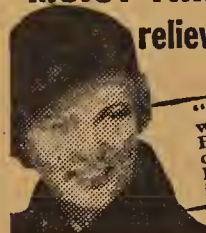
Words descriptive of God carry implications of supremacy and moral excellence. They arise from the customs and ideals of the age which gives them birth. They range from Creator through Judge, King, Shepherd to the financy of authority and tenderness comprised in Father. One does not need to be told that the Shepherd concept came to us from a pastoral people. It was sung by David and emphasized by Jesus. It has been remembered always and is dear to the heart of Jew and Christian alike. It is fitting that Jesus calls himself the Good Shepherd, the guide, protector, and provider for the flock. He knows where waters are still and pastures are green. His is the responsibility and loving care of ownership. The hireling may desert the flock and flee in the face of danger, but the shepherd remains to defend. The Pharisees must have noted this contrast as a reference to their own callousness to the need of the blind and their scrupulous care as to the sanctity of their traditions of the Sabbath on which he was healed. Under another metaphor, Jesus is the door by which the sheep pass in for protection and out for pasturage. Only impostors bent on mischief seek irregular entrance to the fold.

The fold is the church, primarily a

place for the shelter of the sheep, including not only the strong and mature, but the ailing and the lambs. It is also headquarters for those who seek out lost sheep and hasten to the relief of those in distress. It is a poor and unworthy church that does no more than shelter those who may voluntarily seek its fellowship. The Pharisees did that, and would have been well content had all Jews been suitably cared for, but Jesus had "other sheep." It is not enough that our church has reached Americans, or Caucasians, or landlords, or capitalists. The Master's sheep embrace all races and classes. They must be sought and saved if we are to be other than hirelings in the churches. Jesus taught a universal Fatherhood and brought a gospel of universal brotherhood, suited to universal needs.

"Like sheep" is often used as a term of reproach, and men pride themselves on an independent individualism utterly unlike that of a flock. They boast of a freedom they do not have. Disdaining the direction of the Good Shepherd, they are nevertheless slaves—slaves to party, to clan, to appetite, to passion, to sin. Faith in God does not mean the surrender of activity. It is our part to do; it is God's to direct. The Good Shepherd directs his followers always for their own greatest good and freedom. The wild sheep may boast that he goes unshorn, but he must also acknowledge that he is unfed, unguarded, and unsheltered, often the victim of his own folly, even when he escapes the stealthy wolf or the prowling bear. More than all else, Jesus protects men against their own spiritual enemies, selfishness, self-will, lust, avarice, covetousness, greed. He shows them the way of peace and good will, of godliness. He knows his own and is known of them. They hear his voice and do his will.

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The Christian Fireside

THE AMERICAN HOME

The American home at its best is the greatest and most comprehensive institution produced by society in all ages. Here is a friendship circle wrapt in utter devotion; here is a shrine of worship with holy rapture; here is an industrial center with wholesome atmosphere; here is a "Fireside University" with learning transfused into character; here is a symphony of harmonious gladness—all for each and each for all; here is the garden of the Lord with the graces blossoming in each life; here are purple dawns of youth, sweaty bursts of active noontide, and the quiet, mellow glow of twilight eventide, all blending into a glorious triumphal archway through which we pass from earth to God and heaven. He who does his best to make his home all that God dreams for it to be has accomplished one of the greatest achievements of a lifetime.—Selected.

AMERICAN BOY

What we have a right to expect of the American boy is that he shall turn out to be a good American man. The boy can best become a good man by being a good boy—not a goody-goody boy, but just a plain good boy. I do not mean that he must love only the negative virtues; I mean that he must love the positive virtues also.

"Good," in the largest sense, should include whatever is fine, straight, forward, clean, brave, and manly. The best boys I know—the best men I know—are good at their studies or their business, fearless and stalwart, hated and feared by all that is wicked and depraved, incapable of submitting to wrongdoing, and equally incapable of being aught but tender to the weak and helpless. Of course the effect that a thoroughly manly, thoroughly straight and upright boy can have upon the companions of his own age, and upon those who are younger is incalculable. If he is not thoroughly manly, then they will not respect him, and his good quali-

ties will count for but little; while, of course, if he is mean, cruel, or wicked, then his physical strength and force of mind merely make him so much the more objectionable a member of society. He cannot do good work if he is not strong and does not try with his whole heart and soul to count in any contest; and his strength will be a curse to himself and to every one else if he does not have a thorough command over himself and over his own evil passions, and if he does not use his strength on the side of decency, justice, and fair dealing.

In short, in life, as in a football game, the principle to follow is: Hit the line hard; don't foul and don't shirk, but hit the line hard.—Theodore Roosevelt.

A CHILD'S FAITH

This story comes to us from a friend in response to our appeal for making the Christian Fireside page interesting and helpful.

A small boy asked his father for a little gun, which was ordered from another city. When the gun arrived his grandfather was to go with him to town to get it, but when the time came to go it was raining very hard and the child was very much disappointed.

Later in the day he came in with a beaming face and said: "Pa, it is going to stop raining so we can go."

Grandfather said, "How do you know, son?"

The child answered with confidence and implicit faith: "Because I asked God to stop the rain."

The sun came out and a little heart was made glad.

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Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

The Executive Committee of the Woman's Missionary Society of the Mississippi Conference met in session at Galloway Memorial Church, Jackson, January 22, at 9 a. m. All officers were present except Miss Ella Wayne Ormond, president; and Miss Mary V. Weems, treasurer. All district secretaries were present.

The meeting was called to order and a brief devotional, stressing the need of peace in the world and in our own hearts, was led by the vice-president, Mrs. Gordon Patton.

Informal reports and plans for the new year were given by each officer.

The secretary, Mrs. C. C. McDonald, read a letter from Miss Ormond, in which she stated that having been ill since June, on her physician's advice she was resigning her place as president. She expressed her love for the work and interest in the Mississippi Conference. It was with deep regret that her resignation was accepted. Mrs. Patton will serve as president until the Conference meeting in April.

The vice-president, who is also Spiritual Life leader, said that spiritual cultivation cannot be counted in numbers. There is no set plan, time or program for these "groups," each auxiliary must

work out its own plan. During the next six weeks we have been asked to pray especially for the Bishops' Crusade.

The Conference secretary, Mrs. Paul Arrington, spoke of the splendid work done by each district secretary, also of the perfect co-operation among them. She reported 222 auxiliaries with 5645 members. She stressed "keeping the missionary society missionary" and expressed the hope that auxiliaries would not let local work overshadow their missionary work during 1937.

The Conference secretary read the report of the treasurer, Miss Mary V. Weems. For the first time since 1929 the Mississippi Conference reached its financial goal. The following amounts, for all purposes, were contributed. Brookhaven District, \$3,493.92; Hattiesburg District, \$3,081.72; Jackson District, \$5,028.88; Meridian District, \$3,012.34; Seashore District, \$2,727.64; Vicksburg District, \$3,816.25; Total, \$21,160.75.

The secretary of Young Women, Mrs. Homer Frizelle, spoke encouragingly of the enlistment of young women in the work. The Conference has one young woman who is ready to go to Scarritt College in September if she is accepted by Council. At this time, as Scarritt College representative, Mrs. Frizelle spoke of our small number of associate members.

The secretary of children, Mrs. C. C. Clark, reported a marked increase in interest in Friendship units. Auxiliaries are requested to urge their church school treasurer to send the fourth Sunday offering to Mr. J. T. Calhoun, Millsaps Building, Jackson, Miss., who is treasurer of the Board of Christian Education. This is the missionary offering, eight per cent of which is credited to our children.

The superintendent of study, Mrs. W. F. Mahaffey, stated that the Mississippi Conference has risen from a place near the bottom of the list to second place in Mission Study. North Carolina leads. She urged that auxiliaries select mission and Bible Study books from the Council accredited list. There has been some confusion about the study of "By the Waters of Bethesda," by Dr. J. M. Ormond. Our Council secretary, Mrs. Helen B. Bourne, writes: "Our regular spring study in Woman's Missionary Societies is on Africa, and we do not want to miss that. I am expecting missionary women to assist in the church program and have the study on Africa in the missionary society,

also; the use of Dr. Ormond's book as an exclusive woman's missionary society study class will NOT meet a requirement on the Efficiency Aim. To meet that requirement it must be studied in a bona-fide class of church members, men and women, under the guidance of the pastor." The dates of the Pastors' School, at Biloxi, are June 21-26, and all study leaders are urged to attend.

The Superintendent of Christian Social Relations, Mrs. Carl Craig, said the inter-racial study made by the adults and children during 1936 stimulated that work in her department. She urged a study of industrial relations. The W. C. T. U. Temperance Education Plan, presented by Mrs. R. L. Ezelle, was endorsed, as it follows a recommendation made by our committee last April.

The Superintendent of Supplies, Mrs. John Boone, stated that because of failure of auxiliaries to report to her accurately, the district secretaries reported \$1370.58 more in supplies sent Council institutions than reported to her. Boxes sent to the Orphanage are not supplies.

The Superintendent of Publicity and World Outlook, Mrs. Stanley Wilson reported the Bulletin mailed each month, but only a third of the auxiliaries reporting. World Outlook Sunday is to be observed February 14. Our Conference goal for 1937 is 1200 subscriptions.

Mrs. B. F. Lewis, historian, stated that our files are complete.

The District secretaries reported as follows: Brookhaven, Mrs. A. S. Oliver; Hattiesburg, Mrs. R. E. Rollings; Jackson, Mrs. Norman Taylor; Meridian, Mrs. D. L. St. John; Seashore, Mrs. J. L. Power; Vicksburg, Mrs. T. H. Fore. Brookhaven, Hattiesburg and Vicksburg Districts reported 100 per cent reports from auxiliaries the fourth quarter. As their financial goal for 1937, each secretary assumed the amount paid by her district in 1936. Since a large part was paid with life memberships and special funds, we must begin 1937 with the in-

FALSE TEETH

Can Not Embarrass

Most wearers of false teeth have suffered real embarrassment because their teeth dropped or slipped at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH on your plates. Makes false teeth stay in place and feel comfortable. Sweetens breath. Get FASTEETH at any good drug store.

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LIQUID, TABLETS
SALVE, NOSE DROPS first day
Headache. 30 minutes

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If you want to really GET RID OF GAS and terrible bloating, don't expect to do it by just doctoring your stomach with harsh, irritating alkalies and "gas tablets." Most GAS is lodged in the stomach and upper intestine and is due to old poisonous matter in the constipated bowels that are loaded with ill-causing bacteria.

If your constipation is of long standing, enormous quantities of dangerous bacteria accumulate. Then your digestion is upset. GAS often presses heart and lungs, making life miserable.

You can't eat or sleep. Your head aches. Your back aches. Your complexion is sallow and pimply. Your breath is foul. You are a sick, grouchy, wretched, unhappy person. YOUR SYSTEM IS POISONED.

Thousands of sufferers have found in Adlerika the quick, scientific way to rid their systems of harmful bacteria. Adlerika rids you of gas and cleans foul poison out of BOTH upper and lower bowels. Give your bowels a REAL cleansing with Adlerika. Get rid of GAS. Adlerika does not gripe—is not habit forming. At all Leading Druggists. For Special Trial Size send 10c coin or stamps, to Adlerika, Dept. 84, St. Paul Minn.

tense effort which was made during the close of 1936.

Alternates were elected to Council which meets in Columbia, S. C., March 9-15, 1937. For Mrs. Patton, Mrs. W. F. Mahaffey; for Mrs. Arrington, Mrs. C. C. McDonald.

Messages of love and interest were received from our former president, Mrs. T. B. Cottrell, who is in Indianola, Miss., and from Miss Mathilde Killingsworth, our youngest missionary daughter, whose address is 5 Park Road, Soochow, China.

During the day Mrs. E. H. Galloway,

5000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books and handsome velvet Scripture mottoes. Good commission. Send for free catalog and price-list.

GEORGE W. NOBLE, Publisher
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Syrup of Black-Draught

Easy to Give to Children

Thousands of mothers have found that fretful, ailing youngsters really like to be given Syrup of Black-Draught—and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives the popular, old, well-known powdered Black-Draught its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing five fluid ounces, price 50 cents.

Keep your body free of accumulated waste, take Dr. Pierce's Pleasant Pellets. 60 Pellets 30 cents.—Adv.

To Relieve Bad Cough, Mix This Recipe, at Home

Big Saving. No Cooking. So Easy.

You'll never know how quickly and easily you can overcome coughs due to colds, until you try this famous recipe. It gives you four times as much cough medicine for your money, and you'll find it the finest thing you ever tried, for real relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking needed—it's no trouble at all. Then put 2½ ounces of Pinex (obtained from any druggist) into a pint bottle. Add your syrup and you have a full pint of medicine that will amaze you by its quick action. It never spoils, lasts a family a long time, and tastes fine—children love it.

This simple mixture takes right hold of a severe cough. For real results, you've never seen its equal. It loosens the phlegm, soothes the inflamed membranes, and quickly eases soreness and difficult breathing.

Pinex is a compound of Norway Pine, in concentrated form, famous for its prompt action in coughs and bronchial irritations. Money refunded if it doesn't please you in every way.

our former treasurer, and Mrs. Eurie M. Weston, formerly superintendent of Christian Social Relations, were in the meeting.

Hint to Auxiliaries

Cut out the above report and paste in your year book. Refer to it during the year.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss

Has your budget been made? And, what is just as important, has your pledge been sent to your District Secretary? Your Council representatives, in a month, will be getting off to Council. A part of their preparation is knowing what you are pledging so that they can estimate your Council pledge. Send in the amounts you expect to pay to Membership, Scarritt, Rural Work, and Sally Evans as soon as you read this, if you have not already done so.

Clip out this February Program of Work, pin it in your Year Book and read it before every meeting.

February Program of Work

1. Remind pastor of World Outlook Sunday.
2. Make special effort to secure Octagon coupons.
3. Report of effort to organize young women and business women.
4. Begin study of new book in Spiritual Life Group.
5. Bible study.
6. Outlook program and Bulletin.
7. Pledges paid in full for the month.

Zone Meeting

The first quarterly zone meeting of the Methodist Woman's Missionary Society, Corinth zone, was held at Rienzi, Miss., January 26, 1937, at one o'clock. There were about forty people present and a splendid program was given under the leadership of Mrs. Hugh Hopper, our very efficient zone chairman. All of the societies are accomplishing much and doing great things under her leadership.

The following ministers were present and made short inspirational talks: Rev. J. D. Wroten, presiding elder of the Corinth District; Rev. E. H. Cunningham, Corinth First Church; Rev. A. M. West, Kossuth; Rev. Huntley C. Lewis, Rienzi; and Rev. B. P. Fullilove, superannuate.

After the adjournment the ladies of the Rienzi Missionary Society served a delicious plate. The next zone meeting is to be held in April at Box C Chapel some time after the Annual Conference is held at Aberdeen.

* * *

Mrs. Butera writes most interestingly of the work being done at Columbus First Church. She has been reading the Advocate, for she comments on the fine

work of the Como group. The reason that our Conference pledge has been paid along with two specials is found in just such work as this report brings:

"We turned in 8,000 Octagon coupons and had three life members and one baby member. Our six circles all paid their pledges in full and some went over the top. We are planning to do bigger things in 1937. As a step in that direction we already have about fifteen new members reported at the January meeting. We hope to send many more coupons in 1937 than in 1936."

Phone, RAYmond 8178

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SUPERIOR MULTIGRAPHING
409-410 New Masonic Temple

Quickly Ease DISCOMFORT OF COLD with SORE THROAT



1 Crush 3 Bayer Aspirin tablets in ½ glass of water.



2 Gargle twice. This eases soreness almost instantly.



3 Take 2 Bayer Aspirin tablets with full glass of water.

As soon as you feel yourself catching cold, follow this modern way. Your doctor, we know, will endorse it. This medicinal gargle will provide almost instant relief from rawness and soreness. The Bayer Aspirin you take internally will act to combat fever and pains which usually accompany a cold. Ask for Bayer Aspirin by its full name—not "aspirin" alone.

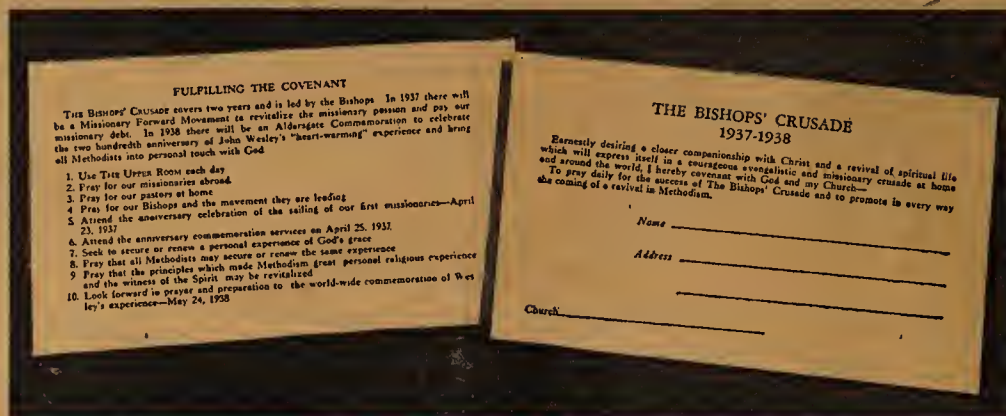


15¢

FOR A DOZEN
2 FULL DOZEN FOR 25¢

Virtually 1¢ a Tablet

**Sign a
Bishops'
Crusade
Covenant
Card**



**Establish
a Family
Altar in
Your
Home**

Use The Upper Room in Your Daily Devotions

As THE BISHOPS' CRUSADE marches on toward the end of the first phase of its program, the commemoration on April 23 of the sailing of the first missionaries of the Church, Methodist people are being asked to sign a PRAYER COVENANT CARD. Thousands have signed it. Every Methodist should sign it without delay.

The first point in the BISHOPS' CRUSADE PRAYER COVENANT reads: "Use THE UPPER ROOM each day."

**THOSE WHO DO USE THE UPPER ROOM IN THEIR DAILY DEVOTIONS
MAKE BETTER CHRISTIANS, BETTER CHURCH MEMBERS
BETTER METHODISTS**

A Rising tide of spiritual devotion and consecration among its membership will bring to success every vital and necessary undertaking of the Church. Those who use THE UPPER ROOM pledge themselves to "seek an enrichment of their own spiritual lives" and "to share Christ with their fellows." Its fundamental objectives are therefore both evangelistic and missionary.

WHAT USE IS BEING MADE OF THE UPPER ROOM IN YOUR HOME, IN YOUR CHURCH, IN YOUR COMMUNITY? Our consignment order plan permits every member of the congregation to obtain through the pastor or Spiritual Life Committee a copy for 5 cents.

**ORDER THE APRIL, MAY, JUNE ISSUE NOW—READY FOR DELIVERY
ON FEBRUARY 22**

USE ONE OF THE ORDER FORMS BELOW

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(For use of Pastor or Spiritual Life Committee.
Order ten or more copies.)

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Doctors' Building,
Nashville, Tenn.
Gentlemen:

Please send me _____ copies of the April, May, June issue of *The Upper Room*, postpaid. I will sell these for five cents per copy and pay for same when sold. It is understood that I have the privilege of returning for credit any unsold copies.

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NEW ORLEANS

Christian Advocate

Vol. 84—No. 7.

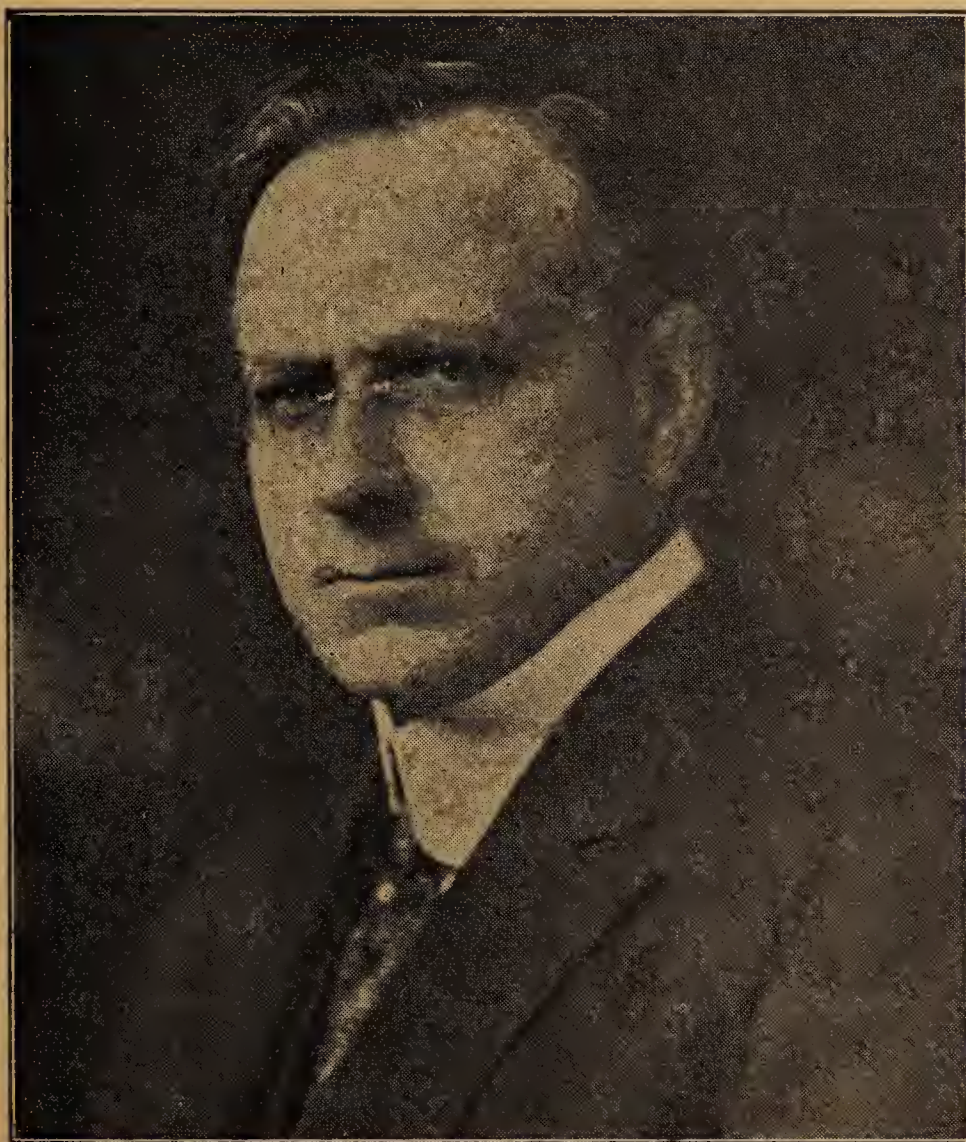
NEW ORLEANS, LA., THURSDAY, FEBRUARY 18, 1937.

Whole No. 41222.

Rev Geo H Jones Dec 37

Duplicate

He Rests From His Labors



EDWIN DuBOSE MOUZON

Born May 19, 1869 — Died February 10, 1937



Wallet of the Week



THE FAMOUS JONKER DIAMOND has been cut into twelve stones and is now being offered for sale by a New York establishment. In its original form it weighed seven hundred and twenty-six carats and cost approximately three hundred thousand dollars. The twelve stones of varying sizes, into which it was cut, weigh three hundred and seventy-five carats, and their estimated value is two million dollars. Nearly half the weight was lost in cutting and polishing, and the value of the new stones, although all of them were contained in the original, is more than six times the cost of the original.

* * *

A REVIVAL OF SUN WORSHIP, a religion as old as the history of the race, occurred when a group of men and women gathered on the top of a mountain in Hungary recently. Under the direction of self-appointed priests, they kindled sacred fires in honor of the sun, and chanted hymns to the almost forgotten deities of the ancient Huns. The priests then took a little child, cut two gashes in its cheek and named him Arpad, the name of the founder of the Hung dynasty, and called upon the parents of the child to protect him from the evils of the Christian faith.

* * *

CHINA'S ATTACK UPON ILLITERACY is the scheme of the Central Government for bringing about the unification and promoting the progress of the Celestial Empire. It is estimated that ninety per cent of the population is illiterate, at least two hundred million. The plan proposes mass education by means of radio and the films. A corps of trained motion-picture operators will carry into every village a message of science, public health, industry, sport, civic virtue, and the history of China. That will be reenforced by a radio broadcasting station for every dialect spoken by the people.

* * *

GAS MASKS FOR BABIES is one of the latest devices for counteracting the brutalities and the insane horrors of war. It is reported that thirty million gas masks are to be distributed in the British Isles. Aside from all question as to the expense, inconvenience, and the practical utility of such against gas bombs, it ought to shame even a barbarian war lord to think of contributing to a Mardi Gras civilization. The grotesque spectacle of a parade of romper-clad, masked babies crawling through the streets of London would not reflect credit upon the morals of a Hottentot or the courage of a rabbit.

CHIEF JUSTICE HUGHES, of the United States Supreme Court, is the son of a Welsh Baptist minister. His father, Rev. David Hughes, was a native of Tredagar, Monmouthshire, and he left Wales in the "fifties" for America. Charles Evan Hughes was born in 1862, is a graduate of Brown University, and studied law while earning his living as a school teacher. He has been the recipient of many honors, among them the election as Judge of the Permanent Court of International Justice at the Hague. He still has connections in the Baptist ministry of Wales.

* * *

AT BAILUNDO, WEST AFRICA, is said to be the largest Congregational church in the world. It has a membership of over eleven thousand and in the last twenty years it has grown from a membership of one thousand to its present size. It is also a self-propagating and a self-supporting church. More interesting, however, than its size or its independence is the story of its growth. A large group of voluntary workers go out and preach in the surrounding villages every Sunday, and in that way the church has gained its influence and constituency.

* * *

INDIA'S UNTOUCHABLES number seventy-two millions, or one-fifth of the entire population, according to a statement made by **World Dominion**, a missionary periodical published in London. It is said that several millions of the "Untouchables" have recently requested Christian instruction, and that ninety per cent of the present membership of the Christian churches come from that class. In India, as in Palestine two thousand years ago, it might be asked: "Have any of the great believed?" Out of India in the twentieth century may come another example of God's choosing the weak things of the world to confound the mighty.

* * *

AT THE BUENOS AIRES CONFERENCE, Dr. Samuel Guy Inman was asked to act as special adviser to the United States delegation. Dr. Inman is an outstanding missionary to South America and for twenty years executive secretary of the Committee on Cooperation in Latin America. Both Dr. J. W. Lambuth and Dr. Young J. Allen did similar duty in the Orient, and the employment of such men is proof both of their character and of their ability to render valuable service in the interpretation and solution of international problems. It is also a tribute to the sincerity of purpose on the part of the government which chooses such aides.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

BISHOP EDWIN DUBOSE MOUZON

The entire Church was greatly shocked by the announcement of the death of Bishop Mouzon which occurred at his home in Charlotte, N. C., late Wednesday afternoon of last week. He was seated at his fireside conversing with Mrs. Mouzon and Dr. and Mrs. Weaver, Dr. Weaver being the pastor of the Bishop's home church. Death came suddenly and apparently without warning or premonition. Bishop Mouzon was born in Spartanburg, S. C., May 19, 1869, he was received into the South Carolina Conference in 1889 and was transferred immediately to Texas. He was elected Bishop at Asheville, N. C., May 17, 1910—just two days before he had completed his forty-first year of life. Of the seven Bishops elected at Asheville, only Bishop Collins Denney, now retired, survives. Bishop Mouzon was first married to Miss Mary E. Mike of Bryan, Texas, who died in 1917. In 1919, he married Mrs. Mary Pearl Langdon of Dallas, Texas. Mrs. Mouzon, two daughters and two sons survive. Only one daughter of the children, all by the first marriage, preceded him in death.

For twenty-eight years, Bishop Mouzon has borne an important part in every movement of the Church. When he met the angels he had just returned from a strenuous campaign for the Bishops' Crusade. He was President of the General Board of Christian Education of his Church. He was often our trusted ambassador upon important missions. We believe that it is no disparagement of others to say that he was probably the greatest preacher in the College of Bishops. In 1929 his ability was recognized in his selection to deliver the Yale Lectures on Preaching—the only instance of that honor coming to a minister of the Southern Methodist Church.

Bishop Mouzon's death at this time is a great blow to the Church, in that it will further impair the effectiveness of the episcopacy which was already staggering under an excessive burden of administration. A pillar of strength has been suddenly snatched away. Our Methodist Zion mourns for a

leader who has fallen out of the ranks and who will not return. It rejoices, however, for the record of a Christian soldier who was faithful and unafraid. The Crusader has returned to go no more out to the conquest, he left no stain upon his shield, and his portfolio of administration bears a record worthy at once of the man and his Church.

CHRISTIAN EDUCATION

Joseph Addison wrote: "What sculpture is to a block of marble, education is to a human soul." Although Addison used the term "soul," his conception of education was clearly that of an aesthetic, a revelatory, and a mechanical process. The description by the distinguished creator of *The Spectator*, two hundred and twenty-five years ago, might not be accepted as sufficiently inclusive as a definition of the educational task, but it is probably as near to the truth as the definition, unformulated, but implied in the position of the Christian Church touching that same matter today. To be sure, the Church adds the qualifying label, "Christian," but practically it is the same cultural process which Addison had in mind in his summary of the values of education. It is, we believe, a serious fault of our emphasis of the educational process to assume that it makes any interior change in life—that it revolutionizes the psychic nature of man. It is manifestly true that the grace of any type of culture will be expressed through the chiselling of the sculptor, but it is nevertheless a grace of adornment, not of newly created virtue. If our educational program is to serve the most wholesome ends in shaping the lives of men, its external and aesthetic quality is a differentiation which we must keep in view. Within its own sphere, it has creative and causative power, but in no sense does such extend to moral and spiritual change. No matter what our educational progress may be, nor what its descriptive embellishments, the grace of God in Christ Jesus will ever be the need and the hope of the world. Only through Him can we hope to attain the ideal and standard of perfec-

tion which was the dower of the race at its beginning, and is the right of the soul through the universal redemption made available by the vicarious sacrifice of the Son of God on the Cross. Our definitions and attitudes can add nothing to the virtue of a means of growth, nor can they strip off its inherent limitations.

THE SUPREME COURT

Some time ago we had occasion to declare our allegiance to the Supreme Court and the Constitution, and every move since that time has strengthened our conviction. For more than four years, a more or less covert attack upon the Court has been in progress. The "nine old men ensconced behind a tome of musty laws" was an adroitly used piece of propaganda for discrediting a co-ordinate branch of the Government, constitutionally established and, we think, never more necessary to public security than now. For a time, there were in the press intimidating suggestions of a restriction of the Court by Constitutional Amendment. Now the matter is brought into the open through a proposal which we believe will destroy the integrity of the Court and the Constitution by a daring and unprecedented process of legislative revision. Certain members of Congress think that the measure can be passed as recommended, and the radio is being used for the apparent purpose of brow-beating opposition. In view of all this talk and of the situation now existing, no amount of specious explanation and argument can conceal the real reason for the move, and no apology can relieve such a step of the dire consequences of a flagrant abuse of power, regardless of the purpose for which it is invoked. No issue or situation can be made the occasion for destroying the break-waters against political opportunism without hazarding all that government stands for. It is said that one "not a lawyer" might be appointed to the Supreme Bench, and we see no reason why a rubber-stamp court need be composed of lawyers—a robot would serve the purpose as well and save both salary and conscience. To all this, we have one thing to say. It should not be forgotten that the servile "hand-clappers" of Louis XV were a prelude to the worst revolution in French history—a disturbance from which the political philosophy of the world has not recovered, nor has the moral and social equilibrium been restored to this day. We regard this innovation as being a definite step toward dictatorship through the liquidation of the only safeguard against such a possibility. We are unalterably opposed to it as tending to subvert democratic government and destroy political liberty—in effect, a deadly attack upon American institutions.

QUAKER ACTIVITY IN CUBA

A band of Cuban Quakers, members of the around-the-world Society of Friends, has added a bakery to its farm equipment. The new plant is located close to the community wheat field, and the bread that is baked is sent by carts and pack horses and sold in many nearby settlements. The plant is said to pay the best wages of any enterprise in the town, and the profits from the business go immediately into missionary work among fellow Cubans.

Editorial Miscellany

By Dr. H. T. Carley

INCH BY INCH

There are two kinds of overflows. One pours down upon you from upstream, and the other backs up all over you from downstream. Either one is bad enough.

Most of the overflows in this neck of the woods come from backwater. The Yazoo river empties into the Mississippi at Vicksburg. When the Mississippi is full, the current in the Yazoo first slows down, then becomes stationary, and then turns around and runs back up the creek. That is what it is doing now; and as it runs uphill, it spreads out over all the lowlands in sight.

Satartia is on the very banks of the Yazoo and is, therefore, plainly visible to the river's naked eye. Hence, it is highly probable that it will be spread out over.

Backwater is as inexorable as time and taxes. Inch by inch it creeps up. It has a quaint way of filling the low places first; but it doesn't stop with them. The main drainage system of our city consists of two or three good-sized ditches that meander through the suburbs, wander into the business section, pass under Main Street through big drainage tiles, and then make their way to the river. Under normal conditions, when it rains the water quickly runs off. But now—under abnormal conditions—the water in the river is backing up the ditches, backing under Main Street, and is beginning to meander through the suburbs. This afternoon it stood in the ditch at the corner of our garden. If it would stay in the ditch it would be most pleasing. But it seems determined to overflow the ditch, ease over into the garden, slip into the back yard, then into the front yard—and on and on, unless the crest of the Mississippi hurries up and passes Vicksburg and the falling current begins to pull the water out of our ditches.

Fashion note: Rubber boots are being worn this spring.

Unification

By James H. Felts

Bishop Mouzon, an ardent advocate of the defeated plan of union and the present plan, is quoted by the Nashville as saying of "repeal" in North Carolina, "We would remind members of the General Assembly that they are not our masters, but our representatives, and that they should do the will of the people of North Carolina. The time has come for a state-wide referendum on the liquor question and the people invite it." I believe the time has come for a plebiscite on the unification question. I will vote against ANY plan that fails to give the membership of our church a direct voice in the matter. Is it possible that our leaders are AFRAID to thus submit the question? Allow me also to say, "We would remind the members of the General Conference that they are not our masters, but our representatives, and that they should do the will of the Methodist Episcopal Church, South."

I call attention to the fact, for fact it is, that there is a large measure of inconsistency in so-called unification so long as we are unable or unwilling to so much as adjust overlapping in sections of our church either south or west. Surely, a marriage should not take place when both parties are in a constant state of disagreement, building altar against altar. Real unification is a state of mind, heart. No amount of juggling of words, meaningless affirmations, or assurances of love and desire for union can take the place of reality. When I see unification put in practice in a practical way by both sides at all proper places I will consider seriously taking the marriage vows—not till then. A plebiscite will give our leaders the "state of mind" found in the church. We go to the membership for everything else why not this?

Fulton, Ky.

THE BISHOPS' CRUSADE

(An address to the Church by the Bishops of the Methodist Episcopal Church, South)

I

The Crusades in the middle centuries were illustrious movements for the recovery of the Holy Land from the blighting thralldom of barbaric hordes. Great leaders of church and state, fired with holy zeal, mobilized daring armies to strike unhallowed hands from the shrines of Christian faith.

The Christian Church has greater cause for a Crusade today than in the middle centuries. Unhallowed hands rest heavily upon the world. Blighting forces dominate the domains of justice and righteousness,

of virtue and honor, of peace and human goodwill. Mars and Mammon have joined forces and grip the world in their crushing embrace.

Totalitarian might in government, wealth, labor, and all phases of social control avows its right of supremacy with utter disregard for justice, conscience, and the moral state of man. Thrones of sovereignty are not merely unfriendly, but aggressively hostile to the principles and purposes of the Kingdom of God. These mad makers of modern might brand religion as an enemy and an opiate.

For the Christian Church to sit complacently and allow such a desperate state to continue would be treason to our Lord and the Kingdom of God.

II

Christianity must fight if it would win. The arena of its contests has been enlarged for beyond that of the historic Crusades.

More than a century ago Christianity began to rap on the portals of the slumbering peoples. The awakening has brought the opening of all doors. Knowledge and invention have entered but Christianity lingers in the vestibule.

The ancient religious philosophies have been intrenched rather than destroyed by the impact of western civilization. Extreme nationalism and acute race consciousness have developed. Political and commercial competition have caused people to identify Christianity with the Anglo-Saxon culture and to erect barriers against it. While in all lands there are many devout and stalwart Christians, yet in many places there is an attitude of stubborn opposition and active resistance to Christianity as a consequence of their knowledge of the deficiencies in our western life.

The science and philosophy of the West have not been reassuring to religious beliefs in the East or in the West. The injection of sociology, economics and theory of government into American Christianity has brought confusion into religious thinking and lessened attention to religion as long held by many persons. In addition to all this, the intolerance often found among Christian divisions has left some stigma upon Christianity.

Indeed Christianity has many obstacles and foes, and it must fight if it would win.

III

What chance has Christianity to win? Has anyone the right to expect it to win against such odds in a world of such misunderstanding, confusion, perplexity and antagonism as we have today?

Well, it has won in many eras in vast areas of human life, as civilization and history abundantly testify. It has always triumphed when the heroic inflamed its spirit and impelled its action. The heroic is its supreme need for this age, and with that restored triumphant adventure and achievement will come to it again. The Christian Church suffers not so much from incapacity as from sterility of courage and conscience. There is too little iron in its religious blood and too much anemia in its soul. There must be passion, vigor, courage and sacrifice if real victories are to be won. Wherever the Church has these virtues it always wins, and when they become dim the Church is pushed aside and man loses his way in the world. The command to the Church

today is to arouse from its complacency, grasp the essentials to conflict and conquest and set forth with a sturdy step and undaunted heroism to recover humanity and save a world.

IV

Our Methodism, we are compelled to admit, is not meeting its opportunities and responsibilities with the spirit and power which its capabilities warrant. Look at the small number of additions to the Church on profession of faith (in many churches none at all), at the deplorably small attendance upon public worship in many churches, at the want of enthusiastic support of missions, education and the great philanthropies of the Church.

Many communities are left without religious cultivation. Many of us ministers are discouraged and have lost the passion with which we began. We have too much complacency in the face of great moral and religious destitution, too little concern about the fearful possibilities, here and hereafter, that face a great proportion of the human race, and too much indifference to the production of a worthy humanity. Too few Christians seem alarmed at the inevitable doom that threatens sacred institutions and the peril that confronts youth in all lands. The superficialities of life and society engage and consume us. Our philosophies, theologies, and ethics lack human heartedness.

Something is demanded to arouse us from religious slumber and break up this distressing state of religious stagnation. Surely we need a veritable crusade for the restoration of an adventurous faith, for the recovery of an energized loyalty, for the awakening of an assertive conscience, and for the rekindling of a burning passion for the salvation of men. Such a crusade will drive us to the cross and to the altars of repentance and sacrifice.

V

Our Methodism has called a Crusade for the recovery of the church's lost vigor and spiritual power, for the rekindling of the ministry's zeal and for the restoration of the lost radiance to our religious experience. The major emphases are: Soul winning and life deepening, and missionary passion, sacrifice and activity.

From them should arise a new allegiance to the faith and work of our Church and a new loyalty to its own institutions. The benevolences are sacred trusts involving urgent necessities which this Crusade earnestly seeks to promote. They are now "pegged" within narrow limits and great interests are seriously suffering. There should come a quickened sense of stewardship responsibility and a conscience in the Church for the adequate care of ministers, especially those in rural sections, of superannuates, old people, and orphans and a concern for the immediate payment of all debts. The emphasis on missions and the deeper and stronger spiritual life of the Church is absolutely necessary to furnish the needed dynamic for our Methodism.

VI

One specific objective should by all means be attained by this Crusade. The Board of Missions should be freed of its embarrassing and obstructing debt.

Necessity compelled the contracting of this debt when the financial structure

(Continued on page 11)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. V. D. Morris is featuring a "church night" program at Columbia, and he is looking forward to a building enterprise in the near future.

Rev. H. W. Ledbetter, who is serving Claiborne and Swartz churches, has effected the organization of a Board of Christian Education for Claiborne.

The District Staff met in Monroe on January 29, and laid plans for the educational program of the District, and fixed a budget for District Educational work.

Rev. W. H. Giles is having splendid success with his unified budget at Bastrop, and the outlook for a successful year in all departments of work is encouraging.

The Bonita Church School is reported to be having a greatly increased attendance, and Rev. George Fox is putting on the course, "By the Waters of Bethesda."

Rev. Maurice D. Fulkerson, who serves the Newellton community church, is making real progress, and plans are being made for a new church building to cost \$15,000.

Rev. and Mrs. A. D. St. Amant have been cordially received on the Pioneer charge, the work moves forward, and there has been an increase in the pastor's salary.

Mer Rouge and Rev. J. A. McCormack are said to be having a Church School revival with large and loyal attendance from Sunday to Sunday. An educational annex is being planned.

Rev. S. S. Holladay has met with a cordial reception at Delhi and Crowville. the salary has been increased \$200, and Brother Holladay is said to be a happy huntsman, having bagged a deer.

Rev. S. A. Seegers is having great congregations at Lake Providence, and their interest is not affected by the weather. The people have given the new pastor and his family a cordial welcome.

Winnsboro church is planning for a fellowship dinner to celebrate the paying of the church debt. Dr. Briscoe Carter is the pastor under whose capable direction this progress is being made.

The Monroe District Conference is to meet at Tallulah, June 2, and Dr. Dana Dawson, of First Church, Shreveport, is to be the speaker. Rev. C. K. Smith will be the pastor-host and do the honors.

Rev. Martin Hebert, in his fourth year

at West Monroe, has had a raise in salary. He also had the pleasure and profit of visits from Dr. R. L. Russell and Dr. J. F. Rawls, in the interest of missions.

Rev. Earl B. Emmerich is making a good beginning at Oak Grove, where he received a warm welcome and has prospects of a good year. He has the assistance of rural deaconess, Miss Sheila Nuttall.

Rev. J. M. Alford is reported to be making good progress at Gordon Avenue, Monroe. Congregations are good and the stewards are enthusiastic over the outlook. The parsonage debt has been settled.

The churches of Franklin Parish had a considerable part in winning the fight against the sale of liquor, at the election on February 2. A similar victory was achieved in West Carroll Parish in December.

Rev. L. N. Hoffpauir has entered upon his pastorate at Rayville with characteristic energy. An Epworth League has been organized, and a Training School and a pre-Easter revival are included in his plans.

Sterlington church, under the leadership of Rev. J. E. Hearn, has completed an addition for the Church School and is making complete renovation of the church plant. All bills are being paid as work progresses.

Rev. and Mrs. J. B. Shearer, Gibsland, announce the arrival of a son, Edgar Kearney. The happy event occurred on February 10, and the visitor weighs five pounds and nine ounces. We extend congratulations.

The pastors of Monroe District are to meet with Oak Grove church, and the special feature will be a discussion of "The Rural Church Program in the Monroe District." A quail dinner is a possibility and an added attraction.

We regret to learn of the illness of Miss Elizabeth Langford, Educational Director of First Church, Monroe. She was forced to be absent for some time, but we are glad to know that she has been able to return to her duties.

It will be a matter of interest to his many friends to know that Mr. Robert E. Harper, son of Dr. R. H. Harper, has secured a position as Director of Publicity with the American Road Builders Association and will have headquarters in Washington, D. C.

From Mrs. W. E. Moreland, of Powhatan, comes a list of six subscriptions for credit to the quota of Natchitoches charge, where Rev. R. R. Branton is pastor. We place the list to the credit of the sender also, for she is one of the best friends the Advocate has.

Rev. and Mrs. Jack H. Midyett have received a fine welcome from Oak Ridge charge. The Oak Ridge, Fairbanks and Crew Lake churches are said to be doing exceedingly well. Brother Midyett is to be Director of the camp for Intermediates at Ki-ro-li, July 19-23.

Rev. D. W. Poole, of Mangham charge, has inaugurated a church attendance pledge movement. Results are said to be gratifying and congregations larger than at any other time of his pastorate there. Brother Poole is to be Director of the Young People's camp scheduled for Ki-ro-li, July 5-9.

The debt on the educational building at Wisner has been discharged. Rev. R. M. Bentley was ably supported by Mr. S. E. Pool, the Church School superintendent. Brother Pool is also the lay leader and, in a three-year period, has distributed a total of 3,871 Bibles and portions to the value of \$527.11.

Dr. Hugh H. Harris, of Emory University, is scheduled to hold Bible Conferences at Columbia and Mangham in the near future. The subject will be "The Bible and the Christian Home." Christian Workers' Training schools are planned for Wisner, Rayville, Bastrop, Tallulah, Mer Rouge and Columbia.

Drs. R. L. Russell and W. L. Doss, Jr., were the speakers at the Missionary Institute in the Monroe District, and pictures of African missions, Houma and St. Mark's were shown by Rev. W. H. Wallace, Jr. The meeting was largely attended and pledged enthusiastic co-operation in the Bishops' Crusade.

Methodist Men's Club of First Church, Monroe, had Mr. C. O. Holland, Conference Lay Leader, as guest speaker at the January meeting. The club is to take up the study of "A Steward in the Methodist Church." Rev. W. C. Scott, the pastor, and his wife were hosts to the quarterly conference at a dinner recently. It was a very enjoyable occasion.

THANKS

Will you allow me to extend my thanks to the church throughout the state for the very nice Christmas gift sent to me by our friend, Mr. A. M. Mayo, treasurer.

To each of you who shared in this giving, I thank you.

MRS. J. B. FULTON.

ADULT NIGHT IN THE LAKE CHARLES DISTRICT

March 4, 1937, has been set aside as "Adult Night" in the Lake Charles District.

The supreme need in the adult life of our Church, is that adults be brought to see that they have a real need—a need of knowing that they must keep busy about the King's business. Our adults must see and feel a keen responsibility for creating an atmosphere in our churches, both large and small, so that every person within the membership of our church, and those outside the church, will have an opportunity to render a greater Christian service.

It is the sincere hope and prayer, that every adult in the Lake Charles District will meet in their local church, for an evening together, an air of warmth and genuine friendliness and with a determination that we will not allow our efforts to degenerate into a campaign, but that it must be a great Spiritual Adventure for "My brother and I."

Don't forget, March 4.

MRS. F. A. BACON,
District Director of Adult Work.

SOME GLEANINGS

I have just been looking through the Minutes of the last session of the Louisiana Conference. There are some interesting things.

First, out of the 151 pastoral charges, 96 paid everything in full, the best record I can recall. Of the 55 not paying in full you will find as follows: Alexandria District, 9; Baton Rouge District, 10; Lake Charles District, 6; Monroe District, 2; New Orleans District, 11; and all these failed on District Work. Ruston District, 11; Shreveport District, 6.

Five Districts show an increase in Benevolences: Alexandria District, \$45; Baton Rouge District, \$579; Monroe District, \$711; New Orleans District, \$604; Ruston District, \$130.

Two show a decrease, Lake Charles District, \$781; Shreveport District, \$357.

That decrease in the Lake Charles District lacks a long way of being "200 per cent increase in benevolences." See report, page 29, Conference Minutes.

There was an increase in benevolences of \$931 only and increase in ministerial support, \$10,134. If the ministry had only tithed their increase in salaries the increase would have been more than that.

Increase paid on churches and parsonages, \$29,938; increase in church membership, 1064, not half as much as last year, which was 2250. All the Districts show gains in membership except Ruston, which shows a loss of 133. Shreveport

leads in gain at 425; Monroe next, with 400. Alexandria and New Orleans show smallest gain—15 and 18, respectively.

There was a loss in Church School enrollment amounting to 1619—Alexandria, 217; Baton Rouge, 147; Lake Charles, 444; Ruston, 432; Shreveport, 379.

Monroe District shows a gain of 152 and New Orleans District of 27, leaving a net loss of 1440. The loss the year previous was 848, making 2288 loss for the two years.

The attention of the Extension Secretary might be directed to the Districts on the minus side, as nearly all of them reported losses in 1935.

All the Districts show gains in Woman's Missionary Society memberships except Alexandria and Shreveport.

It seems to me these gleanings ought to provoke thought and self-examination on our part.

BRISCOE CARTER.

METHODIST STUDENT CONFERENCE

Dear Dr. Duren: The Louisiana Methodist Student Conference will be held at Louisiana State University February 19-20-21. The theme of the Conference will be, "Christian Action on the Campus." This same theme is being used in all of the fourteen state-wide Methodist Student Conferences being held this year in the South.

The Conference speaker will be Dr. H. D. Bolinger, Director of Student Work for the Methodist Episcopal Church. Dr. Harvey C. Brown, Director of the Methodist Student Movement of the M. E. Church, South, will lead an adult workers seminar and a Conference discussion Student Organization and program building. Action groups for students will include the following: "Drinking on the Campus," with Mr. A. O. French, of the L. S. U. Y. M. C. A. as discussion leader; "Campus Ethics and Honesty," led by Dr. John B. Entrikin, of Centenary; and "Men and Women Relations and the Christian Home," led by Mrs. Joe Brown

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Love, of Baton Rouge. The Conference opens with registration on Friday afternoon at the Methodist Student Center on the campus, where the regular sessions of the Conference will be held, with the exception of the closing communion service and address on Sunday morning at First Methodist Church. Delegates of students and student advisors and pastors are expected to attend from practically every college in the state, and a strong program is assured for the fourth annual state-wide Conference.

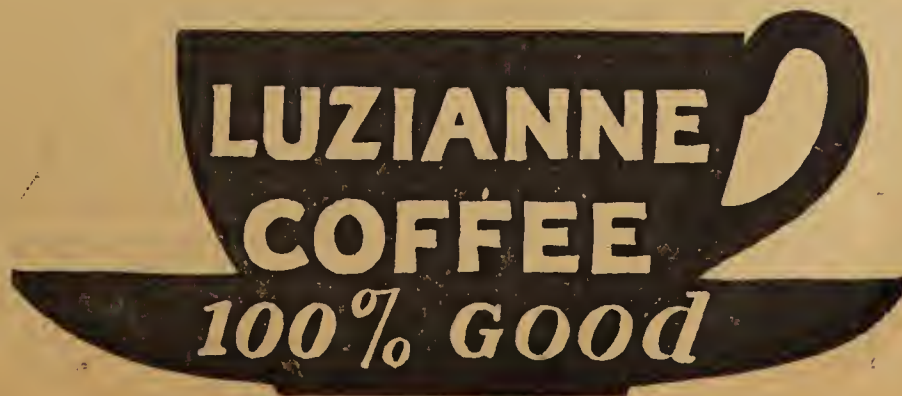
Officers of the Conference are: Albert Lutz, L. S. U., president; Maxine Ellard, L. P. I., vice-president; Marian Agate, Southwestern, secretary-treasurer; Leo Cowley, Louisiana Normal, publicity superintendent; Rev. Joe Brown Love, L. S. U. Wesley Foundation Director, dean.

JOE BROWN LOVE.

SCARRITT COLLEGE ON THE AIR

Scarritt College for Christian Workers is to give a radio program over radio station WSM, Nashville, on the evening of February 26, at 10:15 p. m., Central Standard Time, under the auspices of "The Teachers College of the Air."

The thirty-minute program will present the training given for various types of Christian workers by Scarritt College. Members of the faculty and students from ten to twelve countries will participate and the Scarritt Choir will furnish music. Everyone is invited to listen in.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. R. H. Clegg, presiding elder of the Brookhaven District, was the speaker at the vesper service of Copiah-Lincoln Junior College on January 31.

Hattiesburg District was well represented at the Bishops' Crusade meeting in Jackson. All the pastors were present and many carried a delegation of laymen.

Mrs. W. A. Freeman, of Millsaps Memorial Church, Jackson, sends a list of subscriptions and with it a word of cheer for the Advocate. We sincerely appreciate her interest and effort.

Rev. J. H. Moore, pastor at Silver Creek, is making a good start, after his four years out of the pastorate, in which time he served very acceptably as chaplain of the penal farm at Parchman.

On the afternoon of February 7, Brother Fred McDonell put on an inspiring program at Wesson with a large group of children from the Orphans Home. The occasion was greatly enjoyed by all who were present.

All the preachers except two and a goodly representation of laymen attended the Bishops' Crusade at Jackson on February 5. They will doubtless be much encouraged by the high tide of enthusiasm which prevailed in that meeting.

In the death of S. Enoch Carruth, Adams church and community lost a worthy and good man. He had been in failing health for some time. Death occurred at McComb on February 8, and his body was laid to rest at Auburn the following day.

Wiggins has not only raised Rev. D. T. Ridgway's salary \$200 over the amount paid by the charge last year, but has become a full time station. Miss Robbie Lee Leggett, missionary to China, on furlough, spoke before the congregation and exhibited her interesting Chinese collection at a recent service. The church is also engaged in a study of "By the Waters of Bethesda."

The Methodist church at Purvis narrowly escaped destruction by fire on Wednesday evening of last week. The fire caught in the attic, but was extinguished before serious damage was done. Purvis church responded one hundred per cent on the Christmas offering for the superannuates, and has forty dollars to its credit on the second install-

ment. Rev. G. E. Allan announced for his subject last Sunday: "The Church on Fire."

Rev. L. L. Roberts, pastor at Prentiss, sends a list of six subscriptions and reports that the year begins well. In addition to his Advocate campaign, he has paid to the Conference treasurer more than one-fourth of his acceptance for Benevolences, all salaries are paid to date, he has paid the three per cent superannuate levy, is holding Church School in the new building at Bassfield, and is planning an educational annex for Prentiss. We call that well on the way to a great year.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: If the Bishops' Crusade is to mean anything of special significance to the spiritual life of the church membership, it must find fruit in an aroused conscience with reference to the great evangelistic needs and opportunity, and to our own lack of liberality in the light of the sacrificial gifts from the Mission field to the home church, in response to its appeal for an emergency fund. The rally held at Galloway Memorial Church on February 5th was a memorable occasion for all who attended and its influence should reach into every charge of the two Conferences in Mississippi. How shall this be done? A full report of this great gathering at Jackson will soon appear in our Church literature along with those of other rallies in the program of the Bishops' Crusade, and these our laity should read.

Accounts of new enthusiasm and individual responsiveness will be on the lips of the pastors as they face their congregations with fresh evangelistic zeal. Would it not be splendid for every charge lay leader to impress on the board of stewards over which he presides something of the challenge that has come to us from our bishops through their sacrificial effort to stir the Church to a new spiritual vision and deeper personal consecration? A few "minute men" in every board, led by the chairman in a devotional session of thirty minutes or more, could start a revival of religious interest and attitude that would have its effect throughout the congregation. Read "The Bishops' Crusade," by W. H. Nelson, to be found on page 14 of the Chris-

tian Advocate of February 5th, and the report of the Memphis Rally on page 24 of the same issue.

Our Benevolences are still an index to our zeal and liberality. Our superannuates are in need of funds, and every benevolent claim is made to suffer by delaying three or four months, or even longer, to pay anything to the Conference treasurer from a large number of our charges. Up to February 3 our treasurer had received payments from only twenty-five charges, 127 charges having made no payment. Payments up to this date amount to \$1,254.25, which is considerably better than for the same period last year, when it was \$817.49. Payments are as follows:

Brookhaven District—Crystal Springs, \$15; Georgetown, \$10; Meadville and Bude, \$17.05; Summit and Topisaw, \$8. Total \$50.05.

Hattiesburg District—Collins, \$20; Heidelberg, \$10; Mount Olive, \$10; New Augusta, \$10.39; Taylorsville, \$14.97. Total \$65.36.

Jackson District—Brandon and Pelahatchie, \$35; Jackson, Capitol Street, \$634; Madison and Pocahontas, \$15. Total \$684.

Meridian District—DeSoto, \$4.80; Lauderdale and Electric Mills, \$46; Meridian, Hawkins Memorial, \$20; Meridian, Wesley, \$7.50; Philadelphia, \$200. Total \$278.30.

Seashore District—Bay St. Louis, \$1; Gulfport, First Church, \$100; Kreole, \$15; Long Beach and Pass Christian, \$21; Moss Point, \$12.25; Saucier, \$10; Vancleave, \$7. Total \$166.25.

Vicksburg District—Vicksburg, Gibson Memorial, \$10.29.

Your Conference lay leader would greatly appreciate being able to report some payment from every charge, even as small as one dollar, in the next monthly communication, but payments to be included then should be in the hands of the Conference treasurer, Mr. F. Y. Whitfield, by the last day of the month.

J. M. SULLIVAN.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL

The Woman's Missionary Council will meet in its twenty-seventh annual session in the Washington Street Methodist Church, Columbia, S. C., March 9-15.

The schedule for the first two days, except for a mass meeting on Wednesday afternoon where all speakers will be missionaries and deaconesses, are filled with committee meetings and an executive session of the Council. Standing committees will meet on Tuesday, and Session Com-

mittees, Executive Committee and Council in executive session on Wednesday.

The Council will convene at nine a. m. Thursday morning, in its first open session.

Interest and inspiration will mark the program throughout the meeting, in the presentation of the various lines of work and the platform addresses. Nationally known speakers on the program are Miss Charl Williams, Bishop Arthur Moore, Bishop Francis J. McConnell, and Bishop Paul B. Kern.

Mrs. S. F. Killingsworth, 1816 Assembly St., Columbia, S. C., is the local General Chairman.

The Jefferson Hotel will be Council Headquarters.

Within the past year reduced railway fares have become effective throughout these United States, and since in some sections these rates are lower than former excursion or certificate rates, no special convention rates are available now. However, from some places, round trip tickets may be bought for less than straight fare going and returning. From other points there will be no reduction for round trip tickets. Several Passenger Associations make the regulations governing travel in their respective territories, so the cost of transportation and the time limit of a ticket will depend upon the section of the country in which it is bought. Because of this variance each delegate or visitor is requested to call on her local ticket agent who should be able to give all information desired. If information may not be had from the agent, Mr. W. M. Cassetty, 810 Broadway, Nashville, Tenn., will be glad to quote fares from your city to Columbia, and to give you all necessary information.

MRS. J. W. PERRY, President.

MRS. F. S. PARKER, Secretary.

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FLOOD RELIEF

By T. D. Ellis

The Law of the Church (Discipline, Paragraph 283) states, "No General Board or general interest such as a school, college, university, orphanage, or hospital, shall make a church-wide appeal for funds without the approval of the General Conference, or in the interim between General Conferences without the approval of the College of Bishops and the General Commission on Budget in the case of a General Conference interest."

The Ohio River flood, the worst tragedy in American history, has damaged and destroyed about \$300,000.00 worth of church and parsonage property and has created an emergency which demands an immediate appeal to the Church at large. There is no law which forbids the Bishops in charge to appeal to their Episcopal Districts and even to the entire Church.

After a conference with a number of pastors and other interested parties at the office of the Board of Church Extension, Bishop Mouzon and Bishop Darlington are sending forth an appeal to their Episcopal Districts and also to the entire Church for aid to help in rehabilitation of churches and parsonages and also to aid in the support of pastors whose charges are unable to support them because of the flood. They are stating in their appeal that I, as Secretary of the Board of Church Extension, endorse the appeal, and I am sending this letter to the Church papers to state personally that the Church should respond to their appeal and to express the hope that the contributions of individuals and churches will be prompt and liberal.

SAFETY SIGNALS

Shreveport has held the promised meeting of the bishops and connectional men anent the Crusade. These modern crusaders deserve praise on the part of our Church for their zeal, energy and faithfulness. To my mind, the collection and payment of the necessary debt is the least part of this movement. The dissemination of information and the awakening of spirit of our preachers and people is the dominant purpose of our bishops. The intake of \$385,000 is really a small sum for a Church of a half million people, and the wealth of which can only be measured by millions. I dare say that of the three hundred and eighty-five, I believe it is, of the millionaires of this country at least one hundred can be found in the M. E. Church, South. And a dozen of these could take from their income taxes the amount the federal government allows for benevolent purposes

and liquidate this obligation. When vast sums of money are being given for scientific research, for education, for relief of human need and suffering, all of these commendatory, surely the Church of the living God, the fount and mother of all these merciful factors of this age, should not be allowed to falter or retreat in her divine call and mission.

The Master was and is right, as he ever is, when he said, "The children of this generation are wiser than the children of light." Some of the former must smile in pity or derision to think that the Church has to marshal its forces from China, Japan and this Southland territory with wealth in oil, cotton, lumber, manufacturers, etc., to pay a sum paltry and trivial in comparison to its possibilities. Furthermore, my heart went out in tenderest, brotherly sympathy to our bishops engaged in this Crusade. All who I saw looked tired and worn. They are all men past the meridian of life, and this excessive work is telling on them. May the Spirit of God put it in the heart and conscience of some men or man of wealth to whose stewardship has been entrusted great sums of money, to liquidate this debt. And then tell our chief ministers to go to their homes and abide therein for a season of well earned rest.

They are willing to "spend and be spent" so far as their strength and ministry are concerned. Let others "spend and be spent" so far as their means are concerned. S. J. DAVIES, D. D.

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North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. B. F. Hammond is now serving his seventh year at Cockrum. He is personally popular and wise in his administration.

Rev. H. P. Lewis, in his fourth year at Charleston, is having an unusual pastorate in that little city. Brother Lewis is a very capable leader.

Rev. W. L. Pearson continues to be effective at Friars Point. Brother Pearson is an enthusiastic fisherman, but does not forget how to contact men for his Lord.

Rev. L. C. Lawhon begins his first year at Carrollton. This is his third charge and he has a splendid record. Carrollton Methodism will prosper under his leadership.

Rev. T. M. Bradley fits Holly Springs like the proverbial glove. His quiet and dependable leadership suits Holly Spring. People and pastor are to be congratulated.

Rev. J. D. Simpson is the kind that never grows old. He is steady and resourceful and he directs the work at Olive Branch in an effective and satisfactory manner.

Rev. W. R. Lott is apparently giving an impressive ministry at Oxford. A discriminating student recently remarked, "The moment I walked into the church I felt the atmosphere of worship."

We regret to learn that our friend, Rev. W. M. McIntosh, of Columbus, has not been very well of late. He has been truly a good soldier and we hope that brightening skies may greet him soon.

Mr. G. L. Morelock is to conduct an Institute for Stewards and other church officers at Greenwood, March 7-9, according to announcement sent out by Dr. A. T. McIlwain, the presiding elder.

Rev. W. N. Dodds is new to our Columbus Central Church people. We doubt if a more satisfactory man could have been found for the place. Brother Dodds has a record of success wherever he has served.

Rev. G. H. Ledbetter, who came to us a few years ago from the Protestant Church, is a good preacher, studious, methodical, diligent. No more satisfactory man has served the Courtland charge.

Rev. G. H. Boyles is one of the effective younger men of the Conference. He has made a promising beginning at Itta Bena. He has the habit of doing

good work and any charge of which he is pastor is to be congratulated.

Rev. G. C. Gregory is one of the surprise men of the Conference. He is so quiet that one hardly knows he is around, yet no man does more acceptable work. We may reasonably expect a good report from Pickens and Goodman this year.

Rev. T. H. Dorsey, a man of few words, is serving his second term at Water Valley. It is rather unusual to find a man who excels as a presiding elder and pastor. Brother Dorsey is one of the exceptions. He is much beloved in his present charge.

Rev. S. W. Hemphill, pastor at Weir, has the flu. We understand Rev. John Robertson, pastor of Macon Station, is just recovering from the same. We are sure these brethren have the sympathy of all the brethren and the prayers of all for a speedy recovery.

It is predicted that Rev. W. W. Bruner, will have a more than ordinarily happy pastorate on the Nettleton Circuit. This is a splendid charge, the people are thrifty, progressive, and liberal. Brother Bruner will give them pastoral oversight along with faithful pulpit administration.

Mrs. J. Elzie Carr, of Tupelo, writes us that her mother had been a reader of the Advocate for about thirty-five years and it was one of her best friends until she was called home. It was so much a part of her mother's life that she is now subscribing for her mother's long-time friend.

Rev. N. J. Golding is one of the most popular and lovable men among the young fellows of the Conference. No pastor is more truly beloved in any charge than is Brother Golding at New Albany. Pastor and people work together in mutual confidence, a good leader and a good charge to lead.

The building committee at Artesia held its first meeting recently and began plans for the new church to replace the one that was recently destroyed by fire just before the first service was held. Under the leadership of Rev. W. R. Crouch, Artesia is planning a come-back with a better church than the one which was destroyed.

Mrs. A. J. Jones, of Winborn, writes us in great distress on account of missing her Advocate last week. We imagine that her paper finally reached her, as publication was delayed by a press break

down. We are sorry to know of her long illness and we hope that she may be restored to health and live long to enjoy the Advocate visits.

The pastors who are EXPERIENCED in the Delta are going along about their business like the river was just a spring branch. While no one can tell what the future holds for them and their people, it is good to work with assurance. Dr. Countiss, the beloved presiding elder, writing to a friend said, "Not scared yet." Well, fear is a tryant. It takes courage to do well, meet emergencies well, live well.

Kosciusko Station is making progress toward paying the debt on the church. Monthly payments are being made. One of these regular monthly payments recently amounted to more than seven hundred dollars. The pastor, Rev. T. E. Gregory, says the people have a remarkably improved morale about the debt now and are saying, "Of course we are not going to lose our church; we are going to pay it out."

The presiding elder has about completed his first round and reports much progress throughout the Columbus District in the plans for the Conference year. Among other signs of loyalty and progress is a disposition on the part of the people to pay the pastors better. Substantial salary increases have been reported in the following charges of the District: Ackerman, Caledonia, Artesia, Ethel, Kosciusko Station, Kosciusko Circuit, Louisville Station, Louisville Circuit, Macon Station, Noxapater, Sallis, Starkville, Pickens, and Goodman and Weir and McCool.

The Educational Institutes held at Louisville, Starkville and Sallis were well attended and helpful meetings. One hundred and sixty-five workers from the charges of the District attended these institutes. Rev. Roy A. Grisham and the presiding elder, Rev. L. P. Wasson, had charge and were ably assisted by Mrs. C. A. Parks, of Grenada, Conference Director of Children's Work, and Rev. S. E. Ashmore, of Iuka, who handled a special assignment—Systematic Visitation. The District Young People's Director, Rev. A. Y. Brown, also met the workers with young people. There was an interest on the part of all who attended the institutes which means success. At each meeting many said, "We just didn't have enough time."

A young people's union, composed of the churches of the following charges: Ackerman, Louisville Station, Louisville Circuit, Noxapater, Sturgis, Chester, Weir and McCool, Eupora and Mathiston and Maben, is carrying on a splendid pro-

gram. The union has been named the Young Peoples' Christian Union. It is the purpose to make the name "Christian" meaningful, a name to remind the young people of the group at Antioch. The Union met February 9 in Weir with about seventy-five young people present. A splendid program had been prepared. The discussions were thoughtful and inspirational. Plans were made for the Union to send two of its officers to the Conference Assembly at Grenada, June 7. The next meeting will be held in Ackerman, March 30.

RESOLUTIONS

No. 1

Jackson, Miss., Feb. 5, 1937.

Resolved, That we extend our thanks to Dr. T. M. Brownlee, presiding elder of the Jackson District and chairman of Central Committee and all other members of said committee and sub-committees, Dr. J. L. Decell and his good people of the Galloway Memorial Church, to Dr. Hewitt, pastor, and the membership of the First Baptist Church, the City of Jackson, the Daily Press and all other agencies contributing to the success of the Missionary Rally held here today, and

Resolved, second, That we extend to our noble leaders of the Church, Bishops Arthur J. Moore, A. Frank Smith, E. D. Mouzon and Mrs. Seth Craig, Dr. Y. C. Yang, Dr. Elmer T. Clark, and all other general officials of the Church who have helped to make these rallies successful.

Resolved, third, That we hereby express our deep regret in the absence of our presiding Bishop Hoyt M. Dobbs, and extend to him our sympathy and prayers for his early recovery.

No. 2

Jackson, Miss., Feb. 5, 1937.

Whereas, the Missionary necessities of our church have become so obvious, the urgency so great, and the evangelistic spirit so impelling, and

Whereas, our College of Bishops have organized and begun the execution of the Bishops' Crusade as the greatest movement of recent years, and

Whereas, our Missionary debt must be lifted and the evangelistic fires set burning throughout the church, and

Whereas, the supreme efforts of the Bishops, Board of Missions, and other leaders throughout the ministry and membership are deserving of our praise, co-operation, and sacrifice, and

Whereas, we recognize in this movement a tremendous opportunity for preachers and people to respond nobly, contribute liberally, and execute zealously the divine commission unto which we have all been called; be it therefore, Resolved:

That we have been stirred by the message we have heard, by the sacrificial gifts that have been made, and by the revelation of divine opportunity under God, and

That we urge upon our pastors and people the most vigorous support, the most devoted zeal, and entire consecration to the cause, and

That we earnestly dedicate in His name

to this great movement our means, our talent, our time, ourselves, that our Master's Kingdom shall not suffer, His Gospel be preached with power, and His Church come into the fullness of its ultimate growth, not without us, but with us in the strength of our loyalty and devotion.

HENRY F. BROOKS,
J. H. JOHNSON,
JOHN W. KYLE,
E. S. BOWLUS,
MRS. D. L. ST. JOHN,
DR. B. E. MITCHELL.

THE BISHOPS' CRUSADE

(Continued from page 5)

collapsed in 1929. The Board's income dropped suddenly to one-half. Missionaries and their families on the field had to be cared for, and all the institutions had to go on in some way. As quickly as possible missionary personnel was reduced, work curtailed and retrenchment effected everywhere. Had not the Board in faith used its credit the entire missionary structure would have been in jeopardy.

Until the debt is entirely liquidated there can be no restoration and no advance. The debt at the peak was \$650,000. By careful financing and close economy it has been reduced to \$385,000. This Crusade will celebrate in every church on April 23 and 25, 1937, the 89th anniversary of the going out of the first missionaries of Southern Methodism. A free will offering will be made at that time. We confidently expect the entire debt will be wiped out on that date.

That may not be considered a great achievement but in reality it will be a stimulating victory. It will put heart into the Church. It will restore morale, it will give the Church a new sense of its power and capability. More than that it will free a great Board for world service in giving Christ's gospel to the peoples of the nations.

VII

Our exposition of the status of the Church and its work must not be considered pessimistic. This is not a sound to retreat; it is a call to advance.

Christianity is alive. Our Methodist Church possesses immense power and unmeasured possibility. It can win great victories. Its capabilities in men, money and method can scarcely be estimated. Its doctrines and spirit are unsurpassed. This Crusade is launched with utter confidence and will be carried out with exhilarating courage. The outcome will be the glorious achievement of its objectives.

Adventurous faith is surging for a great advance. When the Christian Church out-thought Athens and Antioch and Alexandria and Rome, it made the dominant philosophy. When its moral and religious purpose stood supreme it mastered sovereigns and ruled kingdoms. When it out-prayed and out-preached a decadent ecclesiasticism, it stirred nations and set currents of salvation flowing in the lives of sin-cursed men. When it dared to proclaim and do the will of God it was mighty among the forces of the earth. With the consciousness of its vast responsibility shall it not arise with new and irresistible power for such a time as this? The greatest day in our Church

is still ahead. Speak unto the children of Methodism that they go forward!

EDWIN D. MOUZON,
JOHN M. MOORE,
U. V. W. DARLINTON,
W. N. AINSWORTH,
JAMES CANNON, JR.,
SAM R. HAY,
HOYT M. DOBBS,
H. A. BOAZ,
ARTHUR J. MOORE,
PAUL B. KERN,
A. FRANK SMITH.

Sardis-Grenada District—Second Round

Batesville, Feb. 14, 11 a.m.; preaching and Q. C. later.
Como, Feb. 14, 7 p.m.; preaching and Q. C. later.
Hernando, Feb. 21, 11 a.m.; preaching and Q. C. later.
Byhalla, at Ft. Head, Feb. 28, morning.
Olive Branch, at Mineral Wells, Feb. 28, night.
Mt. Pleasant, at Union, March 2.
Red Banks, at Red Banks, March 3.
Marks and Belen, at Belen, Mar. 7, morning.
Lambert and Crowder, at Lambert, Mar. 7, night.
Holcomb, at Tie Plant, March 9.
Longtown, at Sarah, Mar. 14, morning.
Pleasant Hill, at Louisburg, Mar. 16, morning.
Hernando, March 16, night.
Horn Lake, at Minor Memorial, Mar. 17.
Sardis Circuit, at Turza, Mar. 21, morning.
Sardis Station, Mar. 21, night.
Shuford, at Love Joy, Mar. 23.
Arkabutla, at Truslow, Mar. 24.
Crenshaw and Sledge, at Crenshaw, Mar. 28, morning.
Coldwater, at Brooks Chapel, Mar. 31.
Lake Cormorant, at Walls, April 4, morning.
Tyro, at Fredonia, April 7.
Courtland, at Pope, April 11, morning.
Oakland, at Tillatoba, April 14, morning.
Charleston, April 14, night.
Cockrum, at Palestine, April 18, morning.
Senatobia, April 18, night.
Grenada, April 25, morning.
District Institute for Stewards and other church workers at Grenada, March 10, 11, 12, conducted by G. L. Morelock.
District Missionary Institute at Sardis, March 11.
District Conference at Como, May 12-14.
C. T. FLOYD, P. E.

Stomach Gas So Bad Seems To Hurt Heart

"The gas on my stomach was so bad I could not eat or sleep. Even my heart seemed to hurt. A friend suggested Adlerika. The first dose I took brought me relief. Now I eat as I wish, sleep fine and never felt better."—Mrs. Jas. Filler.

Adlerika acts on BOTH upper and lower bowels while ordinary laxatives act on the lower bowel only. Adlerika gives your system a thorough cleansing, bringing out old, poisonous matter that you would not believe was in your system and that has been causing gas pains, sour stomach, nervousness and headaches for months.

Dr. H. L. Shoub, New York, reports: "In addition to intestinal cleansing, Adlerika greatly reduces bacteria and colon bacilli."

Give your bowels a REAL cleansing with Adlerika and see how good you feel. Just one spoonful relieves GAS and stubborn constipation. At all Leading Druggists.

TRIAL For Special Trial Size send 10c
OFFER coin or stamps, to Adlerika, Dept.
85, St. Paul, Minn.

Minister's Son Invents

Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 171, 70 Fifth Avenue, New York city. Adv,

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, FEBRUARY 21

By Dr. J. R. Countiss

THE POWER OF JESUS OVER DEATH

While the first three Gospels seem to stress the physical facts and details of miracles, the Gospel of John emphasizes their implication and meaning in terms of spiritual life. The Bible does not teach that the mere working of wonders is evidence of moral goodness. The marvels wrought by Moses and Paul were duplicated by pagan sorcerers. Value does not lie in the unusual or incomprehensible deed, but in the moral character of the worker and in the ends for which he strives. Jesus appealed to his wonderful works only as collateral evidence of his relation to God. He condemned those who found spiritual insight only in physical mysteries. John sees in physical wonders signs of higher things, but does not regard them as mere symbols, bits of fiction which may be used to point a moral. Fiction neither restores life nor awakens enmity, and the miracles of Jesus were not more reassuring to his friends than disconcerting to his enemies. For John, the wonder is not in the deed but in the Author.

Jesus vindicates his right to forgive by his manifestation of power to heal. He is not merely the giver of sight; he is the Light of the World; not merely the restorer of vitality, he is "resurrection and life." In him two worlds meet and

coalesce, the material and the spiritual, the temporal and the eternal. He does more than make a connection between these worlds; he is the connection. The spiritual, being more important, is dominant. The body perishes, the spirit lives on. The real Lazarus was not dead and could not die. He was not to be made alive at the last day, but was alive at that very moment. There is a deathless quality in the life that comes through Christ, and mere physical death loses its importance and terror for those who live in him.

Jesus is at once the revelation of the love of God and of the hatred of God. As God loves all mankind, he hates all enemies of man, whether physical, social, or moral. Through Jesus, God shows his hatred of hunger, thirst, disease, death, injustice, oppression, greed, selfishness. As death is the supreme enemy of man's body, so sin is the chief enemy of his soul. If Jesus conquers one, he can conquer the other. He is able to abolish the sin that brings death to faith, hope, and love; to purity, peace, and power, even as he abolishes that which destroys bodily powers and activities.

Perhaps no incident in the life of Jesus shows his humanity more clearly than this supreme evidence of his power over nature. Distance cannot bring forgetfulness of friends, nor can divinity shield him from sorrow. In the face of determined opposition, he goes to his friends. With them he weeps tears that are more than the forced tears of hired mourners. He comforts them with a comfort the world can neither give nor take away. An unspeakable peace still comes to the hearts of those who feel his unseen presence in hours of grief and loneliness. The body of Lazarus has long since returned to its native dust, but he who is "resurrection and life" abides forevermore.

LOOKING FOR A POSITION?

There is a scarcity right now of Stenographers, Secretaries, and Accountants. The government, the state, and business firms need them by the thousands. The Draughon graduate is in demand, and right now is the time to enroll and prepare for the big business needs of 1937 and 1938.

Write for free information about courses, prices and Free Employment Service.

DRAUGHON'S BUSINESS COLLEGE
Main at West Court Memphis, Tennessee.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

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THOSE

SORE FEET!

● The next time you come home with tired, aching feet—try Sloan's Liniment! Just pat it gently on. Feel that soothing, restful warmth as Sloan's stirs up the circulation of fresh, healing blood. Tired muscles relax... aches and pains are eased away. No wonder so many millions look upon Sloan's as their "friend in need". Only 35¢.



Pat on gently!
Don't rub!

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Get After that
Cough Today
with PERTUSSIN

Pertussin is so good for coughs that over ONE MILLION PRESCRIPTIONS were filled in a single year. This estimate is based on a Prescription Ingredient Survey issued by the American Pharmaceutical Association.

It relieves coughs quickly by stimulating the tiny moisture glands in your throat and bronchial tract to pour out their natural moisture so that sticky, irritating phlegm is easily raised. Coughing is relieved—your throat is soothed.

Save money by buying the big economical-size bottle—enough for your whole family. Or, try Pertussin first at our expense. Use coupon below for FREE trial bottle.



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PERTUSSIN
"MOIST-THROAT" METHOD OF
COUGH RELIEF

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Seck & Kade, Inc., 440 Washington St., N.Y.C.
I want a Free trial bottle of Pertussin—quick!

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Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

The Christian Fireside

JEAN BATTEN'S FLIGHT

A wreath of congratulations encircles the world to crown Jean Batten, the wonderful girl who has flown half of it.

Less than eleven days, more than a thousand miles a day, sufficed her for the flight from Lympne in England to Auckland in New Zealand, but that was not the most wonderful part of it. What remains in the memory was that nothing could stop her.

Nobody had done the non-stop journey from England to New Zealand before, they told her. Well that was no reason why she should not try.

So off she set at break of day to take the long, long trail over mountain and desert, in cloud and sunshine and burning

heat, risking sandstorm and fog and perilous journey over the Timor Sea. Others had done it; why should not she, though hardly more than a girl? (Somehow we must think of her as a girl. There is in her such a joyousness of youth.)

It is not recklessness. Be sure that Jean all the way took care to see to the trustworthiness of her machine, and to test at every halt its wiring and controls. It was the mixture of daring and carefulness that took her through. Her path was marked for her by map and compass, but we think she must have carried a magnetic compass in her own heart and mind that pointed the way home.

When she had crossed the Timor Sea, reached Port Darwin, arrived at Sydney, New South Wales (and all with so little fuss that only a line cabled now and then reminded us of the stages of the passage), she was again held up by well-meant warnings not to tempt fortune by crossing the Tasman Sea.

The authorities said she had better not try, but Jean thought it would be all right so long as she took her usual care.

So off she started at dawn once more, telling her father over the wireless that she would see him next day. She did. The 1,100 miles across the stormiest of southern seas did not dismay her. She crossed them as smoothly and easily as if it had been only a practice flight, and stepped from her plane at Auckland, New Zealand, as calm and unruffled as if she had come out of a bandbox.

Her father was the first to greet his wilful daughter, but what he said is not recorded. We think he just looked at her, and had no words.—Children's Newspaper.

"TREASURES NEXT DOOR" BROADCAST

A new radio program, called "Treasures Next Door," has been inaugurated by the U. S. Office of Education, with the co-operation of the American Library Association.

In these broadcasts some of America's greatest masterpieces will be recreated.

The characters in them will be realistically presented over the radio. The programs promise to bring to life such literary immortals as Hester Prynne, who wore the "scarlet letter;" Ichabod Crane, the haunted schoolmaster of "Sleepy Hollow;" the tragic "Man Without a Country;" the gamblers of "Roaring Camp;" "Huckleberry Finn;" "Daisy Miller;" and

many other familiar personages of our classics.

There was never a period in our history when there was a greater need to cultivate a taste for the finer, richer things of life. "Treasures Next Door" broadcast will not only do much to cultivate such a taste while it entertains, but it will cause many listeners to become readers of our American classics.

"Treasures Next Door" is heard every Monday at 4 p.m., E.S.T., over the Columbia Broadcasting System. The schedule of classics yet to be dramatized during February is as follows: February 22—Benjamin Franklin's Autobiography.—Scottish Rite News Bureau.

How to EASE a COLD FOR 15¢



TWO SIMPLE RULES

INSTEAD of buying costly medicines to relieve the discomforts of a cold, try the way almost any doctor you ask will approve as the modern way—genuine BAYER ASPIRIN. It now costs only 15¢ for a dozen tablets, or two full dozen for a quarter.

The way you use it is this: Two BAYER tablets the moment you feel a cold coming on, taken with a full glass of water. Repeat, if necessary, according to directions in package. If at the same time, throat is sore, gargle with three Bayer tablets in $\frac{1}{3}$ glass water for almost instant relief. Bayer Aspirin acts to fight fever, and the aches and pains of a cold. Relief comes quickly. Ask your druggist for genuine BAYER ASPIRIN by its full name—not the name "aspirin" alone.



15¢ FOR A DOZEN
2 FULL DOZEN FOR 25¢

Virtually 1¢ a Tablet

BE A NURSE

MAKE \$25-\$35 A WEEK
You can learn practical nursing at home in spare time. Course endorsed by physicians. Thousands of graduates. 38th year. One graduate has charge of 10-bed hospital. Another saved \$400 while learning. Men, women. Easy payments. Write now. CHICAGO SCHOOL OF NURSING
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Dr. Pierce's Favorite Prescription is a tonic which has been helping women of all ages for nearly 70 years.—Adv.

Back of a hearty appetite

. . . A Clean System

A hearty appetite is something to be proud of, because it usually indicates that the digestive system is in a healthy condition. Without a real desire for good, wholesome food, the body cannot be properly nourished.

Biliousness and sluggishness dull the appetite and tend to make men and women finicky about what they eat.

Slowing up of the work of the digestive system (ordinary constipation) sometimes is attended by such disagreeable symptoms as bad taste in the mouth, coated tongue, sensation of fullness after meals, distension of the abdomen, eructations of gas, sick headache, dizziness, spots before the eyes, and a dull, tired feeling.

Black-Draught revives activity of the lower part of the digestive system, relieving constipation. It is purely vegetable in composition—a reliable, natural remedy for sluggish elimination. Sold in 25-cent packages.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

There is nothing that this writer enjoys quite so much as a visit to Houma, unless it is to take some one with her who is seeing it for the first time.

A friend from another state who has been a member of the Woman's Missionary Council for many years was particularly anxious to see the French missionary work of Louisiana, of which she had read so much. It was the last day of her visit (Saturday), and pouring rain! But we set out enthusiastically to drive the fifty miles. Before we could realize it we were entering the big gate with the inscription, MacDonell School." How much fun to show her the Wesley House, the splendid school building, the dormitories and Keener Hall, our newest building made possible by the Week of Prayer money of 1932—this visitor who had urged the Council to appropriate the money that year for this work.

Soon the dinner bell sounded, and what a joy it was to meet the boys and girls around the family table. How courteous they were! How anxious to make our visit a pleasant one!

Hurrying from the table, we took the car (now accompanied by Miss Hooper) to drive eighteen miles down the bayou to Dulac to see our Indian work. Realizing that it was not school-day, we expected to see only the buildings and meet the workers. Imagine our surprise after being greeted by the new deaconess, Miss Mary Beth Littlejohn, and her co-worker, Miss Wilhelmina Hooper, to see our Indian friends pouring in. There came little girls leading the younger children, mothers with babes in their arms, fathers and stalwart young men. And the only ones who could speak English were the boys and girls attending our school. Truly we were deeply impressed with their appreciation of the school and church, and of their earnestness to learn. Tears could not be held back as they sang "My Country 'Tis of Thee" and "Jesus Loves Me."

On the way home we stopped to visit a home of one of the children, a little houseboat home on the bayou. Most of them live on the water, as their fathers are fishermen and trappers. We also took time to board a few oyster and shrimp boats that had just come up from the Gulf.

What an interesting country! How splendid the work established by the women of Southern Methodism! And to think it has all been prayed into being!

DO YOUR EYES BURN?

Tired, itching, irritated eyes are soothed, refreshed and relieved by John R. Dickey's OLD RELIABLE Eye Wash. Used 60 years for real comfort. Genuine always in red carton. 25¢ and 50¢ sizes at your druggist. Dickey Co., Bristol, Va.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Zone Meetings

The Woman's Auxiliaries of the Methodist churches of Cleveland, Boyle, Shaw, New Salem and Pace held the first zone meeting of the year at Pace on the afternoon of February 28, with Mrs. S. K. Hogue, of Pace, their efficient zone chairman, presiding. Mrs. R. L. Biles, of Boyle, zone secretary, gave an interesting account of the last meeting.

After the opening hymn, "The Kingdom is Coming," Rev. Walter Jones, of Boyle, conducted an inspiring devotional. Reports of activities of the different towns were given by their representatives.

The following program was then given: A splendid paper on "Officers' Training Days," Mrs. H. C. Bizzell; an instructive paper on "The Efficiency Aim," Mrs. H. A. Rogers; a beautiful vocal duet, "My Mother's Bible," Mrs. D. N. Boyce and Mrs. H. C. Bizzell; a helpful talk on her work by Miss Myrta Davis; a wonderful paper on "Value of Young Women's Circles," Mrs. A. Symond; able discussions on the year's plans for Christian Social Relations, Mrs. S. W. Courtney and Mrs. T. M. Ott; impressive talk on the World Outlook Magazine, Mrs. S. W. Courtney; a splendidly rendered piano and violin special, Miss Elizabeth McArther and Miss Virigina West of the Pace High School faculty; a convincing talk on the Octagon Coupon Campaign, Mrs. J. N. Williamson. The zone accepted an invitation from Shaw for its next meeting. After the closing hymn the meeting was dismissed with a prayer by Rev. Walter Jones.

Zone four, which consists of the auxiliaries of Merigold, Gunnison, Rosedale and Shelby, held the first meeting of the quarter at Gunnison with Rosedale giving the program. From a background of high water interests, through the first sunshine of the month, and into a church decorated with spring flowers came an interested group of women to report on work done the last quarter of 1936 and to plan for work during this first quarter of 1937.

The program was such as to furnish both the plan and the spiritual impetus to carry the plan to a successful new high. The usual program as planned by

the Conference officers was followed, but into each number was put a zeal, an enthusiasm, a tone that bespoke a fresh vision. The reports were one hundred per cent, though the attendance was cut down by the high water excitement of that particular day. The guests of the zone were Mrs. H. L. Talbert, Conference president; Mrs. W. H. Ratliff, vice-president; Miss Myrta Davis, rural worker of the Greenville District, and Rev. J. R. Countiss, presiding-elder of the Greenville District.

Miss Davis pitched the tone of the meeting with a worship service that led the group to thinking of the coming year as a time when their zeal would not flag, a time when they would endeavor to maintain the spiritual glow.

Mrs. Ratliff reviewed the various departments of the Missionary organization, showing the challenges that exist in them. That any woman in the Methodist Church could fail to feel these challenges was the amazing thought in her listeners' minds.

Mrs. Talbert based her message on a scriptural passage from Phillipians. The joy of the fellowship of the women of the auxiliaries was stressed as she led into a report of the Conference work. The most interesting point of that record was that the Conference had paid its pledge of \$20,000 along with two specials that amounted to \$750.

The closing moments were sad ones yet joyous ones for, while tears stood in our eyes as we talked of the passing of Mrs. W. B. Parks, we could rejoice that it had been our privilege to know and work with such a sincere Christian.

WANTED

Live wire spare time salesmen. Genuine Georgia Marble and Granite Monuments. Beautiful and durable. 100% values. Liberal commissions. Some open territory. For particulars, write immediately.

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ATLANTA, GA. (J.L.)

WOMAN'S AILMENTS



Mrs. A. Watford of Coffee Springs, Ala., said: "Several years ago I became nervous, I couldn't sleep well, and suffered from pains in my back, due to minor functional disturbances. I took Dr. Pierce's Favorite Prescription as a tonic. I soon noticed a big difference, I could eat more and I gradually became myself again." Buy now of your neighborhood druggist.

New size, tablets 50c., liquid \$1.00 & \$1.35.

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666 COLDS
and
FEVER
LIQUID, TABLETS
SALVE, NOSE DROPS
first day
Headache. 30 minutes
Try "Rub-My Tism"-World's Best Liniment

In Memoriam

IN MEMORIAM

J. B. Howard was born in Alabama in 1856. His parents moved to Louisiana, bringing him here before he was two years old. He was married in 1890 to Miss Maggie Morgan.

He was a consistent member of the Methodist Church from his youth, serving as a steward for about fifty years. He was a member of the board of stewards of Coushatta church at the time of his death, January 11, 1937.

He was faithful in every way. His presence always added to the meetings he at-

tended and his prayers seemed to lift all who heard him into the presence of the Father to whom he spoke.

His influence was a benediction to the entire town where he lived, and only eternity can tell the value of such a life.

His faith was unshaken and even the pangs of death could not take away the note of certainty and the smile of assurance which wreathed his face.

Though passed from our sight he still lives, not alone with God, but in the hearts of those who knew him, and we do not doubt that many others shall join that throng of saints because of his testimony, and the Christ reflected in his holy life.

He left, for a while, his wife, one daughter, Mrs. L. R. Garret, and three grandchildren.

R. H. STAPLES.

C. W. JACKSON

Resolutions adopted by the quarterly conference of the Moss Point, Miss., Methodist Church, Sunday, January 31, 1937:

Whereas, in the providence of God, Brother C. W. Jackson finished his life on earth, Sunday, January 17, at the ripe age of eighty-one.

And whereas, he has been a member of the Moss Point Methodist Church for forty-six years and superintendent of the Sunday school for forty-one years, and a member of and a regular attendant upon the meetings of the quarterly conference during all these years.

And, whereas, because of the faithful discharge of the duties committed to his hands, and by the consistent, devout Christian life which he lived day by day, he was loved and honored by all who knew him and became a real inspiration to all of us who worked with him; therefore be it

Resolved, by this quarterly conference, in session January 31, 1937, that in the passing from us of Brother Jackson we, who in our official position represent the whole membership and every department of the church activities, and speaking for the whole, feel a deep loss and recognize a vacancy which will be difficult to fill, for his gentle spirit, kindly face, fervent prayers and godly counsel brought us all to a clearer and finer appreciation of the "God of our fathers," who watches over us down through the years.

Resolved, further, That we, as official representatives of this church, in appreciation of his character and services, shall try to be more faithful in the discharge of our duties, and more godly in our daily life and conduct, in order that this church may not fail to carry on the

good work, after the going from us of this good man.

Resolved, further, That a copy of these resolutions be given to the bereaved wife and daughter, to the Moss Point Advertiser, the New Orleans Christian Advocate, and recorded in the minute book of this quarterly conference.

Signed: L. E. ALFORD, Pastor,

F. W. GIRLOT,

Sunday School Supt.

C. W. FAIRLY,

Secretary for the Conference.

FIGHT COLDS

Doctors say that one good way to help prevent colds—and the first step in fighting them off—is to make sure your bowels are open! Don't despair because old-fashioned laxatives haven't relieved you. Use FEEN-A-MINT, the modern, different laxative—the laxative in delicious chewing gum. Feen-a-mint looks different—tastes different—you take it differently—no wonder it acts differently! There's no griping, no nausea, no upset stomach, and no disturbance of sleep. Feen-a-mint acts in the lower bowel, not in the stomach, and that's one reason why it's ideal for the youngsters, too. Feen-a-mint is the favorite laxative of more than 16 million wise people, young and old. Try this non-habit-forming, economical, different laxative! For a free sample write to Dept. DD4, Feen-a-mint, Newark, N. J.

FEEN-A-MINT

THE DELICIOUS CHEWING GUM LAXATIVE

**DON'T
NEGLECT
A COLD**

RUB soothing, warming Musterole well into your chest and throat. Musterole is NOT just a salve. It's a "counter-irritant" containing good old-fashioned cold remedies—oil of mustard, menthol, camphor and other valuable ingredients.

That's why it gets such fine results—better than the old-fashioned mustard plaster. It penetrates, stimulates, warms and soothes, drawing out local congestion and pain. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.



NEURITIS Relieve Pain In Few Minutes

To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in few minutes, get **NURITO**, the Doctor's formula. No opiates, no narcotics. Does the work quickly—must relieve worst pain to your satisfaction in few minutes or money back at Druggist's. Don't suffer. Get trustworthy **NURITO** today on this guarantee.

STOP THAT HEADACHE

This way relieves you Fast

Don't let anybody tell you to "GRIN AND BEAR" a headache. It wears you down. Spoils appetite. Makes you irritable, inefficient on the job.

All that's **UNNECESSARY** because there's an **EASY** way to get speedy, more complete relief. Simply take Bromo-Seltzer.

This gentle remedy has been giving millions **DEPENDABLE** help for years! It not only **STOPS** the **PAIN** of the headache. It helps in other ways. **SETTLES** the stomach, **SOOTHES** nerves. Reduces the excess acid in the blood that accompanies some types of headache. Helps nature restore your normal alkaline reserve.

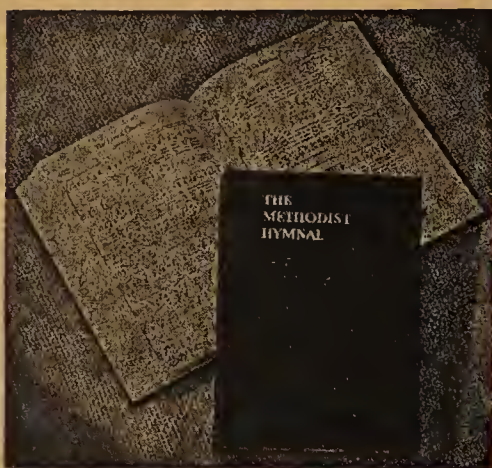
There's nothing just like Bromo-Seltzer. Get it at any drugstore, soda fountain. Keep it at home, too.

Bromo-Seltzer

Certain Pains Relieved

By the Use of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there has been functional monthly pains, from the early 'teens, through the years of mature womanhood and into the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it as directed. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.



We Think So Too, Brother Wampler!

ANY Church Can Use This Plan Successfully!

Highland Park M. E. Church, South
UNION AND BEECH STREETS
Chattanooga, Tennessee

FRENCH WAMPLER, PASTOR
1811 DUNCAN AVENUE

Messrs. Whitmore & Smith, Agents,
Nashville, Tenn.

Dear Sirs:

I believe you will be interested in a report of our New Hymnal Dedicatory Service held in our church here Sunday evening, especially since when we ordered the Hymnals last September I wrote you we would finance the purchase by the memorial feature plan.

At the first mention of this plan it took wonderfully with our people. A large number of our families immediately subscribed for from one to ten. The response to the efforts of the memorial Committee appointed, of which Mrs. C. W. Henley was chairman, was really enthusiastic. Payments on the ten-month schedule have been prompt, proving this an ideal way to finance them.

The placing of the memorial bookplates on the inside front cover has naturally enhanced the sacredness of the Hymnal, causing it to be more widely used in our worship, and tending to make it an object of special study, thus resulting in a higher appreciation of its superior value.

I should like to commend this method to every congregation in Methodism. I do not believe there is a church any where that could not successfully use the plan for supplying itself with the finest Hymnal ever published. The universal use of this great Hymnal in our worship would certainly, in my judgment, do much toward deepening the spiritual life of our Methodism and bringing on the church-wide revival which is our greatest need.

With all good wishes, believe me,

Most cordially,

(signed) French Wampler

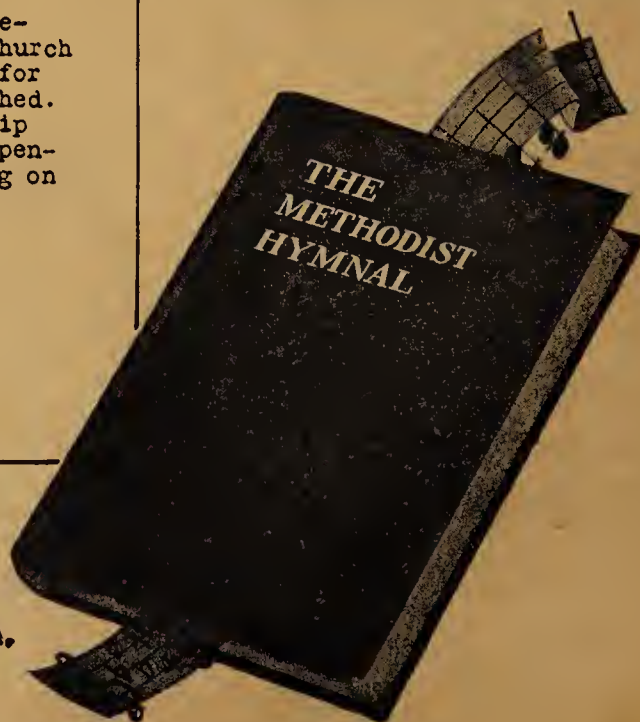
What a glorious opportunity to instil a new spirit of devotion and consecration in your congregation by singing with enthusiasm The Hymns of the Ages found in the New Methodist Hymnal. And, why not? The Memorial Plan will work in your church too!

The idea of the plan is to suggest to the membership of the church that each one give one or more copies of the Hymnal as a memorial to a departed loved one, or as a testimonial to someone active in the work of the church, or in honor of some former pastor or Sunday school superintendent. This has been done in the past on organs and memorial windows---so why not for Hymnals?

The Hymnals cost \$1.00 each, and in many instances members will buy twenty-five or more copies as memorials. There are members in your church who are only waiting to be asked. Appropriate Memorial Book Plates are available to be placed in each Hymnal with space for the name of the person to be memorialized or honored.

If you are a pastor suggest the plan to your congregation; if you are a member of the congregation, then suggest it to your pastor. Think how nice it would be to have in your church The New Methodist Hymnal on Easter morning!

Write to us for full particulars.



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NEW ORLEANS

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NEW ORLEANS, LA., THURSDAY, FEBRUARY 25, 1937.

Whole No. 41223.

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The Gossipers

By Marshall Wingfield

He saw a strong man marching to fame,
Earning and winning his fellows' acclaim;
But he knew of a story that would injure his name
And cause his proud head to be lowered in shame,
So he told it!

She knew of a spot in the life of a star,
Though the spot in her own life was darker by far;
And she knew that baring the old spot would mar
And leave on a life an ineffaceable scar,
Yet she bared it!

He knew of a skeleton deep in a cave,
Rattling of which would make him seem brave;
And make a far better man look like a knave
Whose sins were too black for even pity to lave;
Yet he rattled it!

She knew of an error that was scarcely a sin,
Whispering of which would cause deepest chagrin;
But so eager was she a cheap laughter to win
She forgot her own faults that were closely akin,
And whispered it!

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Wallet of the Week



DR. AXEL MUNTHE, the author of "The Story of San Michele," is himself the subject of some interesting bits of history. He is of Swedish birth, writes in English, was for two years Anatole France's doctor, and at one time worked with Louis Pasteur. He is also a man of worthy philanthropies. Not long ago, he made a gift of ten thousand dollars to two hospitals on the Isle of Capri, and a gift of five thousand dollars was made to the poor of Anacapri, the village where his villa, filled with art treasures, is located.

* * *

THE HOLY SYNOD of the Bulgarian church is reported to have introduced a somewhat novel and daring limitation upon marriages which may receive the blessing of the church. By this new regulation, the marriageable age of men is fixed at from eighteen to fifty-five years, and of women from sixteen to fifty years. Those outside these ranges, below or above, are to be denied the privilege of marriage by the church. It would seem that Bulgarian religion is disposed to look askance at "puppy love" and "gold-diggers."

* * *

A FEDERAL THEATER PROJECT is said to be a venture being undertaken by the United States Government. According to *The United Presbyterian*, the plan is to use at a moderate salary actors who could not obtain employment in the higher grade theaters. Elmer Rice, a leading producer, was first chosen to direct the enterprise, but when his play, "Ethiopia," was stopped by Government order, he resigned. Another producer has been named and he has directed a number of plays in New York, but the limitations with which the scheme is at present hedged about seem to make the future of the enterprise uncertain.

* * *

TRAFFIC FATALITIES for the year 1937 in the city of New Orleans have already reached twenty-one, and a second crusade against drunken, reckless and juvenile drivers is getting under way. This death list, according to our understanding, includes only those happening within the city limits. The number of accidents on the highways radiating from the city would greatly swell the total number of fatalities, and even that would leave out of account the much greater number lying in hospitals suffering with varying degrees of injury. Ultimately the most incurable advocate of liquor will be forced to admit the truth.

HUMAN SLAVERY, as a social institution, was outlawed and abolished nearly a hundred years ago, and the average person looks upon it as an issue which belongs to history. It is, therefore, something of a surprise to learn that there are still more than five million human beings in bondage. Two million of these are said to be Chinese girls between the ages of four and eighteen. This estimate does not take into account the vast number of people who are held in the grip of an economic slavery, bondage without the specific label.

* * *

LIQUOR HEADS THE LIST of the six outstanding evils which are destructive forces in American communities, as catalogued by the Twentieth Annual Young People's Conference of Lancaster County, Pennsylvania. The Conference was held on November 19, 1936, and the six outstanding evils were listed in the following order: liquor, breakdown of the home; gambling, Sabbath desecration, lack of appreciation of the value of money, and gossip. It is easy enough to berate the young people for their delinquencies, but certain groups of them, at least, are doing some solid thinking.

* * *

THE PIONEER JEW, of the more than two million Hebrews now in New York City, is said to have been an Ashkenazic Jew named Jacob, son of Samson, usually known as Barsimon. He sailed from Holland on July 8, and arrived in the harbor of New Amsterdam, August 22, 1654. He was the only Jew in New York until the arrival of a party of Jewish refugees from Brazil some time later. For hundreds of years the Jewish race has been forced toward social oases by the relentless persecutions of which it has been the hapless and helpless victim.

* * *

ALEXANDER SERGEYEVITCH PUSHKIN, who has been called "the greatest poet of Russia," is a subject of international literary discussion upon the occasion of the one hundredth anniversary of his death. Like Alexander Dumas, he had a measure of Negro blood. He was a man of real ability. It is not necessary to believe that he ranks with Dante, Goethe and Shakespeare, but there can be no doubt that this great-grandson of a slave of Peter the Great was an accomplished literary genius. Like many other Russian writers, he seems to have been a political cosmopolite. His tragic death on February 10, 1837, was the result of a duel with D'Anthes, adopted son of the Dutch Ambassador, on account of a scandalous association with Mme. Pushkin.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

THE CHURCH—A PERSONALIZED PASSION, OR A CAVALCADE OF LEADERS?

Not long ago a distinguished teacher of history declared that, "The greatest danger in a democratic system is not from external attack, but from internal decay." That statement was followed with an equally impressive suggestion, that escape from such a process of decay would depend upon, "the presence of a sufficiency of educated people imbued with initiative and public spirit to resist the demoralization which freedom makes possible, to maintain the reign of law and vigorous progressive government." By these statements, he meant to say that the perpetuity of democratic institutions depends upon a leadership of intelligent and unselfish personalities. We do not quote these words with a view to pursuing further their bearing upon civil institutions, but to raise the question as to whether the situation may not have an exact parallel in the Christian Church which is in essence the purest form of democracy. Is it possible for Christianity to become a mass movement or a corporate enterprise without forfeiting the very principle which gave it life and vitality? We believe that when the Church ceases to rest upon an individualized passion it cannot hope to escape the processes of internal decay. When the Church becomes dominantly a movement or a program its motivation is no longer internal, but is external and mechanical. Programs and movements may be entirely proper and thoroughly Christian in their ends and aims; but if by a switch of emphasis they become ends in themselves, they subtract from the power that depends upon the inner consciousness of a soul saved by grace. The Christian Church can never be primarily a cavalcade of leaders, no matter how great or sincere they may be. It will always be a lonely march of sturdy men with a sacrificial spirit and a martyr's devotion. If the power that made the Church is to abide, the cross and personal salvation must continue to be central in the life of the people who make up its membership. The sense of greatness and of corporate solidarity, we believe, militates against

Christian progress and may become responsible for spiritual decay and a tragic loss of power.

A CO-OPERATIVE ENDEAVOR

Representative Ross A. Collins, of Mississippi, introduced recently a Joint Resolution looking to the creation of a Joint Congressional Committee on Educational Services to Youth by the Government. It seems to be the aim of the proposal to coordinate the functions of the Federal Departments with the various Independent Bureaus and Offices now serving youth for a more efficient use of public funds for handling problems of the interests involved. We are entirely in sympathy with the purpose of Mr. Collins, but we think that the scope of the plan might be broadened and made to serve more effectively the ends in view. A new emphasis is being developed in the rural missions of the churches. An effort is being made to organize church missionary policies about every phase of the life of the people—housing, health, schools, recreation, agriculture and husbandry as well as religion. We do not know anywhere that the Government might co-operate with independent social effort to greater purpose for meeting the needs of the rural people. The organization of a Federal Commission composed of members of Congress and others with an intelligent and sympathetic outlook would be able, we believe, to do much toward reconstructing both the ideals and the life of rural communities, especially of agricultural sections. A combination of inspiration, guidance and help might render a valuable service by helping to reduce to a minimum the number of unemployed and unemployables who must be the wards of the public. Such a Commission would help to create an understanding between Government and independent agencies and would be the means of developing a whole-hearted co-operation for the solution of problems common to both. We cannot think of any enterprise which offers a more hopeful field for such joint endeavor. We are not of those who would obliterate the distinction between Church and State, but we do believe that friendly co-operation in coinciding in-

terests would be both wholesome and helpful and that it would have the approval of both God and man.

SUPER-SATURATION

Some years ago we chanced upon a book with the title, *A 1001 Questions*. It covered a great range of subjects, but with never the intimation of an answer. The questions were intended to extract an answer, not to provide it—the “shock,” or the “strike,” or the “seed crystals” of the sugar industry. After the manner of that book, we seek here to raise questions, not to answer them.

At the beginning of their experiments, the physicist and the chemist know that they must take into account the limit known as the saturation point. For the same substance, it may be a variable quantity, but it is, nevertheless, a factor of every problem. Conditions may be varied so as to cause super-saturation, but that is an unstable state and any disturbance will cause an immediate discharge of the excess load.

In the study of the history of culture and civilization, does not one meet the same phenomenon in the form of a cultural saturation point? Culture and education seem to arrive at a point from which they tend to turn backward and to throw down as surplusage all further provision for intellectual development. Higher degrees of culture and refinement show a drift toward pragmatism, self-indulgence, entertainment, pugilism, sensuality, bestiality and lust. Such cycles mark every great civilization of the past, and the history of every great race is a series of glorious arcs broken by recurrent recessions, not so much determined by time as by attainment—the saturation point. The same trend appears in the history of popular governments, particularly of democracies. Is it not a problem of religious progress also? The Church moves forward for a time in all the majesty of its divine authority and mission until it seems to reach a state of moral and spiritual saturation, and then it turns backward toward the primitive. There springs from its stump, as from the exhausted graft of a fruit tree, the original, wild and hardy stock which was its underlying dower of strength, and instead of the luscious fruit of the graft, it reverts to a hard, inedible and an utterly different fruitage. As we try to think through our moral problem, particularly in its religious bearing, we find ourselves half defeated and wondering if the perfectibility of humanity is, after all, an attainable ideal? Do not the spiritual achievements of men awaken pride and self-sufficiency to such a degree as to cause a break-down in the sense of dependence upon God? May that not have the effect of breaking the ladder upon which individuals and civilizations mount to a place in the sun? It is a

riddle of social and moral philosophy whose answer is not easy to guess, but we believe that it may indicate a fruitful field for explorers and pioneers who, by the will of God, would serve future generations. What variations of thought or circumstance can save moral progress from its lapses? Is there a spiritual “seed crystal” which might enable us to extract and conserve the fruits of civilization? Is it a method of procedure, or the stabilizing effect of a recovery of power that we need today? Is there a condition of religious super-saturation for humanity? Shall the foundation of our Christianity be economic recovery, a theory of social and industrial relations, or the Christ of Calvary?

EDITORIAL NOTICE

The Advocate is doing all in its power to serve every interest of the Church. With this issue we are adding practically a page to the content capacity of the paper. From some sections we are getting splendid co-operation, but we need a more uniform news reporting. We want all the news and we desire the special features for every issue. This includes the correspondents for the Missionary Societies as well as others.

THE LOST CHORD IN KOREA

The Missing Notes in a Christian Assembly

In an article published in the December issue of *Korean Echoes*, the Rev. William Scott writes of his visit to the Twenty-fifth General Assembly of the Presbyterian Church of Korea. On the whole, he was favorably impressed, he says, by what he heard and saw. Yet the concluding paragraph of his story gives as sad and disturbing a picture as we have looked on for many a day: “There were several notes missing in this Assembly. There was no voice from abroad, or even from a sister denomination in Korea or Japan, and little evident sense of fellowship in the Church universal. There was no utterance upon the application of Christian principles to the problems of today. Only very grudgingly was permission given for the continuance of the Rural Work Committee, and a request for the establishment of a temperance board was refused and replaced by a weak recommendation to individual Christians to support temperance work. The social sense of the Assembly is still unawakened. Perhaps too much emphasis is placed upon the otherwise excellent and necessary business of systematic giving, spiritual retreats and one hundred per cent campaign programme for the local church. A keen sense of mission in a world that has lost its way would prove a good tonic and a unifying factor that might bring new health to the Korean Church.”—The New Outlook for February 12, 1937.

Unification

A SENSIBLE EDITORIAL SOME BAD FEELINGS OVER UNIFICATION

Our Negro Conferences have been voting strongly against unification. It was expected that there would be a strong opposition on such a question, but there has been an unexpected development of that opposition.

Comes now an item of bad news from New York City:

"Dr. L. H. King, pastor of St. Mark's Methodist Episcopal Church, New York City, and for the past thirty years a leading pastor and general officer in the Methodist Episcopal Church, has addressed to the N. A. A. C. P. a communication requesting that organization to take legal steps to restrain, through the courts, that denomination from executing the proposed Plan of Unification adopted by the Methodist General Conference at Columbus, Ohio, last May and handed down to the several Annual Conferences throughout the country for ratification."

Primarily, that is bad news for the Negro, and because it is bad for him, it is bad for all of us.

Legal action of this sort stands a slim chance in the courts, but it stands a mighty good chance of wrecking the spirit of unification and crushing the Negro beneath the ruins.

The third church, Methodist Church, South, is just ready to vote, the Methodist Episcopal Church and the Methodist Protestant Church have already voted favorably.

The effort to block unification will sour the Conferences in the Church and change the large majority that favors it. It may even lead to its defeat, and the blame would go to one place, and only one.

It will discourage the Negro's best friends in the North and tempt them to let the Negro section shift for itself. Thousands of Northern Methodists will say: "We have fought long years for the Negro and we thought we had won for him a truly great advance. If he does not think so, let him carve out his own plan and go to it."

Dr. King's latest move is bad news for the Negro. Let us all hope and pray that the new movement will "die a-born-in'."—Editorial Michigan Christian Advocate.

A GRAND OLD MAN

I have seen the forsaken derelict boat broken and beaten in the sand; I have seen the old house tumbled down, defiled by vultures and inhabited by snakes; but the most desolate, obnoxious and hopeless scene I ever beheld was an old man going on in sin.

I have seen the light of a palatial ship riding the ocean like a portable city; I have seen earth's finest, enduring archi-

tecture sparkling under the halo of a springtime sun; but none of them had half the majesty, beauty and promise as that which attends the bearing of an old man in league with God.

Of all finished products, the aged saint is the greatest; more sure is he of his harbor than the greatest ship that sails the sea; more beautiful is the light which shines from his presence than all that shines from the proudest city. Blessed is the youth who covets this crown of glory—the hoary head in the way of righteousness.—Selected.

RE-THINKING REVIVAL OBJECTIVES IN TERMS OF INTEGRATION

By S. A. Maxwell

In the terminology of evangelicalism a revival is an awakening in the Christian church and as such it has very definite characteristics. Out from the awakened church there goes into the community certain moral forces whose value it is difficult to estimate. In Methodism the revival has come to have an unquestioned position as a fruitful and practical method of evangelism. Tradition and sentiment have almost placed it beyond the reach of friendly interrogation as well as critical evaluation. This should not be the case, for when Methodism promotes revivals on such a broad scale, involving so much time and resources and requiring so many leaders it is certainly opportune that we clarify our whole range of objectives, test our methods, and measure our results just as scientifically as possible. The wise local church and the sincere evangelist will welcome such challenge. Just what definite outcomes, both immediate and enduring, should we expect the revival to bring to the local church? How shall we measure our success unless we have clearly defined and measurable goals? How shall we know how to work until we have thoroughly analyzed our objectives? Surely a generalized religious emotionalism, impossible of measurement, periodically staged by the local church, is not what we are seeking? Is not this exactly what too many of our revivals degenerate into unless properly guided? The revival is not a movement that should drift or go unguided by definite goals or escape measurement in terms of genuine achievement. The revival must become the supreme integrating force in the total program of the local church.

First, the revival should create and enrich spiritual perspective. This will immediately involve the personal lives of many people. It will mean shifting the center of motive, changing the ideal, transferring the loyalties, breaking evil habits, and accepting for one's self a definite program of personal and social righteousness. It means being born into the Kingdom of God. The perspective

sought is always one which grows dynamically out of the divinely influenced heart. Such a perspective equips one for genuine Christian living. It involves initial surrender, purposeful and resolute decision for Christ which shall lead into fruitful Christian service. Warm desires and strong feelings, however benevolent, are both poor and perilous substitutes for a personal Saviour. Desires and feelings are too unreliable while a personal Saviour is always responsive. Much revival effort is tragically defective in not pressing for decisions and confessions and a most definite committal to Christ. Christians are made in no other way. The Christian life begins at the Cross and works out into all human relationships. It never begins out and works in to Christ. Desire without decision is like seed without soil in which to germinate life. The spiritual perspective will be created by an earnest proclamation of the great doctrine of Christian salvation and the tragic insufficiency of self-improvement programs based only on human wisdom and drawing only on human resources. Let us not shun or obscure "the great transaction" whereby we are enabled joyously to sing, "I am the Lord's and He is mine." If we miss this in the revival we have missed the very cause for its existence. Indeed, we must restore the "happy day that fixed my choice on thee my Saviour and my God."

In the second place, the revival should be so soundly moral and social in all its implications that those making confessions would without delay join the local church. No person ever lives in a wholly solitary relation with God. It is undeniably true that the revival proceeds from "the influence of God in the soul of man," but it is the sharing of experiences that has made the history of the Christian church so amazingly beautiful and helpful. Is it not possible, however, that we have made the focus of our perspective obscure or exclude elements no less essential, especially when we consider the permanent outcomes as well as the immediate results. The changed heart apart from its imperative corollary, joining the church, will soon dissipate its vitality or lose its personal Saviour in harmful and selfish fanaticism. In order to move forward from enlistment to advancement the church is absolutely essential. If there are any Christians outside of the church they are not building the Kingdom of Christ. Paul's great conversion without Paul's great church program would have utterly perished. Peter's sermon at Pentecost resulted in the immediate conversion of thousands. These united with the Christian church without delay. The converted jailer joined the church the same night of his conversion and the Eunuch converted on a journey stopped the chariot to join the Christian church and receive Christian baptism. Both Peter and Paul shared their experiences and proclaimed the Gospel story through the Christian church and

(Continued on page 8)

Louisiana Conference

PERSONAL AND OTHERWISE

The Anti-Saloon League of America will convene in national session at St. Petersburg, Florida, on February 28, and the meeting will continue through March 3.

Mrs. H. Wilson, of Plain Dealing, is pressing the work for the Advocate in her church, and Rev. P. B. McCullen, the pastor, has an able commander for his Advocate campaign.

Mrs. H. B. McEachern, of Haynesville, has the Advocate campaign well under way as evidenced by a list which has just reached the office. We appreciate her loyalty and faithfulness in this work.

Rev. D. B. Boddie is turning Sulphur into a beehive of activity. In his various activities, he is ably assisted by Superintendent H. G. Patterson, who is also chairman of the Local Church Board of Christian Education.

The Advocate office was greatly honored last week by a call from Mrs. George S. Sexton, Jr. Mrs. Sexton was returning from a meeting in Nashville, and we appreciate her taking the time to brighten our sanctum for a few brief minutes.

St. Martinville and Jeanerette are making progress under the leadership of Rev. Alvin P. Smith, says our scribe from that section. The church at Jeanerette is undergoing considerable repair and redecoration. The Church School attendance is especially gratifying.

Friends of Dr. Henry T. Carley will regret to learn that he and his family are ill with flu to which is added the very serious complication of an overflow from backwater. To use his own words, "Water a foot deep everywhere." This will explain the absence of Dr. Carley's contribution this week.

Rev. B. C. Taylor, pastor at Homer, gives an enthusiastic report of the Fonden Lectures, by Dr. William A. Brown, at Dallas. He says that his work at Homer has been somewhat handicapped by an epidemic of flu, but that the indications were better at the time of his writing and the school, which had suspended, was beginning work again. He says that oil interests are about to envelop that fair city of North Louisiana.

Capitalizing the success of "Camellia Day," observed by the church at Lafayette recently, the ladies provided another colorful occasion by promoting an "Azalea Day." The church was made into a garden of Azaleas, and Rev. Louis Hoffpauir, a former pastor, was the speaker for the hour. The service was broadcast over KVOL. During the afternoon the young people were hosts to a large group

of young folk from Lake Charles. A fellowship lunch followed. The day closed with a message from Rev. A. L. Gilmore, the pastor, on the Christian Home.

ATTENTION, LOUISIANA CONFERENCE

The Executive Committee of the Louisiana Conference Board of Church Extension will meet on Tuesday, March 9, 1937, at the First Church in Shreveport, La., at 10 o'clock.

B. H. ANDREWS, Secretary.

DISTRICT MISSIONARY INSTITUTE

My Dear Dr. Duren: I would like to report the District Missionary Institute held here on February 5.

It might be described as being different from any held heretofore. Brother Bowdon was desirous of having an interesting program; he achieved that aim. Dr. Russell commented upon the initiative and energy of our presiding elder.

The meeting was opened at 10:30 with an interesting devotional led by Mrs. Sidney Fairchild. Following this, Brother Bowdon explained several posters he had made. The most impressive of the posters was one entitled "Take a Look at Yourself." Each charge of the Baton Rouge District was represented. Opposite each name there were figures showing the per capita giving to ministerial support and benevolences. Suffice to say there were only two or three charges that could afford to hold their heads up after seeing these figures. Another impressive poster was one which compared the giving of our Church of nearly three million members, to that of the Seventh Day Adventist of 160,000 members. For missions we gave \$1,500,000 and they gave \$2,000,000. Their per capita giving was \$40 compared to our \$8. They tithe; we don't. These posters will be circulated through the District, each charge having them for a week.

Following this part of the program came the missionary message by Dr. R. L. Russell. He delivered an inspiring address, emphasizing the importance of the home and the school and the church as the institution which gives permanence and stability to the home and school. As one listened he heard the echoes of the Missionary Council held recently.

The meeting then recessed for lunch. From lunch we went to the theatre, the use of which was very graciously given us, where Brother Wallace showed some interesting scenes from our mission work in South Louisiana and Africa. Then, back at the church, the Wesley Players

of L. S. U., headed by Rev. Joe Brown Love, presented a play depicting the need of our support of the missionary enterprise.

Dr. W. L. Doss explained the Bishops' Crusade, the programs for April 23, 25. He made an appeal for support of our missionary program that was felt by all present.

We had our first quarterly conference here on February 14. We had a good congregation to hear our presiding elder's inspirational sermon. A large number stayed over for the quarterly conference. Plans are under way for the building of a new church in the near future. Mr. DePass is working on the plans at present. We are getting a \$1,800 Hammond organ this week in preparation for the new church we will be moving into. We are finding an enthusiasm and loyalty here that makes the heart glad. Sunday morning the church was full, utilizing chairs brought from the Church school. Our night congregations are improving, usually exceeding the hundred mark.

Thirty-seven have been received into the church, and there are many more prospects. The outlook for the year is good. We are as happy in our new work as can be.

CARL F. LUEG.

LOUISIANA YOUNG PEOPLE

On February 14, the Ida Epworth League presented "We Will be Sculptors," by Mrs. Wrenne Bomar, in observance of Inter-Racial Day. The names of Negro men and women who have rendered great service to mankind were brought before the Sunday school in this play. The list included such people as Booker T. Washington, executive and statesman; George W. Carver, scientist; Jan E. Metzlinger, inventor; Matthew Henson, explorer; Roland Hayes, singer; Paul Laurence Dunbar, poet; Martha Drummer, missionary; Mary Bethune, teacher; William De Berry, preacher, and Daniel H. Williams, physician.

The cast was made up of the following Leaguers: Mrs. Herman Herring, the announcer; Damaris Petty, as the engraver in charge of the Chamber of Records, and Lillie Cobb, as her assistant; Mary Lorraine Murphy, Lucille Wise, Edyce Schoolfield, Billy Murphy, Helen Clements, Doris Hawthorne, and Marshall McKinney as the name-bearers.

This program was given in connection with the inter-racial study course on Negro achievement taught by the missionary society.

DAMARIS PETTY.

HELP THE WESTERN ASSEMBLY

A few days ago Supt. S. M. Yancey sent out a letter to friends of the Western Methodist Assembly, requesting them to make gifts for repairs and improvements. He has had a number of gratify-

ing responses, but not yet enough to enable him to do all that the Board authorized him to undertake. The Assembly has become one of our most important institutions and is rendering a great service to the Church. Last year a special effort resulted in paying off a large debt which might have crushed the institution. Now that it is no longer imperilled it deserves the co-operation and liberal support of our people. If you are able, a check on the improvement fund would be appreciated.—Southwestern Christian Advocate.

THOSE FOUR DOLEFUL YEARS

My heart goes out in deepest sympathy to all ex-presiding elders. I almost cry every time I think about them. For some strange reason their whole outlook on life has been altered, and the things which they once loved, they love no more. There was a time when they were happy in the work of the pastorate, but they can never be happy there again. For four years they moved through their districts as those apart from the common crowd. No matter what others thought of them, there was never any doubt as to what they thought of themselves. Of course this recognition came to them unsought and unexpectedly. They much preferred to remain humble pastors, no matter how small the charge, where they could keep in close touch with humanity and feel the heartbeat of their comrades along the way. But of course outstanding ability could not go on forever without being recognized, and so they were lifted out of this small place, where they had been humble servants of the people, and were clothed with authority and crowned with great honor. Now, to lay aside all of this and step down into the pastorate again is more than mortal man could be expected to do—cheerfully and gladly.

For some reason they can't get it out of their thinking and they live ever afterward in the glow of those four wonderful years. I have listened to many of them try to preach, but they never knew what was causing the tears to blind my eyes. As I listened, I could easily detect a deep note of sadness in their message. They seemed to be living in the past and were thinking of those days when life was sweet and the world was a much better place to live in than it is now. Somewhere in almost every sermon they used such expressions as, "When I was presiding elder." "When I was on the district." "When I was a member of the bishop's cabinet." Why do they have to say these things so often?

But, inasmuch as being presiding elder seems to unfit a man for the work of the pastorate, there ought to be some provision made to take care of all ex-elders until the time comes when they can be

reappointed to a district. Either this, or so amend the constitution as to permit a man to become a perpetual presiding elder once he has been compelled, against his will, to shoulder the heavy responsibilities of this high office. Do I hear a second to this motion?

Take my own case as an example. I soon will have finished my quadrennium on this district. Now what are they going to do with me when my four years are up? Yes, what are they going to do with me? If you can find out I wish you would please tell me because it has me worried. It would comfort me greatly if I thought the bishop and the other members of his cabinet were worried about it also. But so far, no one has even mentioned the subject to me, neither have I heard of their discussing it among themselves. It may be that they are planning to hand me a beautiful surprise. Any way, their silence has me worried no little.

Several things have presented themselves to me as a way in which I might occupy my time until my re-appointment to another district, but I am not sure that any of them would work satisfactorily or profitably—and whatever I do must be profitable.

For one thing, I could go on a lecture tour and tell the strange story of my experience as a presiding elder. (Something that has never been done before.) But the longer I think about this the less attractive it becomes. In fact it would be down right foolish. I have always felt that any man who stands before an audience ought, above all things, to be honest and tell the truth. But you know that no presiding elder could afford to do that. Can you picture what would happen if some ex-elder were to stand before a congregation and tell the true story of every appointment? Why it would split the whole church and create such hatred and such bitterness that it would take several generations to get over it. No, that's out.

Then, too, I have thought of securing a building and start a training school for prospective presiding elders. (I think I've got something there.) At the end of the training period I would give each one a certificate stating that he had completed

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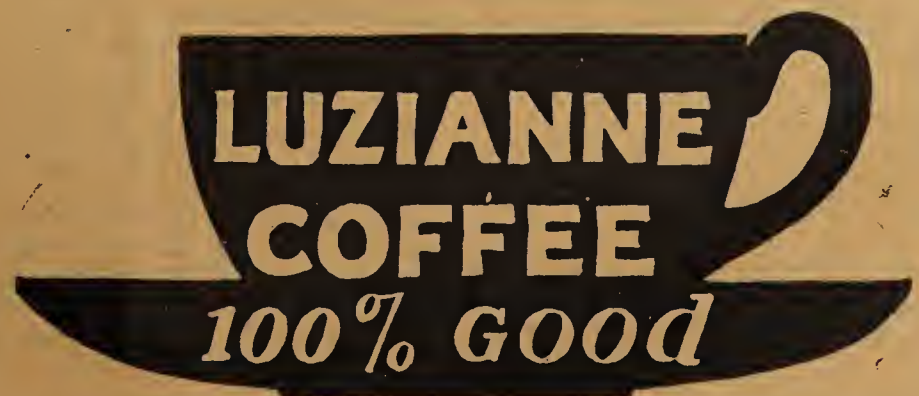
the course and was ready to be appointed to a district at the next session of his Conference. (Yes, I think I've got something there.) But no, that's impossible, for the simple reason that my bank account would not permit me to rent a building that would be large enough to hold all who would desire to attend. Of course I could divide the Conference up into sections and take one or two districts at a time, otherwise the crowd would be too large for me to handle. Then, too, the bishop would object. All of the pastors being away at the same time, the work of the church would suffer.

Really, I don't know what to do and the future is not so bright right now. Perhaps the best thing to do is just to go on, and at the end of my quadrennium, slip quietly back into the pastorate until such time as the law of the Church makes me eligible for re-appointment to another district. During that time I could at least live in the memory of these four wonderful years. Better still, it might be wise for me to so magnify my office and so manifest my powers of constructive leadership that when this job plays out, a still wider field will be waiting for me. At least this is the route I am going to take.

A PRESIDING ELDER.

He will always lack what is best who does not give credit to what others know.—Ruckert.

A recent survey of the missionary work that is being done among the Japanese on the northeast coast of Korea shows an increase in resident members of from 25 to 40 per cent during the past five years.



Mississippi Conference

PERSONAL AND OTHERWISE

In sending the renewal subscription of E. E. Tucker, Ridgeland, the Advocate prizes the added word of Miss (?) Louise Tucker regarding her esteem for the paper.

Mrs. C. M. Crossley, of Newton, has our thanks for a gracious word concerning the Advocate which she is receiving as a gift from a friend. We trust that we may help to make the friendship of the friend doubly dear.

Rev. H. G. Hawkins is now retired and lives at Canton, but retirement and physical infirmity have not lessened his interest in and zeal for the preservation of the precious records of Methodist history and the marking of historic sites.

Miss Effie Bennett, of Franklin County, passed away at the home of her sister, Mrs. J. M. Foster, last Saturday. She was a sister of Mrs. W. L. Duren and had been practically bed-ridden following a stroke nearly five years ago. Interment was at Ebenezer church the following day. She is survived by three sisters and two brothers—Mrs. Pearl Mullins, Judge R. E. Bennett and J. S. Bennett, beside those already mentioned.

Rev. J. W. Sells, pastor of Court Street, Hattiesburg, is making good use of both organization and publicity in promoting the interest and program of his church. He issued a card announcing his services and sermon subjects for February and March, he is using a combined "Church Attendance Pledge and Record Card," and a recent issue of *The Hattiesburg American* carried two-thirds of a page of publicity which was an expression of the interest and good will of thirty-seven business men and firms of Hattiesburg.

CHURCH EXTENSION NOTICE

The Mississippi Conference Executive Committee of the Church Extension Board will meet at Capitol Street Church, Jackson, Miss., Tuesday, March 9, at 2 p. m.

Write Rev. J. H. Morrow, Madison, Miss., for application blanks. Fill out the application correctly if you want approval.

W. M. WILLIAMS, Chairman.

The courage of truth is the first qualification for philosophic study.—Hegel.

Excess in apparel is costly folly. The very trimming of the vain world would clothe all the naked ones.—William Penn.

RE-THINKING REVIVAL OBJECTIVES IN TERMS OF INTEGRATION

(Continued from page 5)

not independent of the church. In fact, their preaching brought churches into existence. Their hearts were set on building the church and because of this motivating imperative they still transcend all races and geographical limitations and live in the currents of the subsequent centuries. The revival in any local church that fails to secure enlistment of the unchurched is both shallow and selfish. It is cheap religion that does not increase the membership of the Christian church in the community. The revivalist who would magnify religious professions and tacitly encourage indifference to church membership has little place in our work. To minimize the place of the church in Christian living is to invite disaster that will impoverish the heritage of the coming generations. It is not possible to glorify Christ in one sentence and jeer His church in another. In revivalism there is no place for dogmatic, cheap, sarcasm against any of the program or leaders in the church. The revival is no place to publicize ecclesiastical grievances or to settle theoretical scientific questions. The revivalist is there to lift the church high in the esteem of the unchurched in the local community. Do not encourage the foes of the local church by your cheap humor at the expense of the Church of Christ. See that your messages create a deep, zealous, sacrificial loyalty to the complete program of Methodism. If it requires institutions to create, improve, diffuse, and transact the blessings of civilization and culture it does and will continue to require the Christian church in every local community to beget and nurture Christian character and ultimately to redeem the whole earth. The alarming discrepancy between statistics on professions and the record of those actually uniting with the local church calls for serious analysis. As revivalists it is useless for us to whine the old thread-bare subterfuge that all spiritual values are too elusive to be measured. If we can measure professions we can measure unions with the church. The plain and unpleasant fact is, by our reports, we measure both ourselves and the revival results. This discrepancy has aroused the conscience of the church. We ought to close up this tragic gap by doing a better job of preaching. We ought to eliminate this glaring weakness. The outcome of this kind of revival is very disappointing. Is it possible that we are not producing the proper incentive for church membership?

By our indifference and our silence are we not actually participating in a condition that cripples the local church and misrepresents the love Christ held for His church? For example, are we making and delivering great messages on the divine origin, the redemptive purpose, the social mission, and the glorious and immortal destiny of the Church. Has the dual purpose of securing decisions for Christ and members for His church become a constant, sustained and driving imperative in all of our revival messages? The revival that divorces these two objectives and hides behind a supposed antipathy for ecclesiastical institutionalism is one that surely grieves our Lord. Nothing should keep us from building His imperishable church among men. It is only by interlinking our experiences and sharing our spiritual resources that we move forward as individuals or are we enabled to witness this truth to the unredeemed world.

Finally, the revival should inspire and vitalize the comprehensive teaching and service program already assumed by the local church. The awakening that brings the enlarged perspective, transforms hearts, and increases the membership of the church must have some dramatically practical outcomes. Many times post-revival seasons leave us lower in vitality, weaker in loyalties, depleted in finance, and looser in service. The revivalist can be definitely remedial in such liability if he is willing to develop for himself a comprehensive, sympathetic, program-wide outlook and interest in the church. He is building with the pastor and the local congregation. He ought to be thoroughly informed on all phases of the work, both denominational and local. Intelligence begets sympathy and makes possible constructive co-operation. The revivalist must be a constant and quick learner. It is no position for pastoral failures and sectarian or dispensational fadists. As evangelists we stand pre-eminently fitted to increase zeal, expand horizons, intensify activities, open fresh sources of inspiration, reveal higher incentives for Christian living, and lead the people to be joyously happy in joining the church and sacrificially sharing her divine mission among men. No pastor can repair the havoc wrought by a shoddy, unsympathetic, eccentric, incomplete revival. Let us this Easter season plan, promote and carry to completion revivals that will produce Christian perspective, change hearts, and unite members to the unfailing church of Christ. Such a revival will make the local church stronger and will lead both the old and new members to an undying loyalty and love and appreciation for the whole program of evangelical Methodism. Only such revival can have the approval of and honor the Unfailing Builder of His Church, our Christ.

Jenkins, Kentucky.

A HORRIBLE TRAGEDY

After the first half of the paper was on the press, we received a letter, delayed in delivery by a National holiday, from Rev. G. A. Morgan, of Winnfield, La., for which we are making room. Brother Morgan states that on last Thursday, fire completely destroyed the home of Mr. and Mrs. Joseph P. Durham, of Sikes, La., and that their little two-months-old son was burned to death in the flames. No particulars were given other than that the little body was laid to rest in the cemetery at Winnfield following services conducted by Brother Morgan. Mr. Durham is the son of Mr. and Mrs. Joe Abner Durham of Atlanta, La., and Mrs. Durham is the daughter of Rev. and Mrs. C. F. Sheppard of Hackberry, La. The Advocate shares the sympathy of many friends for those whose hearts have suffered such a tragic bereavement.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Second Round

Pearl River Avenue, McComb, Mar. 7, 11 a.m.; May 3, 7:30 p.m.
 Brookhaven, Mar. 7, 5 p.m.; Mar. 8, 7:30 p.m.
 Hazlehurst, Mar. 14, 11 a.m.; Apr. 28, 7:30 p.m.
 Bayou Pierre and Bogue Chitto, at Center Point, Mar. 14, 3 p.m., followed by Q. C.
 Scotland, at Bethesda, Mar. 21, 11 a.m. and 1:30 p.m.
 Wesson, Mar. 21, 7:30 p.m.; Q. C. at Beauregard, Apr. 9, 7:30 p.m.
 Adams, at Pisgah, Mar. 27, 3 p.m.; Mar. 28, 9:30 a.m.
 LaBranch Street, McComb, Mar. 28, 11 a.m.; Apr. 7, 7:30 p.m.
 Meadville and Bude, at Meadville, Mar. 28, 7:30 p.m., followed by Q. C.
 Harrisville, at Pisgah, Apr. 4, 11 a.m. and 1:30 p.m.
 Centenary, McComb, Apr. 4, 7:30 p.m.; May 26, 7:30 p.m.
 Barlow, at Brandywine, Apr. 11, 11 a.m. and 1:30 p.m.
 Gallman, at Gallman, Apr. 11, 7:30 p.m., followed by Q. C.
 Magnolia, Apr. 18, 11 a.m. and 1:30 p.m.
 Prentiss, at Bassfield, Apr. 18, 7:30 p.m., followed by Q. C.
 Crystal Springs, Apr. 25, 11 a.m.; May 5, 7:30 p.m.
 Georgetown, at Oma, Apr. 25, 3 p.m., followed by Q. C.
 Silver Creek, at New Hebron, Apr. 25, 7:30 p.m., followed by Q. C.
 Monticello and Pleasant Grove, at Pleasant Grove, May 2, 11 a.m. and 1:30 p.m.
 Utica, at Carpenter, May 2, 7:30 p.m., followed by Q. C.
 Osyka and Fernwood, at Muddy Springs, May 9, 11 a.m. and 1:30 p.m.
 Tylertown, May 9, 7:30 p.m., followed by Q. C.
 Summit and Topisaw, at Summit, May 23, 3 p.m.; preaching at 7:30 p.m.
 Foxworth, at —, May 30, 11 a.m. and 1:30 p.m.
 District Conference will convene at Meadville, April 13, 9 a.m. Pastors, please elect your delegates, mail a list of same to Rev. A. S. Oliver, Meadville, Miss., and to me not later than April 1. See 1936 Journal, page 109, for directions as to number from each pastoral charge.
 R. H. CLEGG, P. E.

Hattiesburg Dist.—Second Round

Ellisville, Feb. 28, 11 a.m.; Q. C., May 6, 7:30 p.m.
 Laurel, First Church, Feb. 28, 7 p.m.; Q. C., Apr. 19, 7:30 p.m.
 Mt. Olive, Mar. 7, 11 a.m.; Q. C., Apr. 15, 7:30 p.m.
 Main Street, Mar. 7, 7 p.m.; Q. C., Apr. 12, 7:30 p.m.
 Bucatunna, at Clara, Mar. 14, 11 a.m.; Q. C., 1:30 p.m.
 Laurel, Kingston, Mar. 14, 7 p.m.; Q. C., Apr. 5, 7:30 p.m.
 Matherville, at Poplar Springs, Mar. 21, 11 a.m.; Q. C., 1 p.m.
 Waynesboro, Mar. 21, Q. C. 4 p.m.; preaching 7:30 p.m.
 Waynesboro Circuit, at Pleasant Grove, Mar. 28, 11 a.m.; Q. C., 1 p.m.
 Shubuta, Mar. 28, Q. C. 4 p.m.; preaching 7:30 p.m.
 Magee, Apr. 4, 11 a.m.; Q. C., 1:30 p.m.
 Broad Street, Apr. 4, 7 p.m.; Q. C., May 4, 7:30 p.m.

p.m.
 New Augusta, at McLain, Apr. 7, preaching and Q. C., 7 p.m.
 Williamsburg, at Santee, Apr. 11, 11 a.m.; Q. C., 1:30 p.m.
 Seminary, at Bethel, Apr. 11, Q. C. 4 p.m.; preaching 7 p.m.
 Richton, at Ovett, Apr. 18, 11 a.m.; Q. C., 1:30 p.m.
 Collins, Apr. 18, Q. C. 4 p.m.; preaching 7:30 p.m.
 District Conference at Broad Street, Apr. 21-22, 9 a.m.
 Bonhomie, Apr. 25, 11 a.m.; Q. C., 1:30 p.m.
 Petal, at Dixie, Apr. 25, Q. C. 4 p.m.; preaching, 7:30 p.m.
 Bay Springs, at Stringer, May 2, 11 a.m.; Q. C., 1:30 p.m.
 Moselle, at Mt. Zion, May 2, Q. C. 4 p.m.; preaching, 7 p.m.
 Montrose, at Read's Chapel, May 9, 11 a.m.; Q. C., 1 p.m.
 Heidelberg, at Sandersville, May 9, Q. C. 4 p.m.; preaching, 7 p.m.
 Laurel, West, May 16, 11 a.m.; Q. C., 1:30 p.m.
 Taylorsville, at Taylorsville, May 16, 7 p.m.; Q. C., May 17, 10 a.m.
 Sumrall, at Sumrall, May 23, 11 a.m.; Q. C., 1:30 p.m.
 Court Street, May 23, 7:30 p.m.; Q. C., May 7, 7:30 p.m.
 The pastors will elect their delegates to the District Conference which convenes at Broad Street Church, Hattiesburg, Apr. 21, at 9 o'clock, and send me names and addresses not later than April 1.
 W. B. ALSWORTH, P. E.

Meridian Dist.—Second Round

Fifth Street, Meridian, Mar. 7, 11 a.m.; Mar. 10, 7:30 p.m.
 East End, Meridian, Mar. 7, 7:30 p.m.; Mar. 17, 7:30 p.m.
 Quitman, Mar. 14, 11 a.m. and 2:30 p.m.

Hawkins Memorial, Meridian, Mar. 14, 7:30 p.m.; Mar. 17, 7:30 p.m.
 Daleville, at Soule's Chapel, Mar. 21, 11 a.m. and 2 p.m.
 Wesley, Meridian, Mar. 21, 7:30 p.m.; Mar. 24, 7:30 p.m.
 Poplar Springs, at Marion, Mar. 28, p.m.
 Central, Meridian, Apr. 4, 11 a.m. and 7:30 p.m.; May 10, 7:30 p.m.
 Lauderdale, at Electric Mills, Apr. 4, 3 p.m.
 Philadelphia Circuit, at Cook's Chapel, Apr. 10, 11 a.m. and 2:30 p.m.; Apr. 11, 3 p.m.
 Philadelphia, First Church, Apr. 11, 11 a.m.; Apr. 12, 7:30 p.m.
 Cleveland, at Lynwood, Apr. 18, 11 a.m. and 1:30 p.m.
 Burnside, at Hope, Apr. 18, 3:30 p.m. and 7:30 p.m.
 Enterprise, at Enterprise, Apr. 25, 11 a.m. and 1:30 p.m.
 Chunky, at Meehan, Apr. 25, 3:30 p.m. and 7:30 p.m.
 Pachuta, at McGowan's Chapel, Apr. 28, 11 a.m. and 2 p.m.
 Newton, May 2, 11 a.m. and 2 p.m.
 Union, May 2, 3:30 p.m. and 7:30 p.m.
 DeKalb, at Pleasant Ridge, May 9, 11 a.m. and 1 p.m.
 Porterville, at Briggs Chapel, May 9, 3:30 p.m.
 Rose Hill, at Paulding, May 16, 11 a.m. and 2:30 p.m.
 Decatur and Hickory, at Hickory, May 23, 11 a.m. and 1:30 p.m.
 Vimville, at Bonita, May 23, 3:30 p.m. and 7:30 p.m.
 Scooba, at Binnsville, May 30, 11 a.m. and 2 p.m.
 DeSoto, at —, June 6, 11 a.m. and 2 p.m.
 The District Conference will convene at Rose Hill at 9 a.m., April 21-22, 1937. It is earnestly hoped that every pastor will have in hand at least half of the benevolences by that time, and it would be great to have it in full. Let that be our aim.
 W. B. JONES, P. E.

DEVOTIONAL BOOKS FOR HOME READING

HE IS ABLE

By W. E. Sangster

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A practical guidebook to Christian living. Every page is marked by radiant faith and vital Christian experience. Persuasively and affirmatively the author answers the oft-put question: Is He Able? May ALL come? Does He deal with every phase of human need—the difficulties which are of the body, the mind? Does He comfort the bereaved and heal the broken-hearted? With many illustrations from actual life the author shows the way to Christ who can and does touch our everyday problems and supplies our spiritual necessities.

Victorious Living

By E. Stanley Jones

\$2.00

A book that shows the way, step by step, to those who desire to live victoriously. "It would be difficult to find anywhere a more rewarding volume to suggest to anyone for the cultivation of the spiritual life."—Dr. Samuel McCrea Cavert, New York.

Book of Daily Devotion

Edited by Elmer T. Clark

and W. G. Cram

\$1.50

There is a page for every day in the year. "Not only will these devotions prove to be exceptional help for one's own private meditation, but will also be of extreme worth to those who are so often called upon on programs to lead the devotional period."—The Living Church.

Daily Strength For Daily Needs

Selected by Mary W. Tileston

\$1.50

This famous volume has achieved an exalted place in the hearts of many thousands of readers, who have been refreshed, cheered and strengthened by its daily companionship and counsel. Two minutes in the reading, one minute of thought or prayer, and one's day will have a fresher note.

Streams in the Desert

By Mrs. Chas. E. Cowman

\$1.50

Glims of Light in the Dark! A strong, inspiring and deeply spiritual compilation of daily readings and meditations for suffering or discouraged souls. An all-occasion gift for every home. A benediction and an inspiration in private reading or family devotion. Over 200,000 copies have been published.

The Daily Altar

By Herbert L. Willett

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An aid to private devotion and family worship. Contains brief selections for each day in the year and has been prepared with the purpose of meeting in an entirely simple and practical manner some of the needs of individuals and households in the attainment of the sense of spiritual reality. Adjusted for use in any year.

Singing on the Road

By Margaret Sangster

\$1.00

Margaret E. Sangster sings, in prose and verse, of courage and of steadiness of faith; of delight in things so small or so common that many of us miss them; of gallantry and tenderness and warmth. She brings encouragement and inspiration to her readers and carries the spirit of human understanding.

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North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. E. H. Carter occupied his pulpit at Arcola on February 14 for the first time since he was struck by an automobile just before Christmas.

Rev. L. C. Lawhon says that the people of Carrollton charge have received him graciously and are standing by him in his efforts for the church and the kingdom.

Rev. and Mrs. E. Nash Broyles have been ill with flu. Dr. Broyles missed a Sunday from his pulpit, but he was improved at last report. Mrs. Broyles was still quite sick.

Though the Greenville District has the smallest membership in the North Mississippi Conference, it led last year both in the amount paid on benevolences and in gain in membership.

First Church, Aberdeen, was host to the regional meeting of Christian Workers recently. Rev. Roy Grisham, Extension Secretary of Christian Education, led a very helpful discussion.

Rev. T. F. Sartain, Greenwood Springs, reports a good year in progress at his place. One-half of the acceptance for Benevolences is already in hand, and his Advocate campaign is under way also.

Rev. T. E. Gregory sends a list of subscriptions for the Advocate and reports progress at Kosciusko. He speaks very appreciatively of the work being done by Rev. L. P. Wasson on the Columbus District.

The Board of Stewards of Chester charge took advantage of the large number of their members present for the opening of court in Choctaw County, and collected a month's salary for the pastor, Rev. E. M. Allen.

Rev. Shed Hill Caffey is delivering a series of sermons for young people at First Church, Greenwood, during the month of February. The evening hour is given to the series and great throngs of both old and young attend.

Rev. J. J. Baird, pastor at Cleveland, sends a list of subscriptions in which a member of his church includes a subscription for a superannuate. The gift is hereby acknowledged and the superannuate has been designated.

Schlater and Cruger, under the capable direction of Rev. W. D. Bennett, is making a good start for the new year. There is a fine spirit of co-operation throughout, and Mr. E. M. Birdsong, chairman of the charge Board, is giving good leadership.

Rev. H. P. Lewis writes that Charleston Methodism is on the up-grade and

that there has been a decided improvement along all lines of church activity since Conference. Rev. Jeff Cunningham, of Ripley, is to be with him in revival services early in April.

Rev. J. A. George is said to be having large congregations at Amory. At the first quarterly conference payments were in full to date, \$250 had been paid on Benevolences, District assessment was paid in full, and four Life Memberships had been given by the Missionary Society.

Rev. George D. York, pastor at Price Memorial, Greenwood, is giving a good account of himself in that newly organized charge. His congregations are growing and he has just finished a Training Class in which Rev. Roy Grisham, Conference Extension Secretary, was instructor.

Rev. M. S. Brantley, who is in his first year in the pastorate, says that he is putting on a visiting campaign on Mashulaville circuit and is carrying it through with great joyfulness. He reports increasing attendance at every service and increasing pleasure on the part of the pastor.

Doddsville church, of Ruleville and Doddsville charge, Rev. W. M. Campbell pastor, pays all financial claims quarterly. At the first quarterly conference, all finances were reported in full, including Benevolences for the quarter. Mr. Calvin Johnson makes possible the maintenance of this good record.

Rev. J. E. Stephens writes that his work has been disturbed by the water threat which has been hanging over that section, but now, that the worst seems to be over, confidence and congregations are on the upturn. Brother Stephens reports a good congregation on February 14, and a Church School attendance of three hundred.

The monthly meeting of the Aberdeen District preachers was held at Aberdeen, First Church. There was excellent attendance and a good meeting. The theme of the meeting was "Church Attendance," and the good effect of the Bishops' Crusade at Jackson was manifest. Rev. G. R. Meaders, of Derma, brought a stirring message.

Verona charge is making progress under the leadership of Rev. C. A. Northington. The Superannuate collection amounted to \$24 and the parsonage has been refurnished—Verona taking the living room, Palmetto the dining room, and Plantersville the kitchen. Plantersville church has also provided 78 copies of the New Hymnal for use in its worship.

Bishop Dobbs has promised to preach

at the dedication of the church at Hollandale on the morning of April 4, and to perform a like service for the Leland church in the evening of the same day. Rev. W. C. Galceran, Jr., and Rev. R. G. Moore are the happy and hustling pastors of these two progressive churches, though the debt at Hollandale was paid under the pastorate of Rev. W. C. Galceran, Sr.

The preachers of Columbus District held their February meeting at Starkville, and the theme, "The Place of Preaching in the Program of the Church," was discussed by Rev. J. W. Robertson, of Macon, and Rev. T. E. Gregory, of Kosciusko. A round-table discussion followed. Rev. W. N. Dodds, of Central Church, Columbus, preached, using the question: "Lovest thou me more than these?" for a text.

Mrs. J. H. Beeman, President of the Woman's Missionary Society of Ackerman church, is in a Columbus hospital for an operation for appendicitis. The latest news is that she stood the operation well and has every prospect of a speedy recovery. Mrs. Beeman has been a large factor in keeping her society consistently on the honor roll for a number of years, and under her capable leadership the local society has prospered greatly.

A group of young men from the Y. M. C. A. at Mississippi State College had charge of the service at Ackerman last Sunday night. The program, according to report of the pastor, Rev. A. Y. Brown, included musical numbers and talks on themes of vital interest to young people. This work at the State College is under the direction of Mr. T. B. Fatheree, Secretary of the College Y. M. C. A. and also chairman of the Board of Stewards of Starkville church.

Dr. W. P. Buhrman, presiding elder of Aberdeen District, who has made quite a reputation for the accuracy of his information regarding the work in his field, says that progress is being made in many of the charges on payments for the Benevolences. Among these charges are, Aberdeen, Algoma, Amory, Becker, Calhoun City, Derma, Greenwood Springs, Mathiston and Maben, Paris, Pontotoc, Tremont, Water Valley, Main St., Water Valley, First Church, and Shannon.

Rev. Melville Johnson and the Starkville Methodists are sponsoring a Young People's Fellowship evening for about fifty representatives each of M. S. C. W. and Mississippi State College. Both the social and the spiritual will be featured, and the move has the sympathetic support of both institutions. The pastor and his people seek to offer something of a more wholesome nature in place of the worldly types of amusements to which college students are more or less abandoned.

Tchula, one of the new station charges of the North Mississippi Conference, is making good progress with the year's

program, notwithstanding the illness of the pastor, Rev. A. R. Beasley. They have paid two yearly installments on their church debt since Conference and all finances were in full at the first quarterly conference. Mr. Edgar Mayfield is chairman of the Board and Mrs. E. O. Nixon, a member of the Board, looks after raising the budget, and it always comes in full. Mr. E. O. Nixon is chairman of the Board of Trustees and directs the campaign for the payment of the church debt.

CHRISTMAS OFFERING FOR SUPERANNUATES, NORTH MISSISSIPPI CONFERENCE

Rev. W. H. Mounger, treasurer of the Conference Board of Finance, makes the following report on the Christmas offering for the superannuates of North Mississippi Conference:

Columbus, First Church, \$40.85; Columbus, Central, \$12.60; Victoria, \$6; Houlika, \$6; Schlater, \$13; Cleveland, \$50; Shelby, \$20; Merigold, \$9; Lexington, \$45.30; Marks, \$19.05; Shuqualak, \$5; Smithville, \$3; Boyle, \$5; Durant, \$18; Winterville, \$14.25; Tupelo, \$230.50; Calhoun City, \$36; Shaw, \$17; Arcola and Murphy, \$7.10; Sunflower, \$30; Toccopola, \$6.25; Greenwood, \$220.04; Cruger, \$7.66; Acona, \$8; Carrollton, \$19.85; Holly Springs, \$12.

Fulton, \$8.01; Lula, \$20.50; Olive Branch, \$24.85; West Point, \$13.25; Black Hawk, \$6; Iuka, \$21; Houston, \$16; Leland, \$20; Belzoni, \$32.81; Duncan, \$41; Como, \$24.14; Indianola, \$20; Pittsboro and Bruce, \$14; Starkville, \$31.09; Water Valley Second Church, \$15; Sardis, \$25; Algoma, \$5.61; Kosciusko, \$20; Sherman, \$10.73; Abbeville, \$14; Charleston, \$17; Louisville, \$31.50; Itta Bena, \$23; Dubbs, \$12.60; Sturgis, \$8; Crawford, \$10; Grenada, \$50; Glen Allen, \$14; Swiftown, \$15.50; Longtown, \$3.20; Verona, \$24; Ruleville, \$20; Kilmichael, \$12; Kossuth, \$12.75; Isola, \$7.25; Tunica, \$25.

Coldwater, \$18; Inverness, \$13; McCool, \$2.30; New Albany, \$48; Coffeerville, \$18.35; Amory, \$32; Ripley, \$28.79; Drew, \$31; Coahoma and Jonestown, \$50; Ackerman, \$12; Derma, \$5; Moorhead, \$15; North Carrollton, \$12; McCarley, \$7.50; Duck Hill, \$11; Mrs. A. S. Archer, \$10; Tremont, \$1.10; No name, \$16; Winona, \$18; Clarksdale, \$120; Macon Station, \$20. Total, \$2,019.28.

\$68.50 has been sent to each of the twenty-nine claimants, making a total of \$1,986.50 expended and leaving a balance of \$12.78.

There is \$16 in the above report, for which no charge has been given credit. This \$16 was sent me by money order and if the pastor who sent it will write me, I shall be glad to see that his charge gets credit through the Advocate.

Three checks for \$5 each were sent and specially directed. Two of these were from Itta Bena and one from West Point.

W. H. MOUNGER,
Secty. and Treas.

On behalf of our worthy superannuates I wish to thank the pastors and their people for a generous response to this worthy cause.

A. T. McILWAIN,
Conference Director.

NO HAPPY BACKSLIDERS

Come now, backslider, tell me, are you happy? Have you had one happy hour since you left Christ? Does the world satisfy you, or those husks that you have got in the far country? I have traveled a good deal, but I never found a happy backslider in my life. I never knew a man who was really born of God that ever could find the world to satisfy him afterwards. Do you think the Prodigal Son was satisfied in that foreign country? If a man has been born again, and has received the heavenly nature, this world can never satisfy the cravings of his nature. Oh, backslider, I pity you! But I want to tell you that the Lord Jesus pities you a good deal more than anyone else can. He knows how bitter your life is; he knows how dark your life is; he wants you to come home. Oh, backslider, come home today! I have a loving message from your father.—D. L. Moody.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Second Round

Indianola, Feb. 21, a.m., preaching; Q. C., Apr. 14, p.m.
Mattson, Feb. 28, a.m.; Alligator, p.m.
Lula, Mar. 7, a.m.; Jonestown, p.m.
Dubbs, Mar. 14, a.m.; Tunica, p.m.
Murphy, Mar. 21, a.m.; Leland, p.m.
Avon, Mar. 28, a.m.; Greenville, p.m.; Q. C., Apr. 28.
Lyon, Apr. 11, a.m.; Clarksdale, p.m.
Benoit, Apr. 18, a.m.; Pace, p.m.
Cleveland, Apr. 25, a.m.; Shaw, p.m.
Sherard, May 2, a.m.; Shelby, p.m.
Gunnison, May 9, a.m.
Missionary Institute, Cleveland, Mar. 9, 9:30 a.m.
Educational Institutes for Church School workers, Clarksdale, Mar. 30; Merigold, Mar. 31; Leland, Apr. 1, all meetings at 10:30 a.m.
Bishop Hoyt M. Dobbs, of Shreveport, La., is expected to dedicate the church at Hollandale on

the morning of April 4, and the Leland church on the evening of the same day.

J. R. COUNTESS, P. E.

Vicksburg Dist.—Second Round

Yazoo City, Mar. 7, 11 a.m. and 2 p.m.
Eden, at Lenton, Mar. 7, 3 p.m. and 7 p.m.
Mayersville, at Grace, Mar. 14, 11 a.m.
Vicksburg, Crawford Street, Mar. 21, 10 a.m.; Mar. 23, 7:30 p.m.
Vicksburg, Gibson Memorial, Mar. 21, 11 a.m.; Apr. 7, 7:30 p.m.
Nebo, at Oak Grove, Mar. 28, 11 a.m.
Roxie, at McNair, Mar. 28, 3 p.m.
Gloster, at Union, Apr. 4, 2:30 p.m.
Rolling Fork and Cary, at Rolling Fork, Apr. 11, 11 a.m. and 1:30 p.m.
Anguilla, at Catchings, Apr. 11, 3:30 p.m. and 7:30 p.m.
Louise and Holly Bluff, at Holly Bluff, Apr. 18, 11 a.m. and 1:30 p.m.
Silver City, at Carter, Apr. 18, 3:30 p.m.
Edwards, at Learned, Apr. 25, 11 a.m.
Oak Ridge, at Bovina, Apr. 25, 3 p.m.
Woodville, May 2, 11 a.m.
Centerville, at Centerville, May 2, 3 p.m.
Fayette, May 9, 11 a.m.
Lorman, May 9, 3 p.m.
Hermanville, at Pattison, May 16, 11 a.m. and 2 p.m.
Port Gibson, May 16, 4 p.m. and 7:30 p.m.
Satartia, at Mt. Olivet, May 23, 11 a.m. and 1:30 p.m.
Washington, May 30, 11 a.m.
Natchez, May 30, 4 p.m. and 7:30 p.m.
The Vicksburg district conference will be held at Rolling Fork, Miss., April 14-15. The conference will open on the morning of the 14th, at 9 o'clock.

H. A. GATLIN, P. E.

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Christian Education

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CHURCH SCHOOL LESSON, FEBRUARY 28

By Dr. J. R. Countiss

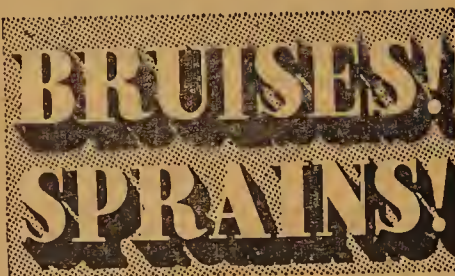
THE NEW COMMANDMENT

With the shortening days of Jesus' ministry there came evidence of the widening sweep of his power and influence. His disciples rejoiced that certain devout Greeks desired to see him, while his enemies cried in despair: "The world is gone after him." It was a season of paradoxes, of plaudits and persecution, of humiliation and exaltation. His hour had come, indeed, but it was not an hour to be spent in idle parade and empty ecstasy, but in solemn contemplation and explanation of the deeper meanings of life and glory. The glory of life is in reproduction, and that is a process of giving, of dying. Only through apparent defeat can Jesus attain certain triumph; only through temporary loss can there be permanent gain. If the Greeks heard these words about service through sacrifice, of gain through loss, of life through death, they must have been more than surprised at the strange new Teacher, for the Greeks had other and contrary ideas of honor and success. For them it was glory to acquire and to rule; for Jesus it was to renounce and to serve.

And that is the law of nature. The lower must die that the higher may live, the plant for the animal, the body for the spirit. The life of ease must be sacrificed if there is to be a life of worthy achievement.

This is not an easy way for us. It was not easy for Jesus. He made no pretense that it was easy. On the contrary, every nerve and fiber of his being shrank from the agony of pain and the torture of the cross. His flesh cried out for deliverance, for ease, for life. His spirit yearned for the glory of God, for the salvation of man, and the Spirit won. For this cause he had come to this hour, and the cause was worth the cost. In the confusion of that tragic season, some said that it thundered, others that an angel spoke. Jesus calmly declared, "And I, if I be lifted up from the earth, will draw all men unto me." He had won the victory over the prince of this world, over the powers of selfishness and arrogance, of hatred and envy, and he won it by the superior power of unselfish love and sacrificial service. Nothing else draws men like that, and its attraction increases with each step of the world's progress. Life is relationship, and to live greatly is to be absorbed in great and worthy relations. No life is small unless it be invested in trivial and unworthy activities.

The first commandment demands that we love God with all the heart; the second that we love our neighbor as ourselves; the new commandment that we love one another as Jesus has loved us. "Greater love hath no man than this." Greater love there cannot be. The love one has for himself may be faulty, for all the good it is intended to attain; but the love of Christ for the human race is perfect, both in the ends desired and in the methods pursued. There is in it nothing of selfishness or of sin. It is a love that never fails and never gives up. "Having loved his own, he loved them to the end"—to the uttermost. His followers are to go and do likewise.



● Here's a way to take the pain out of wrenched ankles, bruises, sprains! Just pat Sloan's Liniment gently on the sore spot. Discomfort disappears. You feel only a soothing, sunshine warmth as Sloan's stirs up the circulation of fresh, healing blood. The swelling goes down! Pain is eased away! No wonder millions of Mothers call Sloan's "The Family Friend!"



Pat on gently!
Don't Rub!



Dr. Pierce's Pleasant Pellets are an effective laxative. Sugar coated. Children like them. Buy now!—Adv.

LOOKING FOR A POSITION?

There is a scarcity right now of Stenographers, Secretaries, and Accountants. The government, the state, and business firms need them by the thousands. The Draughon graduate is in demand, and right now is the time to enroll and prepare for the big business needs of 1937 and 1938.

Write for free information about courses, prices and Free Employment Service.

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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

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Removes Dandruff—Stops Hair Falling—Imparts Color and Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

When Children

Need a Laxative

In children's little bilious attacks and common colds, a very important part of the treatment is to keep the bowels active. Mothers have found pleasant-tasting Syrup of Black-Draught very useful in such cases. In fact, whenever laxative medicine is needed, children will not object to being given Syrup of Black-Draught, and by its relief of constipation, recovery will be hastened. Sold in 5-ounce bottles, price 50 cents.

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

The Christian Fireside

FROGGIE WOULD A-TRAVEL- ING GO

(A True Story)

By Winifred E. Rich

He lived in a good, safe swamp where he could see in all directions and if danger approached could dive into a thick mud-hole out of sight. But the swamp was drying up, and the juicy flies and bugs had mostly left for new playgrounds. So, in spite of a little warning voice deep down inside himself which spoke of danger ahead, he hopped out of the swamp, across the road and found a cool, mossy place where the water-trough overflow ran all day long. No danger of going dry or hungry here. What a perfectly delightful time he had for two or three days!

Then, one hot afternoon, a shudder of fear came over him as he saw, not a foot away, a big spotted snake with a wicked gleam in its eyes. He tried to spring back into the trough which was just behind him, but his hind foot tangled in a bit of brush and he couldn't get away. The snake came closer.

"Help! Help!" called the frog. (I know he did, for I heard him from where I sat on the porch, and sent Oren to see what was the matter).

Now despair overcame him, for here was his worst enemy—a boy with a stick. Then he saw that the boy was trying to drive the snake away. Very gently the boy released the imprisoned foot. Froggie dived under the bridge planks and lay there with quivering heart.

Maybe he's still in the ditch, or maybe the snake eventually swallowed him, but we hope he returned safely to the swamp hole and will live to tell his great-grandchildren of his exciting adventure and that there are some boys who are friends to frogs and even snakes.—Our Dumb Animals.

CONSTIPATED?

When constipation makes you dull and logy, all clogged up, feeling sick, bilious, no good—don't despair because old-fashioned laxatives haven't relieved you. Try the modern laxative that's really different. It's called FEEN-A-MINT—the laxative in delicious chewing gum. It looks different—tastes different—you take it differently—no wonder it acts differently. No griping, no upset stomach, no disturbance of sleep. Feen-a-mint acts gently but surely in the lower bowel, not the stomach. Naturally, that makes it ideal for youngsters, too. Don't put up with constipation! Don't let it rob you of your normal share of vim and pep! Use economical, non-habit-forming Feen-a-mint, the choice of more than 16 million wise people. For a free sample write Dept. EE5, Feen-a-mint, Newark, N.J.

FEEN-A-MINT
THE DELICIOUS CHEWING GUM LAXATIVE

The curfew tolls the knell of parting day,
A line of cars winds swiftly o'er the lea,
A pedestrian plods his absent-minded way

And leaves the world quite unexpected-ly.

—Christian Observer.

SLANG MAKES A DIFFERENCE

The mother of a minister, who is a member of another church, tells this story. In her young days she lived in a central Louisiana town, to which a young and handsome unmarried Methodist preacher was assigned. All the girls, including herself, became very much interested in the young minister, and some of other denominations joined his church.

One Sunday the young minister delivered a very beautiful sermon on the wonderful things that God had made. The stars, the sun, the moon, rivers, lakes and trees all came in for a turn of descriptive eloquence. Then he said that the greatest of all His creations is man, and added: "Think of it, the God who made me made a daisy." He was surprised by the ripple of amusement which was too evident to be overlooked. Popular speech had lifted the daisy from its lowly bed and the preacher, therefore, instituted a comparison which was not even in his thought.

HE SOUGHT A REBATE

Some years ago the pastor of a city church was at work in his study when the door bell interrupted his quiet. Going to the door, he met upon the threshold a young man whom he did not know. The young fellow was manifestly ill at ease, no new experience to pastors, but this time it was for a different reason than that which the pastor imagined. The young man was invited into the office and there he unbosomed himself in the following conversation:

"Who is the pastor of the church around the corner?"

"I am the pastor," was the answer.

"Well, you are not the man who was here, are you?"

"I have been here only a few months. Before that time, Dr. ——— was the pastor, but he is no longer in the city."

"He is the man I wanted to see. You see, he married me and I gave him a rather handsome fee. I also made substantial donations to several causes

FOR QUICK HEADACHE RELIEF



15c
FOR 12
2 FULL
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Demand and Get Genuine
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which he presented. Since that time, my wife has quit me, and I wondered if he would not be willing to give a part of the marriage fee back to me."

"Well, I am afraid that I will be unable to help you, since I did not participate in the gift."

With that, a crest-fallen young man passed through the doorway which a few minutes before he had entered in bewilderment, but with hope.

AS A LITTLE CHILD HEARD

Not long ago a pastor in our territory was in his pulpit as usual. For some reason or other, his wife was not able to attend church, and the little five-year-old son went alone. Upon his return the mother said: "Larry, what did daddy preach about today?" To which little Larry replied: "Daddy said God was dead."

The pastor made no inquiry as to how the impression was created, but for one of his audience, at least, the sermon went in the wrong direction.

Examples would indeed be excellent things, were not people so modest that none will set them and so vain that none will follow them.—Hare.

Constipated 30 Years

"For thirty years I had stubborn constipation. Sometimes I did not go for four or five days. I also had awful gas bloating, headaches and pains in the back. Adlerika helped right away. Now I eat sausage, bananas, pie, anything I want and never felt better. I sleep soundly all night and enjoy life."—Mrs. Mabel Schott.

If you are suffering from constipation, sleeplessness, sour stomach, and gas bloating, there is quick relief for you in Adlerika. Many report action in thirty minutes after taking just one dose. Adlerika gives complete action, cleaning your bowel tract where ordinary laxatives do not even reach.

Dr. H. L. Shoub, New York, reports: "In addition to intestinal cleansing, Adlerika checks the growth of intestinal bacteria and colon bacilli."

Give your bowels a REAL cleansing with Adlerika and see how good you feel. Just one spoonful relieves GAS and stubborn constipation. At all Leading Druggists.

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86, St. Paul, Minn.

Millsaps College

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

The Louisiana Conference of the Woman's Missionary Society will convene in Homer, La., April 6, 7 and 8, for its twenty-seventh annual session. All auxiliaries should elect their delegates at the March meeting. Please take note of the change that was made at the last session of the Conference in Standing Rule No. 10. It now reads: "Representation at annual meetings shall be one delegate for each sixty members or fraction thereof. This entitles each auxiliary, however small, to one delegate." This change of one delegate for every sixty members instead of forty, as has been in previous years, was necessary because of the difficulty of housing so large a body.

* * *

The annual meeting of the advisory board of MacDonell French Mission School was held at the School on February 17. The president, Mrs. J. A. Pharr, of Berwick, presided. The following were in attendance: Mrs. George Sexton, Jr.; Mrs. W. M. Ledbetter, Mrs. J. A. Chambers, Rev. E. C. Gunn and Rev. A. D. George. Mrs. D. B. Carre was detained at home because of the "flu."

The Spiritual Life Message is contributed this month by Mrs. H. N. Brown, Spiritual Life Director of the Alexandria District. It is as follows:

"After attending the great Missionary Council meeting in New Orleans, it occurred to me that now is a good time for the women of the Church and missionary

societies to help in this world-wide crusade begun by our Bishops.

"Of course, there are many ways to help, but there is one way that is available to each one who prays or will pray. For some time our leaders have urged a deeper spiritual life among our missionary women, and Spiritual Life Groups have been formed in many places. Their wish, however, is to have a Spiritual Life Group in each auxiliary.

"To that end we have our State Superintendent and helpers in the various Districts who are trying to impress the importance of these groups throughout the state. It surely would be a cause for rejoicing if each auxiliary president would make a whole-hearted effort to form a Spiritual Life Group among her members, so that our communities may be made better, and our state be raised to a higher plane of Christian living."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

I wish that I could talk Scarritt Associates to every person, man or woman, who reads this column. For a year now we have been hearing of Scarritt Associates in Zone, District, and Conference meetings, along with having it before our eyes nearly every week in this column. We surely know what a Scarritt Associate is—but are we interested enough to enroll? Council is only three weeks away—a time when we shall have to report as to whether our quota has been reached. At this date it has not, and I am appealing to all who have any interest in Scarritt to express that interest by sending me a donation that I may enroll you as a Scarritt Associate.

The following lines are taken from Mr. Moreland's last letter:

"We are delighted that we are marching toward our goal. The first thousand Associates had been enrolled by December 15. And we are moving as steadily toward the securing of the second thousand and as we write. It is significant that more than half of the Associates enrolled to date have come from less than half a dozen Conferences. We are glad to report that the number of men who are being enrolled as Scarritt Associates is growing constantly. Their number should be multiplied many times. Perhaps they are more eager to know about Scarritt than we have ever imagined. As we enter upon the second term of the new year we are delighted to report the largest enrollment in Scarritt's history, including fifty-two furloughed workers, nationals from Mexico, Japan, China, and Korea,

and students from more than twenty states."

"We cordially invite you to become an Associate member of Scarritt College for Christian Workers. The Scarritt Associates assist us in the following ways: by interpreting the work and the spirit of the college; by undergirding it with prayer; and by contributing to its program. This will enable worthy students who are preparing for Christian service.

Sincerely yours,

J. L. CUNNINGGIM, President;
J. E. MORELAND, Assistant."

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Relieve the soreness and aid healing by washing daily with Resinol Soap and freely applying

Resinol

**MUSCULAR
RHEUMATIC
PAIN**

IT takes more than "just a salve" to draw them out. It takes a **"counter-irritant"!** And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the local congestion and pain when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application, relief usually follows.

Even better results than the old-fashioned mustard plaster. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

MUSTEROLE
BETTER THAN A MUSTARD PLASTER
—MADE IN U.S.A.—



Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES

25c at your drug store.

FOR COLDS—Use our Gray's (Nothol)
Nose Drops. 50c at your druggist.

In Memoriam

RESOLUTIONS ON THE PASSING OF JACOB COHEN

At a meeting of the board of stewards, held October 5, 1914, after reviewing his work covering a period of twenty-seven years, Brother Jacob Cohen stated that failure of his eyesight and general nervous breakdown made it imperative that he tender his resignation as treasurer. Since that time his membership on the board and as trustee continued actively until the day of his death, December 7, 1936, thus rounding out fifty years of service that he gave unreservedly to our congregation.

Therefore be it resolved by the Board of Stewards of Carrollton Avenue Methodist Episcopal Church, South, That we revere the memory of Jacob Cohen, who served his church well and faithfully to the end.

Resolved, that we extend our heartfelt sympathy to his good wife, and that the secretary of this Board be instructed to convey to her our sincere appreciation of the devotion and faithful service which her noble husband gave our church.

Resolved, that a page in the official minutes be set apart for these resolutions, that a copy be sent to Mrs. Jacob Cohen, and that a copy be sent to the New Orleans Christian Advocate for publication.

Signed: CHAS. O. CHALMERS,
Adopted Feb. 3, 1937. Committee.

Kidneys Must Clean Out Acids

Your body cleans out Acids and poisonous waste in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-tex) today.

Quickest Way To Relieve Headache And Soothe Nerves

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. At all drug stores. Trial size 10c. Economy size 25c.

MRS. CALLIE ALLEN

Mrs. Callie Allen was born September 20, 1856, in Lee County, Miss. At the age of 16 years she united with the M. E. Church, South, as one of the charter members of Bethlehem church, later called Athens Chapel, and was a loyal, faithful member of this church for fifty-nine years. Four years ago she moved her membership to Tupelo. Sixty-three years she served her Lord and Master.

She was a quiet, unassuming person, always accepting life's crosses as they came to her, and was submissive to God's will in everything. As a wife and mother, she was patient, gentle, loving, and as a friend and neighbor, sympathetic, helpful and true. She always looked on the bright side, offering courage and comfort to the discouraged and sorrowing, and ever looking for the good in others and for the beautiful things in life. As a Christian, she walked daily near the Cross. She was injured in the tornado of April 5, 1936, and on April 22, sixteen days later, passed to her reward.

She had been a subscriber for the New Orleans Christian Advocate for about thirty-five years. Of her six children, four died in childhood and infancy; two daughters and several grandchildren and great-grandchildren survive, who will always cherish her memory and rise up to call her blessed.

The one we loved so dear is gone;

Her voice in death is stilled.

A place is vacant in our home

Which never can be filled.

Her daughters,

MRS. W. D. PAYNE,

MRS. J. E. CARR.

THOMAS WYATT BEVILL

Thomas Wyatt Bevill was born in Claiborne Parish, La., on November 10, 1851. His father died in 1861, leaving him the oldest of the children. Many hardships came to them in those hard years, and early in life he learned to bear a man's burden. The family moved to Texas in 1869. He was married to Miss Sarah Posey on March 13, 1873. Six children were born to them, three of whom preceded him to the other life, and three are left behind—John H. Bevill, Mrs. B. S. Patman, of Chickasha, Oklahoma, and Mrs. R. L. McCarkle, of Gladwater, Texas.

After more than forty-two years together his wife passed on to the other life, on September 2, 1916. He was married the second time to Miss Harriett Akin, on February 23, 1919. In 1920 they moved back to Louisiana, and lived within half a mile of where he was born until his death, on September 28, 1936. Brother Bevill was a strong man physically, mentally and spiritually. His physical strength carried him through eighty-five laborious years, active to the last hour. He had a clear understanding of the basic principles of business, civic and Christian life. His Christian experience was living, vital, and permanent. He loved God, his Word and his World. He loved

the church, her work and fellowship. He loved and sang the great hymns, and would sing no other. His last night on earth, as his custom was, he sang in the evening worship; the hymn was, "What wondrous love is this, O my soul," and was shouting happy when he came to the last strain, "And when to death I'm come, I'll sing on." Busy and happy all the next day, all his labors done, sitting in his chair talking with his wife, without a sigh he went away to join the angel chorus in the song of Moses and the Lamb.

W. E. AKIN.

ARE YOUR Nerves on Edge?



Mrs. O. P. Thompson of West Monroe, La., said: "I could not stand the least excitement or noise and felt weak and tired-out. I used Dr. Pierce's Favorite Prescription as a tonic for a few weeks and I felt stronger, enjoyed my meals, my nerves were calm and the headache and pain across my back due to functional disturbances were relieved." Buy now! New size, tablets 50c., liquid \$1.00. Large size, tabs or liquid, \$1.35. At drug store.

CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

For Quick Cough Relief, Mix This Remedy, at Home

No Cooking. No Work. Real Saving

Here's an old home remedy your mother used, but, for real results, it is still the best thing ever known for coughs that start from colds. Try it once, and you'll swear by it.

It's no trouble at all. Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking is needed—a child could do it.

Now put 2½ ounces of Pinex into a pint bottle, and add your syrup. This gives you a full pint of actually better cough remedy than you could buy ready-made for four times the money. It keeps perfectly, tastes fine, and lasts a family a long time.

And there is positively nothing like it for quick action. You can feel it take hold instantly. It loosens the phlegm, soothes the inflamed membranes, and helps clear the air passages. No cough remedy, at any price, could be more effective.

Pinex is a concentrated compound of Norway Pine, famous for its prompt action on throat and bronchial membranes. Money refunded if it doesn't please you in every way.

"Not by Bread Alone"

America's material needs at this time may be great, but her spiritual needs are greater. Many church leaders feel that our spiritual needs are greater now than ever. Only a mighty revitalization of the nation's spiritual life, according to Roger Babson, can bring a prosperity to America that will be permanent.

The publication and distribution of *THE UPPER ROOM*, as a daily devotional guide for the home, is a movement to undergird and lift the level of the moral and spiritual life of the Nation. We believe *THE UPPER ROOM*, with a present circulation of more than 700,000, is making a very definite contribution to a nationwide spiritual revival.

FOR THURSDAY, APRIL 1

"O Lord, be gracious unto us; we have waited for thee: be thou their arm every morning." Isa. 33: 2. (Read Matt. 14: 22-33.)

WE need strength at the beginning of the day. Are you saying: "Why at the beginning? Then, if ever, we feel refreshed after rest and ready for the work of the day." Therein lies the danger.—We are strong. Why ask God to be our arm? We feel able to meet any emergency. We chafe at delay. A motion was introduced in a young people's convention "that we make the devotions 'snappy' because we have a lot of work to do." That does not sound like Isaiah: "We have been waiting for Thee; be our strong arm, morn after morn" (Moffatt).

The arm means action, protection, power, and service. God will be all of these to us if we are willing to "wait" for Him. Before the most important battles of his military campaigns, Napoleon's generals were wont to go to army headquarters and silently grip the hand of their leader. In that brief hand-clasp, the commander seemed to communicate his own strength and courage to his associates. He became an arm of power for their day!

PRAYER

O God, teach us that our strength is weakness unless it comes from Thee. May the song of the soul through the hours of this day be the glad refrain: "Sufficient is thine arm alone and our defense is sure." Amen.

THOUGHT FOR THE DAY

The Man on the Cross reveals the God of the Everlasting Arms.
Glenn Randall Phillips.

This is a sample of the daily meditations appearing in *THE UPPER ROOM*

The Upper Room

April, May, June Issue Now on Sale

Pastors and group leaders may obtain *THE UPPER ROOM* in quantities of 10 or more at 5 cents each, postpaid, with the privilege of returning unsold copies. Single copies may be obtained by mail for 10 cents, postpaid. Individual, yearly subscriptions are 30 cents, postpaid; foreign, 40 cents. Place your order at once to insure prompt delivery.

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NEW ORLEANS Christian Advocate

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Happy Birthday!



WILLIAM BOATNER REILY

William B. Reily was born at Wilson, East Feliciana Parish, La., March 6, 1859. The family moved to Bastrop, Morehouse Parish, when he was about six years old and there he grew up. When he was nineteen years of age he started as clerk for J. S. Handy, general merchant, with whom he remained eight years. He then engaged in business for himself in the town of Bastrop. About 1889, he moved to Monroe and established a grocery business there. In 1903, he came to New Orleans and organized Reily-Taylor & Co., now Wm. B. Reily & Co., Inc. Mr. Reily has achieved great business success, for all these many years he has been a staunch, upright and public-spirited citizen. To his personal character, is added the adornment of a worthy philanthropy, he is a loyal and devoted Methodist, and a noble ally of every good cause.



Wallet of the Week



THE NEW CABINET OF GENERAL HAYASHI is said to reveal another angle of the curious part which Japan plays in international affairs. The new leader does not appear to be an extreme militarist, but he is an army man and that means much in Japan. His Minister of War is a staunch advocate of army policies and it is claimed that his entire cabinet is a concession to army prejudices. It is likely that military levies will be heavy in the land of the Mikado, and particularly so since the Government must face China unified as she never has been before.

* * *

THE PLAY, GREEN PASTURES, does not seem to be having easy going as a candidate for religious movie honors in England. The Cinema Christian Council, of which the Bishop of Canterbury is president, thinks that, while it could be generally approved as a moving and reverent representation of Old Testament religion, the film has various points open to serious criticism, and it was unanimously agreed that the picture is unsuitable for children. That judgment is a far cry from an American opinion that the production ranks favorably with the Passion Play.

* * *

DR. ROBERT E. SPEER, at the age of seventy years, has retired from the Secretaryship of the Presbyterian Board of Foreign Missions, and he also severed official connection with the Foreign Missions Conference at its recent session in Asbury Park, N. J. He had been closely identified with the Conference for forty-six years, and for a whole generation he has been one of the most conspicuous and effective figures of the missionary movement in America. He retires with honor, but his going leaves a pang in the hearts of those who have long followed his courageous Christian leadership.

* * *

THE NUMBER OF UNEMPLOYED in the United States, according to a statement credited to Mr. Harry L. Hopkins, probably has a normal level of around five million. That would be about one out of every twenty-five of the whole population. In his "The Realities of Unemployment," Mr. Hopkins gives a very sensible summary of the situation, and one can at least know that it will be a problem for years to come, as it has been a growing problem in the years that are past. Relief agencies may temporize with it, but its final solution will necessitate some sane and constructive planning, probably over a long period of years.

MR. ROGER BABSON, as Moderator of the General Council of the Congregational-Christian Churches, is applying his business training and methods in the analysis of the religious problem which confronts him. He reports that seventy-five per cent of the pews of their churches are vacant and that fifty-eight per cent of the members are not supporting the churches. He finds the lowest attendance average in the area from New York to the District of Columbia, where the attendance is thirty-eight per cent. The highest average is in the South-eastern states—seventy-eight per cent.

* * *

THE CITY OF WASHINGTON was laid out by Major Pierre Charles L'Enfant, but little of the beauty of which he dreamed was realized for a century. Then it fell to Alexander R. Shepherd to translate the vision of L'Enfant into reality. For his labor and his sacrifices, he was driven from his city beautiful by critics who maligned him, and in the mines of Mexico the poverty-stricken benefactor of the Capital City, sought to rebuild his personal fortune. Today his likeness in bronze stands on Pennsylvania Avenue and receives the homage to which the man himself was justly entitled. Such is fame.

* * *

THE WORLD WAR is not only a tragic recollection of the human race, but it has had a long aftermath in the hunt for unexploded shells on the farms of the battlefields in France. It is said that in the last six years, the company clearing the fields has gathered and destroyed over a million and a half of such shells, and the perilous task is not yet finished. The bloody world strife will doubtless have many echoes and garner many victims on the field where the surging tides of battle swept back and forth nearly two decades ago.

* * *

CHENG TU AND CHUNG KING, China, two cities approximately a thousand miles inland, are soon to be connected by a railway line. The distance between the two cities, three hundred miles, is unimportant, but the railway is important as revealing a changed attitude and outlook for that Empire of undiscovered resources. The territory to be developed is said to be one of the richest districts in China, and the new enterprise is the largest project yet undertaken by the China Development Finance Corporation. The New Nationalist Government is showing both stability and wisdom in its development and control of the interests of the unified China.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

THE UNJUST JUDGE

The parable of the Unjust Judge is one of the most incisive analyses of human motive and action that ever fell from the lips of Jesus. The only characteristic which God and the unjust judge have in common is the time element in making response to the suppliant. All else is a contrast as absolute and cutting as black and white. Jesus says an unprincipled man was a judge and to that venal official came a defenceless widow seeking redress for wrongs which were being inflicted upon her. But the complacent judge would not hear her plea. Then, like the Prodigal Son and the Unjust Steward, Luke has the judge interpret himself: "Well, after all I have no reverence for God and no respect for man, but this woman is liable to give me a black eye"—the word translated "weary" means to strike under the eye. "I will grant her plea and be rid of her." Jesus clearly means to say that the motive for his deed was wholly a concern for personal ease and reputation, the judge was fixing a screen for himself against the harm that might be caused him by a defenceless widow. There was no adjudication of the widow's cause, for there was no recognition of right and, therefore, no outgo of the sense of justice. The judge was simply an irresponsible derelict in a great place, and he was an obstruction to justice. The very stage setting of the decision indicates that the judge was devoid of virtue and honor and his act, though in favor of the widow, was stripped of authority. It should not be imagined that Jesus was just drawing a ring around an individual officer; he was meaning to say that justice and the moral integrity of the judge are one and inseparable. Without the recognition of the source of all truth and righteousness, the very forms of justice are but pharisaical mockery. An unprincipled man may be thrust into the seat of the mighty and he may be clothed with the ermine of judicial authority, but such trappings cannot confer upon him the power to become the instrument of justice or the mouthpiece of God. The will of God and the interests of humanity are indissolubly bound together. A judge may fail to recognize this and do a right thing, but the deed is itself a betrayal of his

heart. A just judge must be transparent in life, convinced in mind and devoted to truth, and without these the office and the end to be served are as widely separated as the poles of thought. God and the unjust judge were alike in the superficial aspect of procedure; in motive and feeling they had nothing in common. Official position does not change the heart.

AND SUDDEN DEATH

In the *Cyclopaedia of Methodism*, by Bishop Matthew Simpson, is a sentence which we think is entitled to a place in "Slips that pass in the type." A paragraph ends with: "He published a volume of sermons, and died in Mississippi, August 31, 1857." One finds it a little difficult to understand why the author of a volume of sermons should have been stricken down with such dramatic suddenness. But, if the record might be brought forward three quarters of a century, it might read, "An eloquent preacher in a great metropolitan pulpit publishes a volume of his sermons, and a congregation in a distant city dies a slow death." At least the direction of the tragedy would be reversed. Today some preacher buys a volume of sermons or subscribes for a sermon magazine and straightway all that can make his message worth while to sin-burdened souls perishes. Originality, conscience and spiritual passion give place to a parroted reproduction of the strains of a witch's flute. Instead of a soul divinely illumined and lighting the way of others with its own radiant faith, a pulpit incantation of warmed-over ideas and soothing vanities is substituted for the individual, personal and fire-clad message of a prophet of divine realities. Prayer-life dies, personal assurance becomes a vague perhaps, power is lost, pews become empty and a death rattle gathers in the throat of the church. Would it not be a wholesome exercise for preachers to read over their old sermons and mark their own contributions to those messages? It might prove disastrous for some sermon barrels, it could promote self-respect, and we imagine that it might result in an upturn in the spiritual life of some congregations.

BISHOP AINSWORTH STRICKEN

The serious illness of Bishop W. N. Ainsworth of Georgia will bring feelings of profound sorrow to the whole Church. It appears that he went to Atlanta on February 18, for a hearing of the State Senate on certain liquor measures which saloon interests are endeavoring to have enacted into law. His mission finished, he went to the terminal station to board a train for Macon, his home, when he suffered a heart attack. He was first carried to Piedmont Sanitarium, but was later removed to Emory University Hospital, where he is expected to remain for some time.

We are glad to be able to report that the Bishop is probably past immediate danger, but the ominous import of the attack will cause a lingering anxiety throughout the Church. Aside from our need of him for administering ecclesiastical affairs, a man of the ability, courage and consecration of Bishop Ainsworth is desperately needed in these days of moral truckling and political demagoguery when the virtues and decencies of civilization are being made the pawns of an insatiable ambition for money and power. Many prayers will be offered that the life of this useful leader may be spared.

"A CONSPIRACY OF SILENCE"

The editor received a few days ago a marked copy of the Webster County Progress in which appeared an article on Methodist Unification. The same article was submitted to the Advocate. We asked for the making of two corrections and consent to the deletion of the term "A conspiracy of silence," but the manuscript was withdrawn. We do not refer to this incident with any purpose of combatting the article, but because a marked copy was sent to us, and to say that our reason for asking the deletion was that we were unwilling to lend the Advocate columns to a discussion making use of uncomplimentary and irritating terms applied to the opposing side. The phrase was used both in the article and in a letter which accompanied it. Whatever else may be said of him, this editor is no party to a "conspiracy of silence" or any other type of conspiracy. We have in our files a correspondence in which we refused to be a party to the arbitrary suppression of any voice that might be raised on this issue. We had also a notice that certain material was not in proper form for publication, but it seemed to us to be entirely pertinent and we published it promptly and in full. It is our policy to pass upon every article for what it is, and not with reference to any side or interest. We have not been able to agree with all ideas of policy, but we do not believe that there is a conspiracy of silence. Some journals, whose opposition is pronounced and open, have published compara-

tively little on the subject. As a matter of fact, so little has been published on any side, North or South, as to cause one almost to wonder if there is to be a practical unanimity concerning the plan. Practically every article discussing the plan on either side has addressed itself almost wholly to the Negro and his relation to the unified Church. We see the greater number of representative papers of the Methodist Episcopal Church and our own, and in our humble opinion the church press cannot be charged with collusion to suppress discussion of this very important matter.

Editorial Miscellany

By Dr. H. T. Carley

BIG MOUTHS AND HOLLOW HEADS

"Hitch your wagon to a star!" was the philosopher's striking way of exhorting young men to aim at some worthwhile achievement. Paths that lead skyward are the hardest to travel—but they open up on some wonderful scenery.

But some ambitions aim at strange goals, and great pride is taken in some strange accomplishments. National notice came to the man who wrote the Ten Commandments on a postage stamp, and to that other one who put the Lord's Prayer on a grain of corn. We heard of a boy whose great boast was that he could work his ears like a mule; and we knew a man who offered to wager that his wife had more corns on one foot than any other woman in the world. Nearly every community has a tobacco-chewer who claims to be a champion expectorator—he can spit further and straighter than any other man in the county. A Japanese gentleman boasts the longest beard in the world—he has to roll it up to keep from stepping on it when he walks; and some American woman could probably win the prize for the pinkest fingernails under the sun.

Such are pride and ambition!

We read the other day of a man who has accomplished the remarkable feat of putting six golf balls in his mouth at one time, and who is planning to have a tonsillectomy with the hope that he can increase his oral capacity to eight golf balls. What an achievement if he succeeds!

We are wondering if he might not go further than that. It might be, if he would have a competent surgeon make an opening of the proper size in his bone case (Anglo-Saxon for skull), that he could deposit eight dozen golf balls in his cranial cavity—and that without any injury whatever to his cerebral processes.

Big mouths and hollow heads often go together.

THE SOUTHERN METHODIST COLLEGE PROGRAM

By Dr. D. M. Key

What is the difference between a Methodist and a Christian? What is the difference between a Methodist and a Baptist, or a Presbyterian? One would, perhaps, suppose that the experience of religion, the authentic discipleship of Christ, would result in characteristics identical in all sincere Christians. And it does. "By their fruits ye shall know them." "The fruits of the spirit are these: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Yet obviously there are differences in these Christian peoples of which the conventionalized stereotypes are only symbols. Close communion, predestination, backsliding. I took my little boy, about ten years old, to an Episcopal service for the first time in his life, and as we came away he remarked spontaneously, "Huh, too much customs! The old Methodist church is good enough for me." These denominational differences are due to differences in origin, in polity and history, doctrines and conceptions of the religious experience.

The characteristics of the Methodist Church, which I ardently love and admire, are, it seems to me, a true fruition of the Spirit of Christ, as it has been affected by our origins, and by the views and ideals of our founder and great leaders down across 200 years of history. At any rate, these are the fruits, these are the outcomes, these are the characteristics of the organic religious life of the Methodist Church as it has grown across national lines, across seas and continents, until it almost realizes the vision of John Wesley when he said expansively, "The world is my parish."

I want to speak briefly of two of these characteristics of the Methodist Church because they have a bearing on my account of the Southern Methodist college program.

First, the Methodist Church is what we call connectional, not merely congregational. The local church in Pelahatchie, Miss., has ties and strands of vital relationship that reach to China and South Africa. A hardshell Methodist is a contradiction in terms. The tremendous organizing ability and vision of John Wesley found its complement in the genius for organization of the American people. And so we have, as a natural manifestation of the Methodist way of expressing the spirit of religion a connectional Methodism with its General Conferences, its general boards and its College of Bishops, etc. This is not a superimposed hierarchy with authority that derives from apostolic succession and an infallible head. It is a spontaneous and characteristically organized expression of religious interests and impulses that transcend the limits of the individual and the local church community.

The second manifestation of the life

forces of Methodism of which I speak was also forecast by the founder, John Wesley, and his associates. That is the impulse to provide for the intellectual development in schools and colleges. That is an observable phenomenon. As a school man, I am prone to theorize about it and its causes. But there it is and has been wherever the Methodists rose and flourished.

Believe it or not, Mr. Ripley, but the Southern Methodist Church has founded 777 colleges in the Southern states. Dr. C. M. Donnelly in his Yale dissertation gives these figures. Those church colleges were and are a characteristic output of religion as it stirred in the hearts that responded after the Methodist pattern.

Of those 777 Methodist colleges there are just 54 remaining today, and of these only 23 fulfill the ideal prescribed for them by our last General Conference. What of the others? They rose, they flourished, they functioned, they served their day and generation and they sank into revered oblivion. Up at Black Hawk I said, just as a venture, "Well, Brother Streater, where was your college?" He said, "Right out there where the barn is. This house was the girls' dormitory. There was a boys' college with 150 students on that hill across the road." The stage road between those colleges ran past the inn (which is still there) on a level with the front door. That road is now worn down by the traffic of the years until it is ten feet below the threshold of the inn. That scene can be repeated in literally hundreds of places where Methodist fervor and high intellectual aspiration fruited in colleges that are no more.

Time has worked his will upon us and we are changed. Black Hawk is now a small appointment twenty miles from a railroad on a concrete highway. When Black Hawk was a college town on the main stage road from Nashville and young and newly-wed Charles B. Galloway was serving his first appointment there, Greenwood, Carrollton, and Lexington were minor appointments on the Black Hawk circuit. This urge of the Methodists to build colleges, this aspiration after learning and the high levels of thought as well as emotion has been (to a school man, at any rate) thrilling, pathetic, misguided, and glorious.

Does religion warming Methodist hearts still prompt to similar manifestations? That is not a question. It is a challenge to Mr. Ripley again. For today the Methodist Episcopal Church, South, has more of its treasure invested in colleges and universities than in all her other enterprises put together except churches and parsonages.

"Choose thou first the kingdom of God and His righteousness and all these things shall be added unto you." Of the material goods that have sprung from the Methodist faith (such as it is), one hundred million dollars is invested in colleges and universities, twenty-five million in all other holdings. Mr. Boyd Mc-

Keown got these figures together for me. And as the good book implies, "Where your heart is, there will your treasure be also."

A third characteristic of the educational fruition of the Methodist brand of religion is the excellence of Methodist colleges. The Methodist religious organization has been the greatest force in the Southland for the creation of the private colleges that are today significant in Southern college education.

"Southern Methodist colleges have secured from the Foundations as much money as have any other three denominations in this area. They have as large a number of their institutions on the approved list of the Association of American Universities as have any other two denominations in the South."—From the Findings Report of the College Council of 1935.

With the exception of her three universities, all the Methodist colleges have been and are created, owned and controlled by Conferences rather than the connectional bodies. They grew right out of the soil. They are a natural expression of motives stirred by religion in the hearts of the people. They were started sporadically here and there, often by people who did not know much about college education, what it costs, what it requires in scholarship and equipment, how it grows in traditions and ideals, and who perhaps had never heard of European colleges and universities, like Oxford University that nourished John Wesley, that had matured and developed for many centuries. For that reason these Methodist schools varied greatly in excellence, in purpose, in ideals, in equipment and in resources. Hundreds of them were temporary ventures. They lacked a unity of aims and ideals and of methods and procedures. They lacked a connectional guidance, inspiration, and direction, such as John Wesley undoubtedly would have given. If only our earlier bishops and connectional leaders, or even some of them, had been John Wesleys. The earlier secular and public schools and colleges were also haphazard, sporadic, lacking in co-ordinated purposes, ideals and techniques of education. About forty years ago the better colleges (church and state alike) began to come together in conventions and to define the needs and characteristics of an efficient educational institution. The characteristics naturally became standards and the standardizing associations arose. By a parallel development the colleges of the church began to have more of a connectional relationship and unity. The Board of Education took a church-wide view of our educational institutions and clarified the aims and purposes, the requirements and essentials of good college practice. "In 1898 the General Conference provided for a Commission on Education who were to prescribe the minimum requirements for the baccalaureate degree in colleges belonging to our Church."—Bishop John M. Moore,

(Continued on page 7)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. K. W. Dodson, pastor at Gueydan, is enjoying his work and is greatly in love with his people. He has also a kindly word for the quality of the Advocate.

Rev. R. L. Clayton, of Denham Springs, spent a day in the Advocate office lately examining the files for materials for the thesis which he is preparing for his degree from L. S. U.

We regret to have missed a visit from Dr. R. W. Vaughan a few days ago. The genial and efficient leader of our Orphan work at Ruston is always a welcome visitor at our office.

Rev. S. S. Bogan is reported to be in high favor at Noble and Benson, and is on the way to a happy solution of a somewhat difficult situation. All this he has accomplished in the first three months of his pastorate.

Rev. A. M. Martin has engaged Rev. L. W. Cain to assist him in a pre-Easter revival campaign to run from March 19 to 28. He reports a good outlook for the year and gives us assurance of his support of the Advocate.

Rev. B. H. Andrews assures us that he will double the subscriptions for the Advocate by the time his second year is ended, and he also adds his word of encouragement concerning its merit, for which we are grateful.

Rev. C. M. Morris, pastor at Morgan City, has our thanks for substantial favors and for a brotherly word of appreciation and of purpose. No pastor in Louisiana serves a nobler people than he, and we congratulate him.

Rev. J. F. Wilson, pastor at Ringgold, asks for the subscription list for his four churches, and he is preparing to put over his Advocate campaign at once. We appreciate the marked interest of Brother Wilson and many others throughout the patronizing Conferences.

Rev. T. D. Lipscomb has been received with great cordiality at Hall Summitt and he has already established himself in the confidence and esteem of his people. Hall Summitt church has asked for half time and Brother Lipscomb's salary is to be about eleven hundred dollars.

Rev. Carl F. Lueg reports the sale of the old church building at Hammond. As soon as plans can be completed, the construction of a new brick church building will begin, the new plant to cost \$16,000. Three hundred people were present on Sunday, February 21, for the recital on the new fourteen hundred dollar organ.

From the calendar of First Church, Shreveport, we note the illness of our friend, Mr. W. A. McKennon. According to the statement, Brother McKennon will spend some time in the Veteran's Hospital in Alexandria. We hope that he may soon emerge on the brighter side of his affliction.

Rev. and Mrs. C. F. Sheppard, whose tragic sorrow was reported in our issue of last week, write that their daughter, Mrs. Durham, was in the kitchen preparing dinner and her babe was sleeping in the bedroom with the door closed when the fire broke out. The origin of the fire is not known.

Dr. and Mrs. C. C. Selecman, of Southern Methodist University, have gone with a party of twenty on a round-the-world tour. Dr. Selecman is to fill a number of engagements on the mission fields and in foreign universities, and will attend the World Conference on Faith and Order at Edinburgh next fall.

Rev. G. W. Dameron is sending out from his office in Alexandria copies of "The Fellowship of Prayer," a piece of devotional literature issued by the Commission on Evangelism and Devotional Life. The pamphlet may be had from the Federal Council of Churches for the nominal sum of \$2 per hundred.

The report for Monroe District shows to date, 119 received into the churches since Conference, \$262.15 raised for Memorial Mercy Home, with more to be reported, every church co-operating in the Bishops' Crusade, and twenty-six vacation Church Schools have been planned, in which Miss Sheila Nuttall is to assist.

Mrs. Woodward, wife of Rev. W. T. Woodward of Sicily Island, died on February 19, according to a message from Rev. J. C. Price, the pastor. Funeral services were conducted by Brother Price, assisted by Rev. H. W. Rickey and Dr. Briscoe Carter. Many friends attended the services and interment was in Pine Hill cemetery.

Mr. and Mrs. Earl Hoblitzelle, well known citizens and philanthropists, had added \$50,000 to the endowment of Southern Methodist University. That gift brings the total added in the last year and a half to \$1,600,000. A drive to raise the indebtedness against the school seems to have a good chance for complete success.

Louisiana Methodists will be glad to learn that the name of Mr. R. H. Nelson, a worthy layman of Shreveport and Superintendent of the Church School of First Church, has been sent to the Senate for confirmation as postmaster of Shreveport. This announcement, carried by the

Shreveport press on Saturday, is of interest to many friends.

Dr. George S. Sexton, who heads the Department of Public Relations of Centenary College, has returned from a month's sojourn in Florida. We are happy to be assured that he is much improved because of the magic climate of the "Land of Flowers." Many Louisiana friends will be glad for this word from the friend of all the Conference.

Rev. H. L. Johns, presiding elder of the Monroe District, reports a delightful pastors' meeting at Oak Grove recently, with Rev. Earl B. Emmerich as pastor-host. Rev. G. W. Dameron led an interesting discussion on the Program of the Rural Church, and a quail dinner was provided by Rev. S. S. Holladay, Rev. D. W. Poole and Rev. R. M. Bentley. All pastors, except Rev. George Fox, who was ill, were present. Miss Sheila Nuttall and Hon. W. B. Clark were present also.

The Training School held at First Church, Shreveport, February 14-19, was a great success. It was a combination of groups and ten courses were offered—seven for the Adults and three for the Young People. The teachers were: Dr. C. C. Washburn, Mrs. Guy E. Brown, Dean R. E. Smith, Mrs. A. W. Hall, Miss Barnett Spratt, Rev. G. W. Dameron, Dr. Alva W. Taylor, Dr. J. C. Leath, Mrs. Joe Brown Love, and Dr. J. E. Cooper. Dr. A. M. Serex is the presiding elder, L. W. Smart is chairman of the Board of Managers, and Mrs. R. H. Nelson the Educational Director. The pastors participating were: A. C. Lawton, Dana Dawson, R. M. Brown, C. M. Crowe, E. B. Chaney, R. T. Ware, L. W. Smart, J. J. Rasmussen, P. B. McCullin, C. E. McLean, A. R. Hoffpauir, and H. E. Pfost. Three hundred and twenty-four credits were issued. They were distributed among the churches as follows: Sixty-Sixth Street, 54; First Church, 101; Mangum Memorial, 54; Noel Memorial, 47; Wynn Memorial, 15; Park Avenue, 19; Bossier City, 9; Minden, 4; Mansfield, 2; Plain Dealing, 1; Benton, 3; Vivian, 4; Grand Cane, 2; Greenwood, 4; Flournoy, 1, and 3 Presbyterians.

METHODIST STUDENT CONFERENCE

On February 19, 20 and 21, the Louisiana Methodist Student Conference met on the campus of Louisiana State University at Baton Rouge to discuss problems facing the college student today, and to learn the Christian way in which to face these problems. Built around the general theme, "Christian Action on the Campus," were four discussion groups:

1. "Christian Ethics and Honesty," led by Dr. J. B. Entrikin, of Centenary.
2. "Drinking on the Campus," led by Mr. Arden O. French, secretary of the Y. M. C. A. at L. S. U.
3. "Men and Women Relations," led by Mrs. Joe Brown Love.
4. "Student Leaders' Seminar," led by

Dr. Harvey C. Brown, of Nashville.

Dr. H. D. Bollinger, of Chicago, was the platform speaker of the Conference and delivered four addresses during the three days. His originality and ability to get at the point made his messages very helpful to the students.

The eighty students who were present at this Conference had a wonderful opportunity to discuss their problems, engage in Christian fellowship with other young friends, and to receive a great spiritual uplift. We are hoping that as a result of this Conference students have returned to their campuses with a greater knowledge of what it means to be a Christian and with a greater determination to live and express the Christian ideal on their campuses.

Newly elected officers are: Mr. Jack Cook, of Centenary College, president; Mr. Robert Moles, of L. S. U., vice-president; Miss Georgie Pickett, of Louisiana State Normal, secretary, and Mr. Luther L. Booth, of Tulane, publicity superintendent.

LUTHER L. BOOTH.

WIFE OF REV. J. B. SHEARER DIES

Dear Brother Duren: Just a note to inform you of the death of Helen Kearney Shearer, wife of Rev. J. B. Shearer, pastor of the Methodist church at Gibsland, La. Mrs. Shearer died at the Tri-State Sanitarium in Shreveport Thursday morning, February 18, at about 2:30 o'clock. Funeral services were held at Gibsland Thursday afternoon at 3 o'clock, in charge of Rev. H. M. Johnson, assisted by several other ministers. Interment was made at Houston, Miss., with services conducted by Dr. J. Lloyd Decell and Dr. W. J. Dawson.

H. M. JOHNSON.

THE SOUTHERN METHODIST COLLEGE PROGRAM

(Continued from page 5)

in Christian Education Magazine, Nov.-Dec., 1936. Thus the Southern Methodist Church became a pioneer influence in moulding the development of the American college.

That also is a fruitage of religious life after the Methodist pattern. The church produced colleges profusely, it was singularly blessed in a progeny of strong, sound educationally wholesome and influential institutions, and through its Board of Education it shared in the development of the ideals and standards of the Southern Association and thereby of the American Liberal Arts College.

By 1926 the pattern and ideal of the American college and the minimum of essentials was so clarified and established that the Commission on Education, its creative work being accomplished, was discontinued and the standards of the Southern Association adopted by action of the General Conference as our own.

But the schools and colleges are still the children of the individual conferences and groups of conferences. The connectional ideal, the mind of the Methodist Church as a whole with reference to its colleges is not always the mind of the individual conference. There is much yet to accomplish in achieving a church-wide system of colleges all of which are adequate, all of which measure up to their full obligations to the student, to the church and to society.

The principle, the procedure by which the marks of a good and efficient college have been defined and are being continuously defined in the standardizing associations is valid. It is spontaneous and voluntary. No school is compelled to belong to an accrediting association. The accrediting agency has no authority and no compulsion, other than inescapable compulsion of the better way. This is the democratic, the American, and the Methodist way. It will continue so long as that American nervous energy drives us on to seek better and better ways of doing a thing, whether it be to train the young or to build automobiles in which the young may ride rapidly to their destruction.

In a way quite analogous the broad connectional view of our colleges will continue to be a wholesome influence in our church. The college people were early brought together in the annual meetings of the Methodist Educational Association, now the college section of the Educational Council. With the creation of the General Board of Christian Education by the General Conference of 1930, uniting several boards, there was created a connectional body that has had a most wholesome influence in the development of our educational objectives. Under this leadership the General Conference has clarified by resolution the ideals of the church as a whole with reference to her colleges. The following was included in the action taken by the last General Conference at Jackson:

(Continued on page 9)

Baton Rouge Dist.—Second Round

Istrouma, Mar. 7, p.m.; Q. C., Mar. 10.
St. Francisville, at New Hope, Mar. 14, a.m.; Q. C., 2 p.m.
Jackson, at Ethel, Mar. 14, p.m.; Q. C. following service.
Baker, at Deerford, Mar. 13, a.m.; Q. C., 1:30 p.m.
Clinton, at Gilead, Mar. 21, a.m.; Q. C., 2 p.m.
Zachary, at Zachary, Mar. 21, p.m.; Q. C. following service.

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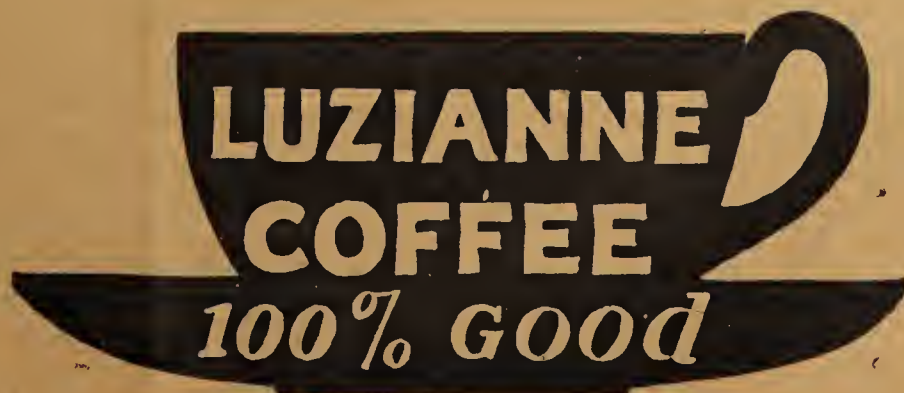
Amite, Apr. 4, a.m.; Q. C., 2 p.m.
Kentwood, Apr. 4, p.m.; Q. C. following service.
First Church, Baton Rouge, Q. C., Apr. 7, p.m.
Gonzales, at New River, Apr. 11, a.m.; Q. C., 1:15 p.m.
Denham Springs, at Denham Springs, Apr. 11, p.m.; Q. C. following service.
Walker, at Mangum, Apr. 18, a.m.; Q. C., 2 p.m.
Ponchatoula, Apr. 18, p.m.; Q. C. following service.
Pine Grove, at Pipkin's Chapel, Apr. 25, a.m.; Q. C., 2 p.m.
Hammond, Apr. 25, p.m.; Q. C. following service.
Springfield, at Maurepas, May 2, a.m.; Q. C., 2 p.m.
Lottie, at Rosedale, May 9, a.m.; Q. C. following service.
Angie, at Fisher, May 16, a.m.; Q. C., 2 p.m.
Franklinton, May 16, p.m.; Q. C. following service.
Natalbany, at Pine Ridge, May 23, a.m.; Q. C., 1:15 p.m.
Plaquemine, May 23, p.m.; Q. C. following.
Greensburg, at Center, May 30, a.m.; Q. C., 2 p.m.
The District Conference will convene at the Zachary Church on May 27, at 10 a.m. A helpful program has been planned lasting through two days.

J. H. BOWDON, P. E.

Monroe Dist.—Second Round

Bastrop, Mar. 7, 11 a.m., preaching; Q. C., Apr. 28, p.m.
Monroe, First Church, Mar. 7, p.m., preaching; Q. C., Apr. 19, p.m.
Columbia, Mar. 14, 11 a.m., preaching; Q. C., Apr. 21, p.m.
Gordon Avenue, Mar. 21, p.m., preaching and Q. C.
West Monroe, Mar. 28, 11 a.m., preaching; Q. C., Apr. 14, p.m.
Sterlington-Marion, at Marion, Apr. 4, a.m.; Q. C., 2:30 p.m.
Oak Ridge, at Fairbanks, Apr. 4, p.m.; Q. C. after preaching service.
Rayville, Apr. 11, 11 a.m., preaching; Q. C., 2 p.m.
Bonita, at Jones, Apr. 11; Q. C. at 4 p.m.; preaching, 7:30 p.m.
Pioneer, at Forest, Apr. 18, 9:45 a.m., preaching; Q. C., 4 p.m.
Oak Grove, Apr. 18, 11 a.m., preaching; Q. C., 2 p.m.
Lake Providence, Apr. 18, p.m.; Q. C. after preaching service.
Winnsboro, Apr. 25, 11 a.m., preaching; Q. C., 3 p.m.
Wisner, Apr. 25, p.m.; Q. C. after preaching service.
Newellton, May 2, 11 a.m., preaching and Q. C.
Waterproof, at St. Joseph, May 2; Q. C. at 3 p.m., preaching at evening service.
Mangham, at Union, May 9, 11 a.m., preaching; Q. C., 3 p.m.
Schwartz-Claiborne, at Claiborne, May 16, 11 a.m., preaching; Q. C., 2 p.m.
Mer Rouge, at Collinston, May 16, p.m.; Q. C. after preaching service.
Gilbert, at Boeuf Prairie, May 23, 11 a.m., preaching and Q. C.
Delhi-Crowville, at Delhi, May 23; Q. C. at 4 p.m., preaching at evening service.
Tallulah, May 30, 11 a.m., preaching; Q. C., 3 p.m.

H. L. JOHNS, P. E.



Mississippi Conference

PERSONAL AND OTHERWISE

The pastors and young people held a joint meeting at Crystal Springs on the night of February 19, to organize a Young People's Union for the northern half of the District.

Rev. E. L. Ledbetter, pastor at Utica, is enjoying great favor with the people. At the first quarterly conference, the charge assumed a fifteen per cent on benevolences over what was paid last year.

Mrs. B. W. Lewis, widow of the late Rev. B. W. Lewis of the Mississippi Conference, was a visitor in the home of Rev. J. M. Lewis, of Monticello recently. Mrs. Lewis makes her home with her daughter, Mrs. Christine Crawford, of Marion, Arkansas.

Rev. A. J. Boyles, of Bay St. Louis, is the second preacher to report his Advocate quota in full. To him we gladly say: "Our hats are off and our hearts are yours." Thank you, and the blessings of a great year to you.

The Copiah-Lincoln Junior College glee club gave a delightful evening at the Methodist church in Crystal Springs on February 21. The house was filled to capacity and the hour was greatly appreciated by those present.

Our good friend and member of the Advocate Publishing Committee, Dr. J. T. Leggett, has armed himself for business in his campaign for subscribers, by securing his expiration list and some copies of the Advocate for distribution.

Mrs. Williams, the wife of Rev. Irl E. Williams of Tylertown, found it necessary to go to a hospital in that place for a major operation. She is recovering slowly and the Advocate readers are requested to remember her in their prayers.

Rev. J. M. Lewis, pastor at Monticello, is planning a series of missionary institutes for his churches in connection with the Bishops' Crusade. The institutes are to begin the second Sunday in April and will culminate the first Sunday in May.

Rev. J. D. Slay, pastor at Collins, is beginning in good time on his Advocate campaign. Those who begin early will stand the best chance of success as well as render prompt assistance to the paper in its effort to serve the Church worthily and well.

The Scott County Young People's Union met at Morton recently. After the business session, a business meeting was

held. Jack Foeman is the president. The Lake League was the winner of the banner, and the next meeting will be held at Lake in March.

Mrs. Laura Cain Armstrong, of Flora, a kinswoman of the editor, says of the Advocate: "It is needlèss to say that I enjoy it each week, for I feel that it is an old friend returned and hope that I may be able to be a subscriber the remainder of my days."

The editor makes grateful acknowledgment of a word of commendation from a fellow craftsman, Mr. H. Herbert Crisler, Jr., editor of *The Jasper County News*, Bay Springs. A good friend of ours once said, "It does not hurt us to know that what we do is appreciated." We are cheered by the good opinion of our friend.

Rev. A. J. Boyles has recently organized a new church at Lakeshore with thirty members, he has completed his Orphanage, Superannuate and Sanatorium specials, has taken his offering for Memorial Mercy Home, and has added twenty-four members to his church roll since Conference. That record bears its own testimony.

Rev. W. B. Alsworth, presiding elder, has announced a three-day retreat for the pastors of Hattiesburg District. It is to be held at First Church, Laurel, March 15-17, and Dr. A. J. Walton, of the General Board of Christian Education, and Rev. I. H. Sells are to be the leaders. The evening services are to be open to the people of the city and surrounding territory.

The northwestern group of preachers in the Seashore District met at Wiggins last Tuesday. The program included devotionals by E. M. Lane and A. J. Martin, a discussion of the pre-Easter campaign for Benevolences, by J. O. Ware; pre-Easter Evangelism, by G. H. Thompson; sermon by B. L. Sutherland, Easter services by G. E. Allan, Receiving Children into the Church, by C. Y. Higginbotham, and a message by the presiding elder, Rev. L. J. Power.

The backwater from the Mississippi River is producing a serious situation for the people of the lower Yazoo valley. A personal letter from Dr. Henry T. Carley, of Satartia, states that the water is up to the third step of his house and, although there was a half-inch fall last Thursday, it will likely be April 1 before planters will be able to get back to their farms. The area covered by water is not large in comparison with inundated areas in other sections, but it is nevertheless a serious matter for the individuals and the churches in the submerged territory.

CHRISTIAN EDUCATION INSTITUTE OF THE BROOKHAVEN DISTRICT

The Christian Education Institute of the Brookhaven District met in the Methodist church at Hazlehurst, February 23, at 10 o'clock a.m., with the presiding elder, Rev. R. H. Clegg, presiding. Brother Clegg conducted the devotional exercises.

The first speaker on the program was Dr. D. M. Key, president of Millsaps College, who brought a very helpful message on the subject, "Commission on College Policy." Some very startling facts about the educational work of our Church were brought out by him.

The next subject to be discussed was "The Significance of Millsaps College." This was ably presented by Dr. A. P. Hamilton, a member of the faculty of Millsaps College.

The next speaker was Dr. G. F. Winfield, president of Whitworth College, who spoke on the subject, "Whitworth College." He gave a most helpful talk on the value of the Church college in the Southern Methodist Church.

Rev. I. H. Sells, Executive Secretary of the Conference Board of Christian Education, made some statements and announcements and then introduced Miss Lucy Foreman, of the General Board of Christian Education of Nashville, who spoke on the subject, "Bringing People Into the Fellowship of the Church."

After announcements were made by the pastor-host, Dr. C. W. Crisler, the meeting adjourned to the sub-story.

The afternoon session was given over to group discussions, where the problems of the various groups were discussed. The groups then re-assembled in the church auditorium for reports of these discussions. Four definite goals for the District were presented, discussed, and adopted as follows:

1. Every Church School to observe Missionary Sunday.
2. Every Church School observing Church School Day.
3. Attempt to have a Board of Christian Education functioning in every charge.
4. That we have Vacation Schools, Training Schools, Young People's Unions, Intermediate Camps, and Young People's Assembly.

About one hundred people from over the District were in attendance, with several visitors, Dr. J. L. Decell, pastor Galloway Memorial Church, Jackson, and Dr. T. M. Brownlee, presiding elder of the Jackson District.

The leaders for the various groups were Dr. B. M. Mitchell, for the adult group; Miss Virginia Thomas, of Millsaps College, for the young people; and Mrs. L. W. Alford, for the children's group. The presiding elder and Brother Sells led the discussion for the pastors' group.

H. L. DANIELS, Sec.

HATTIESBURG DISTRICT CHRISTIAN EDUCATION INSTITUTE

Over one hundred leaders in Christian education gathered at Ellisville on Wednesday, February 17, to discuss plans for the future in that field of work. Rev. W. B. Alsworth, presiding elder, presided over the meeting. After conducting the opening devotions, he introduced Dr. D. M. Key, president of Millsaps College, who spoke on the subject, "The Southern Methodist College Program." Dr. Key pointed out the characteristics of the Methodist Church which naturally express themselves in the excellence of her colleges.

Dr. A. P. Hamilton, in his address on "The Significance of Millsaps College in the Southern Methodist Program," stated that Millsaps has proved its vitality by its record of leadership supplied to numbers of other institutions and activities. He was followed by Dr. G. F. Winfield, president of Whitworth College, who referred to the history of Elizabeth Academy and Whitworth College as a memory to which the Church can look back in the present crisis.

Rev. I. H. Sells, Conference Executive Secretary, then made announcements of future dates and presented Mrs. Madelin Foster, District Director of Children's Work; Mrs. J. L. Carter, Conference Director of Children's Work, and Miss Virginia Thomas of the Millsaps faculty.

Dr. A. J. Walton, Secretary of the Department of Extension and Promotion of the General Board of Christian Education, gave the final address of the morning session on "Bringing People Into the Fellowship of the Church." With genuine enthusiasm and keen analysis of the causes for past failures, he outlined a plan for organizing any church to reach the masses of people still untouched by its influence.

After the benediction by Rev. J. L. Sells, the Institute adjourned for lunch at the Ellisville Junior College.

Dr. Walton led the devotions for the afternoon session. He spoke on "Money and the Church," declaring that we should give in order to imitate God. The remaining time was devoted to group discussions for workers with youth, children, adults, with a fourth group for general Church school officers and pastors. A representative of each group brought a report of its conclusions to the reassembled body. Rev. E. E. McKeithen closed the meeting with prayer.

REV. MILAM REEVES, Reporter.

THE SOUTHERN METHODIST COLLEGE PROGRAM

(Continued from page 7)

"1. Directing the General Board to complete a survey of all our institutions.

"2. Authorizing the General Board to develop a statesmanlike plan to realize for our church the most efficient system of Christian education possible and saying, 'We insist that all colleges bearing the name of our church shall meet the standards of some regional or national standardizing body.'

"3. Laying a mandate upon the General and Conference Boards of Christian Education to foster plans that will establish a strong spiritual tie between the local church and the college, will build the college into the affection of our young people, and lay the claims of this vital institution upon the hearts of our people."

Taking steps to carry out the commission of the General Conference, the Board of Christian Education decided to bring into its councils a group of men to assist in formulating plans for the best development of our colleges as a whole at the present time. The Commission on College policy was created, consisting of seven men—three college executives, two pastors, and Dr. W. M. Alexander, and Bishop John M. Moore as chairman. This Commission has had numerous meetings and has given a thorough study to the matters committed to it. The first formal report of the Commission was printed in full in Christian Education Magazine for November-December, 1936, which every pastor in our church and all school executives have received. I earnestly hope that this fine setting forth of the ideals of the church for her colleges and program for attaining those ideals will receive the earnest consideration of our people. The Commission's work has been difficult, especially at the point of devising practicable plans for attaining real progress in the development of our colleges. The work thus far done may be summarized under four or five heads:

First, a thorough survey of all the institutions of the church is now practically completed through the office of Mr. Boyd McKeown. It is a factual setting forth of the conditions that must be dealt with in achieving the most effective college program in each area.

Second, the Commission and Board of

Christian Education have undertaken, with the co-operation of the colleges themselves, to define the marks of ex-

(Continued on page 11)

Jackson Dist.—Second Round

Capitol Street, Feb. 28, 7:30 p.m.
Clinton, at Richland, Mar. 7, 11 a.m. and 1:30 p.m.
Bolton, at Raymond, Mar. 7, 7:30 p.m.
Benton, at Midway, Mar. 14, 11 a.m. and 1 p.m.
Vaughan, at Ellison, Mar. 14, 3:30 p.m.
Fannin, at Drakes Chapel, Mar. 20, 11 a.m. and 1:30 p.m.
Camden, at Farm Haven, Mar. 21, 11 a.m. and 1:30 p.m.
Canton, Mar. 21, 4 and 7:30 p.m.
Florence, at Star, Mar. 28, 11 a.m. and 1 p.m.
Morton, at Pulaski, Mar. 28, 4:30 p.m.
Lena, at Good Hope, Apr. 4, 11 a.m. and 1 p.m.
Edenburg, at Wiggins, Apr. 4, 3:30 p.m.
Homewood, at Carr, Apr. 11, 11 a.m. and 1 p.m.
Harperville, at Hillsboro, Apr. 11, 4 and 7:30 p.m.
Flora, at Bentonla, Apr. 18, 11 a.m. and 1 p.m.
Madison, at Pocahontas, Apr. 18, 4 and 7:30 p.m.
Lake, at Lawrence, Apr. 25, 11 a.m. and 1 p.m.
Forest, Apr. 25, 4 and 7:30 p.m.
Galloway Memorial, May 2, 11 a.m.
Brandon, at Pelahatchie, May 2, 3:30 and 7:30 p.m.
Millsaps Memorial, May 5, 7:30 p.m.
Walnut Grove, at Madden, May 9, 11 a.m. and 1:30 p.m.
Carthage, May 9, 4:30 and 7:30 p.m.
Shiloh, at Lodabar, May 16, 11 a.m. and 1:30 p.m.
Grace, May 16, 7:30 p.m.; May 26, 7:30 p.m.
Glendale, May 19, 7:30 p.m.
Carthage Circuit, at Freeny, May 20, 11 a.m. and 1:30 p.m.
Raleigh, at Burns, May 23, 11 a.m.; May 27, 11 a.m.
Mendenhall, at D'Lo, May 23, 3:30 and 7:30 p.m.
Bessie Shands Mission, May 25, 7:30 p.m.
Terry, at Spring Ridge, May 26, 7:30 p.m.

T. M. BROWNLEE, P. E.

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North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. A. C. McCorkle is reported to be diligently planning for a new parsonage at Senatobia where he is now in the third year of a successful pastorate.

Rev. W. C. Newman, dean of Grenada College, recently lost his mother by death. In this great sorrow he will have the sympathy of many friends who know and appreciate both the man and his work.

Rev. L. H. Floyd, pastor of the Sturgis charge, reports good congregations, an advance in the pastor's salary, some new furnishings for the parsonage, and a general upward movement in the entire work.

Rev. W. L. Robinson, who is pastor at Hernando and also Conference Director of Adult Work, is making plans for a District-wide fifth Sunday meeting in the near future for the promotion of adult work.

Rev. M. E. Scott has made an auspicious beginning at Sardis where is located one of the staunch churches of the Conference and also the parsonage from which the presiding elder operates in that section.

Rev. Seamon Rhea and his people are making ready for the approaching District Conference which is scheduled to meet at Como in the near future. Under the leadership of Brother Rhea, the church made an enviable record last year.

Rev. W. W. Milligan has refused to be frightened by the high-water threat of the recent flood situation, and has stayed by his people at Marks. Many people in that section have felt considerable uneasiness and some have gone to the hills for refuge.

Rev. H. P. Lewis reports growing interest in and attendance upon the mid-week services at Charleston. Brother Lewis is giving an effective and constructive leadership to the charge where he is now completing a quadrennium of service.

Rev. G. R. Williams, of Coldwater, is reported to have delivered a thought-provoking sermon before the meeting of the District pastors' association at Sardis recently. Previous to his assignment to the Coldwater charge, Brother Williams had a happy quadrennium at Ebenezer.

Great emphasis is being laid upon the District-wide Layman's and Christian Workers' Institute at Starkville, March 14-16. The leader will be Mr. G. L. Morelock, of the General Board of Lay Activities at Nashville. There will be three two-hour sessions, Sunday afternoon, Monday and Tuesday.

The Missionary Institute for Columbus District will be held at Ackerman on Friday, March 12, and Rev. Fred C. Woodard, pastor at Shelbyville, Tenn., will be the special speaker. Dr. E. Nash Broyles will present the Bishops' Crusade, and the Woman's Missionary Society of Ackerman will be hosts at lunch.

Rev. W. O. Hunt has made an impressive beginning at Kilmichael. There have been substantial increases in both pastor's salary and the assumption for benevolences, and the Board plans to meet all expense items monthly. Mr. Yancy Lott is chairman of the Board and Mr. B. S. Kent the secretary-treasurer.

Miss Helen Evans, of Artesia, has been appointed Adult Counselor for a new Intermediate-Senior Young People's Union to embrace the following charges: Artesia, Caledonia, First Church and Central Church, Columbus, Crawford, Longview, Starkville and West Point of the Columbus District. The organization meeting will be held in West Point in March. This is said to be the first Intermediate Union in the Conference. Miss Evans is a daughter of the late Rev. R. W. Evans.

The Citizenship Institute held at Emory University recently is reported to have been quite successful. The speakers included former Mayor Seasongood of Cincinnati; Dr. Thomas H. Reed, of the National Municipal League, New York; Dr. Frank Prescott, of Chattanooga; E. R. Embree, president of the Rosenwald Foundation; Dr. Rupert Vance, of the University of North Carolina; J. Charles Poe, of the Chattanooga News; Dr. E. S. Corwin, of Princeton University; Dr. Raymond L. Buell, of the Foreign Policy Association; and Dr. Francis B. Sayre, assistant Secretary of State.

Rev. J. C. Wasson, now in his second year at Vaiden, is evidently giving real leadership to his work. The church at Vaiden is on record either to build a new church or to do such extensive repairs to the old one as to make it practically new. The pastor's salary has been increased as has the amount assumed for benevolences also. C. G. Boyett is chairman of the charge Board, P. L. Crook is chairman of the Vaiden Board, and A. J. Stephens of the Board at West. This is the editor's home town and "Mine own people" he can say without using even a figure of speech or blinking an eye. It is great to have such a report from the homeland.

The wise man can dispense with the favor of the mighty, but not the mighty man with the wisdom of the wise.—Bodenstedt.

CHURCH EXTENSION NOTICE

The Executive Committee of the Board of Church Extension of the North Mississippi Conference will meet at Oxford on Thursday, March 11, at 10 o'clock a. m. All needed blanks may be had on application to the secretary.

J. J. BAIRD, Secretary.

A GRATEFUL SUPERANNUATE

Dear Brother Duren: When I was a small boy we had Christmas and then Old Christmas, and this year we old superannuates had two and both teemed with substantial remembrances. That was the most brotherly thing that has happened lately. We old fellows put both those installments of cash into the new pairs of socks and will be feeling in occasionally with joyous gratitude. But those letters and personal expressions have been photographed and hung in the front room of memory toward which our eyes of love will often look while our souls will be praying for God's blessing upon the donors. I would thank everybody for all the other supers, but my dictionary is an abridged one and all the others feel as I do and are just boiling over to tell how happy they are over their Christmas.

BEN P. JACO.

TO THE STEWARDS OF GREENWOOD DISTRICT

Mr. G. L. Morelock, Secretary of our General Board of Lay Activities, will conduct a Stewards' Institute at Greenwood, March 7, 8, and 9. First session Sunday afternoon, March 7, at 2 o'clock. The other two sessions, Monday, the 8th, and Tuesday, the 9th, will begin at 7 p.m.

This is the first opportunity we have had to hear great church laymen and we are exceedingly anxious that every steward in the District shall hear him. All who have heard him in these institutes are enthusiastic in their endorsement of his work. Mr. J. G. Houston, our Conference Lay Leader, comments as follows on his work: "Any effort on your part to give him a fine representative group of stewards from your District will be well repaid in increased interest and efficiency to the work of our Church."

Here is an opportunity for the stewards of our District to sit down with a man—a layman—who is devoting his life to a study of the problems of the official boards and try to find out how to meet and solve these problems. OUR GOAL—Every official board in the District well represented at the first session, Sunday afternoon, March 7, at 2 o'clock. Please see your pastor and arrange to bring your entire board to this first session, and attend all three sessions if you possibly can. There is absolutely no financial obligation connected with this institute.

A. T. McILWAIN, P. E.

BOOKS

The Shepherd Prince, A Historical Romance of the Days of Isaiah, by Abraham Mapu, translated from the Hebrew by Benjamin A. M. Shapiro. Brookside Publishing Co., New York. Price Deluxe Ed., \$5.25; popular Ed. \$2.75.

Benjamin Mapu, known as the "Father of Jewish Fiction," has given, in the form of a love tragedy illustrating the theme of the Song of Songs, an effective portrayal of a great period in Hebrew history. The cast of characters includes, among many others, Isaiah, Hezekiah, Ahaz, Sennacherib and Jedidah. This story, told in English by one who is himself a master of Hebrew, the Rabbinical exegesis of the Old Testament and the Talmudic interpretation, recreates the atmosphere of the ancient Hebrews and preserves the grace and naturalness of events as such a story could never have upon Gentile lips. In its way, it is a literary treasure and it adds a new type of fiction to our language.

We Pray Thee, Lord, by Rev. Roy Wallace Thomas. Cokesbury Press, Nashville. Price \$1.25.

A study of prayer by a minister of the Congregational Church. It is an effort to reassess the values of prayer, through the deeper insight of a personal experience, that others may be helped to recover for themselves its revolutionizing, renewing and creative power. The book does not claim to be exhaustive, but it presents the method and the possibilities of prayer in many practical and helpful ways. One may find it a little difficult to master and appropriate the variety and technique of prayer as presented in these pages, but one who walks with the author through these chapters will in the end emerge with him into a more radiant way and will discover deeper meaning of the forms and the practice of prayer.

Jap, The Growth of a Soul. A series of letters edited by J. O. J. Taylor. Cokesbury Press, Nashville. Price not given.

As its title implies, this book is a study of the growth of a rare soul. It is made up of letters of Hatton Towson, son of a

missionary in Japan, grandson of General Robert Hatton, of Tennessee, who was killed at the battle of Seven Pines. Young Hatton was born in Kobe, Japan, under the shadow of the snow-clad peak of Fujiyama, in 1892, graduated from Emory College in 1913, and was for two years a Rhodes scholar. He then became a soldier in the World War and was wounded in the battle of the Argonne Forest, which fact later contributed to his untimely death in 1919. After his return from France, he entered the ministry of the Methodist Episcopal Church, South, in Georgia, volunteered for the mission field, and was accepted and assigned after his death. His beautiful life is memorialized by an illuminated cross on East Methodist Church in Osyka, and through the Hatton Memorial Fund for Foreign Missions. For telling a thrilling story, the editor has used the correspondence of young Towson to great purpose.

Pioneer Education in the Pacific Northwest (1789-1847), by Charles D. Schreibeis. Metropolitan Press, Portland, Oregon. Price \$2.25.

This little book is a gem of mechanical execution, and it tells in an impressive manner the too little known story of the development of the Pacific Northwest. The historical backgrounds include Russian, English, Spanish and French factors. The story of land expeditions includes La Verendrye, Simon, Fraser, and Lewis and Clark—to the average person most of them are mere names. The record of educational progress covers the period from the earliest explorations to 1848, the date of the establishment of the territorial government; and the contributions of the pathfinders, the fur-traders, the missionaries and the mission schools are reviewed. Aside from its primary purpose, the book furnishes a vast deal of information concerning the Indians and other interests of the far West.

The Easter Radiance, by Rev. Carl A. Glover. Cokesbury Press, Nashville. Price \$1.

The author, who is pastor of First Union Church, Quincy, Ill., has made a rather unique contribution to the vast volume of Easter literature. In these nine brief chapters, he presents an interpretative study, not of the theological aspects, but in the light of history, tradition, poetry and curious custom, of this supreme event in the history of Christianity. He uses, of course, the record of incidents as told in the Gospels, and he discusses such questions as fixing the date for Easter, change of the day of the week from the seventh to the first, its relation to the sacrament, to literature, music, symbolism and its contribution to the joyousness of faith. We do not know another book just like it, and we believe that it offers much helpful information concerning many phases of Easter thought and custom.

He Is Able, by Rev. W. E. Sangster. Cokesbury Press, Nashville. Price \$1.50.

This has been styled "A practical guide-book to Christian living," and the task which the author sets for himself is to establish the adequacy of Christ for all of life's problems. In its seventeen chapters, he discusses the sufficiency of Christ in sickness, fear, sorrow, loneliness, jealousy, pride, evil thoughts, hypocrisy, bigotry, etc. The author is a Methodist preacher in Leeds, England, and is the successor of Dr. Leslie D. Weatherhead who recently became pastor of City Temple, London. The book is a graphically illustrated study of the process of human transformation through the power of Christ in the lives of men.

THE SOUTHERN METHODIST COLLEGE PROGRAM

(Continued from page 9)

cellence of a church college in just the same fashion as the standardizing associations determine the marks of excellence of an effective educational institution from the standpoint of material requirements. These marks of excellence are clearly set forth in the report of the General Commission on College Policy mentioned above. The procedure in securing a general adoption of these moral and religious character shaping and church serving characteristics will necessarily be somewhat different from the procedure of the standardizing agencies, but it is hoped that they represent the pooled wisdom of the colleges themselves as to how the colleges can best carry out their function as arms of the church.

Third, and most difficult, the Commission faces the problem of securing cooperation in the various areas, co-operation in determining what institutions can best serve the church and what resources can be provided for them. It has clearly in mind the fact that the ultimate responsibility lies in the individual conferences. The Commission has undertaken to lay squarely upon the conferences, and especially upon the Boards of Christian Education of the conferences, their trusteeship of the best interests of the church as regard her colleges in that area; their responsibility for maintaining institutions that fall below the former enunciated aim of the church in maintaining sub-standard institutions.

Fourth, presenting to the church as a whole some plan for the more adequate financing of all our educational institu-

(Continued on page 13)

How To Quickly Check A Cold

After every undue exposure, and the moment you feel a cold coming on, take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c. Economy size 25c.

SKIN IRRITATION
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Diaper rash, chafing, eczema itching—
eased at once by pure, mild
Resinol

Christian Education

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CHURCH SCHOOL LESSON, MARCH 7

By Dr. J. R. Countiss

LIFE HERE AND HEREAFTER THROUGH CHRIST

The parting message of Jesus to his disciples is the most beautiful and comforting farewell in all literature. It is both "Farewell!" and "Hail!" It is farewell to the old relationship, hail to the new; farewell to the physical, hail to the spiritual; farewell to the local, hail to the universal; farewell to the temporal, hail to the eternal; farewell by the humiliated Jesus, hail by the glorified Christ. Henceforth the Master who had been in Bethabara when the sorrowing sisters so sorely needed him in Bethany was to be present wherever there is a cry of human need. It is a strange type of retrogression that even yet yearns with the stricken disciples for the bodily presence of Jesus, as if the physical is of more worth than the spiritual; as if sight were better than insight. The "Hail!" was fraught with far more meaning than the farewell. It cleared the vision and multiplied the effectiveness of the disciples. Under the illumination of the Spirit, whose mission it is to interpret the things of Christ, they would in a few short weeks see in Pentecost the accomplishment of some of the "greater things" they were to do in his name.

The disciples were anxious to know the place where Jesus was to go. He was more concerned that they should

know the way. It was enough for them to know that the place was prepared, that there was plenty of room, and that they should be forever with him. "With him." That is heaven, no matter what the place. There is no need for the gorgeous imagery of Oriental wealth and splendor, even such as golden streets, jasper walls, and pearly gates. Dull human minds are forever trying to adorn the simplicity of the Kingdom, attempting to augment the bliss of being with God.

"The way" is no dim, devious, mysterious trail, but a plain path marked by footprints of service made by him who "went about doing good." Jesus served God by serving man. God incarnated in him found manifestation and expression in kindly words and redemptive deeds. Such is the way to know God and to show God. There is no other way. Jesus is the world's one example of a completely unified personality. Even Paul discovered conflict—"war"—among his members, that is, within himself. Jesus knew no such conflict. With him, life and work were one. He himself was "the way, the truth, and the life." If the servant would be with his Master, he must be as his Master.

It is highly significant that Philip asked Jesus to show him God. We may be sure he would never have asked that of Herod, or Pilate, or even of the High Priest. Something made him think that Jesus could do it—and he did! Our conduct inspires questions, inducing people to ask us about politics, economics, markets, fashions, whatever seems uppermost—in our lives. Does any one ever ask us about God? Every Christian should be an expert in showing others the Father. Jesus could truly say: "He that hath seen me"—understood me—"hath seen the Father." In large measure, that should be true of every Christian.

"If ye shall ask anything in my name." That is in my spirit, for my glory, not for the glory or gain of self. No wonder many "prayers" go unanswered! Those

who love him will keep his commandments, acting always out of good will toward all mankind. For such, there is no "farewell," no separation from Jesus, neither by "death nor life, nor height nor depth, nor any other creature." For them the unbroken promise is "Lo. I am with you always." "Let not your heart be troubled."

LOOKING FOR A POSITION?

There is a scarcity right now of Stenographers, Secretaries, and Accountants. The government, the state, and business firms need them by the thousands. The Draughon graduate is in demand, and right now is the time to enroll and prepare for the big business needs of 1937 and 1938.

Write for free information about courses, prices and Free Employment Service.

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HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

Mothers Recommend Cardui

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years.

Besides easing certain pains, Cardui aids in building up the whole system by helping women to get more strength from their food. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician.

Cardui, for women, is sold by druggists. (Pronounced "Card-u-i.")

LAME BACK?

● Don't suffer with backache that robs you of sleep! Millions have found that Sloan's Liniment brings quick relief. Just pat it gently on. Feel that soothing warmth as Sloan's rushes fresh blood to the sore spot. Your muscles relax... pains slip away... and you sleep like a top! Try a bottle to-night! Only 35¢!



Pat on gently!
Don't rub!

**SLOAN'S
LINIMENT**

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

The Christian Fireside

HUXLEY AND KELVIN

Stories of Great Scientists

An eminent electrical engineer of England gave reminiscences of some great scientists. "As a boy he knew Huxley well. Huxley came to stay at his father's home, a fact which caused considerable stir among the neighbors. The gardener said that he could not understand how my father, a God-fearing man, an elder of the church, and a member of the General Assembly, could ask to his house such an unbeliever. Huxley attended the family prayers, and the old nurse, with tremor in her voice, asked me, who sat next to the great man, if I had noticed whether he joined in the Lord's Prayer." He then told stories of Lord Kelvin, some of which illustrated the great physicist's inability to see the future. In 1882, talking with the future Lord Kelvin, he suggested that there might be a great future for electrical engineering, but Lord Kel-

vin said: "Oh, no. It will never be more than a plumber's job." Lord Kelvin was asked to join the Marconi company in its early days, and he did so on condition that the capital should not be more than \$500,000, "because wireless telegraphy can never want any more money than that." Another man who failed to appreciate the value of his own invention was Bell, the inventor of the telephone. He said that he had heard Bell declare in the early days that he did not pretend to be an electrician—he was in fact a teacher of elocution—and that had he known more of electricity he would have been aware that the telephone would never work! The speaker took the first X-ray photograph ever taken in England—the bones of his own hand. The print was shown as the latest scientific marvel to the Prince of Wales (afterwards King Edward VII). The Prince looked at it, and his only remark was, in a guttural voice, "Ah, disgusting!" Another funny story concerned a great man, small of stature and stout, who was one day struggling with his overcoat in the vestibule of the Athenaeum Club. A friend who happened to be with the speaker, undertook to assist the stout man, and after a violent struggle succeeded in getting him into the coat. Then the man turned around and said, "Thank you very much, but I was trying to take it off!"—The British Weekly.

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Just as surely as you need a laxative, you need a good one. Constipation is not to be trifled with.

So many things about Black-Draught make it stand out as a "good laxative."

It is purely vegetable, made from plants widely used and scientifically approved for their good laxative qualities.

Black-Draught acts thoroughly and brings prompt, refreshing relief from constipation.

It does not upset the stomach, but benefits the lower part of the digestive system. Many persons have found that in long-standing cases of constipation it was not necessary for them to increase the size or frequency of the dose of Black-Draught in order to secure full evacuation. And many have found that by a slight change in the diet, and an increase in the consumption of liquids, the dose of Black-Draught may be reduced until it is no longer necessary except for temporary upsets. Sold in 25-cent packages.

THE SOUTHERN METHODIST COLLEGE PROGRAM

(Continued from page 11)

tions which are meeting the ideals of the church.

The Board of Christian Education and the Commission on College Policy is challenged by the great needs of our educational institutions and the tremendous importance of them in the years immediately ahead of us.

A little over twenty years ago the great Centenary Movement measured a high tide in the church's vision of world evangelization. It was followed by the greatest effort ever made by our church for the adequate financing of our colleges in the Christian Education Movement. That Christian Education Movement had a great deal to do in strengthening those strong Methodist colleges that have been so influential in the South. It is clear that following the victorious resurgence of interest in missions marked by the Bishops' Crusade there should follow a present-day analogue of the Christian Education Movement in a united effort for the firm establishment of our great colleges.

CONSCIENCE-CORNERED

It was back in the days when the circus was looked upon as an instrument of the devil and when it rested under the ban of the church. It was in the fall of the year and Conference was drawing near. A Methodist preacher on a hard circuit was having poor success in securing his benevolences. At last a circus was billed for the leading town in his territory. He knew that nearly all his members would be there, even if they had to borrow a child for an excuse. So when circus day came and all the people forgathered, he took his stand by the entrance of the big tent, and he demanded of every member passing through the gate the price of a ticket for his benevolent collections. It worked. The chagrined and shame-faced Methodists responded—there was no other way out. As a piece of ministerial strategy, the incident deserves to be recorded with the classics of human wisdom.

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Children's Musterole is just good old Musterole, only in milder form. It penetrates the skin with a warming tingle and gets such marvelous results because it's NOT just a salve, but a "counter-irritant"—helpful in drawing out local congestion and pain.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.



Methodist Women

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

March Program of Work

1. Study of Stewardship.
2. Conference delegate elected and name sent to hostess society.
3. Life Memberships asked for: Adult, \$25; Junior, \$10; Baby, \$5.
4. Report on Outlook subscriptions—secure an increase over last year.
5. Study some phase of Christian Social Relations.
6. Pledges paid in full for the first quarter.
7. Bible Study.
8. Outlook Program—Bulletin reviewed.
9. Executive committee meeting and reports mailed to Conference officers by April 1. Send one-fourth of your Conference pledge each quarter.

* * *

From Noxapater

The Methodist Missionary Society of Noxapater, Miss., feels that 1936 was a successful year. Connectional pledges were paid in full. Three Baby Bonds were secured.

At the beginning of 1936 the Spiritual Life Group met regularly and had for its

theme "Paying Off the Debt of the Church and Parsonage." Before the Annual Conference met in November the prayers were realized and the auxiliary with an active membership of fifteen had contributed \$140.

This year of 1937, with the pledge increased, the membership increasing, a new organization, a Young Ladies Circle in the making, and greater interest in the Octagon coupons, the Noxapater group is striving to be one hundred per cent in the efficiency aim.

* * *

From Artesia

The Methodist Missionary Society met in the home of Mrs. J. H. Bailey with a good attendance. Mrs. Henry Pilkinton was in charge of the program, which was beautifully carried out. The meeting came to order with quiet music, followed by the hymn, "Break Thou the Bread of Life," used as a prayer. Then came a brief business session.

The hymn, "From Thee all Skill and Science Flow," fittingly introduced the Missionary Topics which were graciously and entertainingly given by the High School teachers. Miss Croone gave "Christian Missions and World Health." Miss Thompson gave "Health Work in Wesley Houses."

The period for worship and meditation was introduced by the music of the first song, "Wonderful Words of Life." The school coach, Mr. Wade, brought the Bible readings and a wonderfully understanding talk on "The First Readers of the New Testament." Mrs. Pilkinton gave "Testimonials of Appreciation of Our Scriptures."

After the closing prayer, the hostess served delightful refreshments.

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Since the last issue of the Advocate, it has been found necessary to change the date of the Woman's Conference. The Conference will be held in Homer on March 30, 31, and April 1. The Conference will be entertained jointly by the Haynesville and Homer auxiliaries. Mrs. Henry Horton, president of the Homer auxiliary, and Mrs. T. H. Arnold, president of the Haynesville Society, will be the official hostesses. Mrs. Harry McKenzie, of Homer, will serve as chairman of registrations. The opening session will be on Tuesday night, but committees will convene on Tuesday afternoon at 3 o'clock. All delegates are urged to be in Homer in time to serve on committees.

The twenty-seventh annual session of the Woman's Missionary Council will be held in Washington Street Church, Columbia, South Carolina, March 9-15. The following nationally known speakers will appear on the program: Miss Charl Williams, president of the National Federation of Business and Professional Women's Clubs; Bishop Francis McConnell, of the M. E. Church, and Bishops Paul Kern and Arthur J. Moore of our own Church.

Mrs. George Sexton, Jr.; and Mrs. W. M. Ledbetter will leave several days in advance to serve on important committees of which they are members.

* * *

Mission study is becoming more and more popular with the women of the Church. It is interesting to know that more than 5,000 copies of the book, "A Preface Toward Racial Understanding," were sold to women of Southern Methodism. We are to continue our study of the black man and the new book for spring is "Out of Africa." The author is Mr. Emory Ross, who has had a life-long connection with the African people as a missionary and explorer.

* * *

Two of our Conference officers have new addresses—Mrs. Sexton's is now 321 Atkins Avenue, Shreveport; Mrs. H. J. Powers, our capable superintendent of Young Women's Circles, has recently moved to Shreveport. Her new address is 719 Stephenson Street.

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Different from ordinary Hair Tonics —
IT'S A SCALP MEDICINE!

JAPANESE OIL removes loose dandruff, and improves poor scalp circulation, two of the chief causes of falling hair. Made in U. S. A.

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In Memoriam

DR. FRANK C. SHUTE

Dr. Shute, son of Dr. Ira Emmett Shute and his wife, Georgia Kowns, was born in Opelousas, La., June 6, 1878, and died November 8, 1936. He is survived by one brother, Mr. James Shute, of Beaumont, Texas, and two sisters, Miss Irene Shute of Opelousas, and Mrs. E. H. Dillard of Moringouin, La.

In 1904, Dr. Shute and Miss Vernell Hayes were married at the Methodist parsonage. To this union were born two children, Dr. Frank C. Shute, Jr., of Opelousas; Mrs. R. V. Miles, of Franklin, N. C., and Miss Vera Bowman, an adopted daughter.

Dr. Shute was known far and near as "the beloved physician" and the ideal family doctor. He was more than a beloved physician, he was a beloved father,

husband, brother and citizen. His home life was a model for the entire community. His devotion to his wife, who preceded him to the heavenly home four years ago, was beautiful. His children rise up and call him blessed. He was buried from the Methodist church. The merchants and business houses closed their doors to join the general public in showing their love for the beloved citizen of Opelousas.

HIS PASTOR.

RESOLUTIONS OF APPRECIATION

Whereas, in the passing of Brother O. S. Carothers on January 13, 1937, the Men's Bible Class and the Methodist church at Batesville, Miss., has lost the oldest member and teacher of the men's class for a number of years.

Whereas, a most beautiful, busy, consecrated life was finished when our beloved leader was called to come up higher and enter into the reward that awaits God's faithful servants.

Therefore, be it resolved, that we endeavor to lead more consecrated lives following his example of Christian friendship and service; and be it further

Resolved, that we perpetuate the memory of this beloved man by recalling his deeds of faith and loyal service from time to time to the members of our church and Sunday school; that we feel a deep sense of personal and community loss in his going away.

Resolved, that we, the members of the church and Sunday school, do express to the members of his family, our sorrow and sincere sympathy for the going of Brother Carothers, and pray God's richest blessings on them in this sad hour.

COMMITTEE.

By Mrs. Will Marshall.
Batesville, Miss., Feb. 2, 1937.

A NEW ADULT STUDENT

The Adult Student will appear in a new form beginning with the April issue. The number of pages has been increased. The size of the magazine has been made much more convenient. Other features have been improved with the result that this important periodical for adults is made even more valuable for those who desire to cultivate the religious life.

During April, May and June the elective course for adults appearing in the Adult Student will bear the title, "What Is Your Church Doing?" by Dr. Herriott. This course has a definite relationship to the spiritual emphasis carried in the Bishops' Crusade. Helps for the teachers whose classes use this course may be found in the corresponding issues of the Church School Magazine. For further information concerning this course and concerning other elective courses for adults, write to Editorial Department, General Board of Christian Education, 810 Broadway, Nashville, Tenn.

ARE YOU Nervous, Sleepless?



Mrs. W. G. Sullivan of 1547-13th Ave., Columbus, Ga., said: "I suffered from pains in my back and my side and had headaches all due to functional disturbances. A real rest at night was rare. I was advised to try Dr. Pierce's Favorite Prescription as a tonic. After taking one bottle I had a keen appetite and I felt stronger and better in every way." Buy of your druggist. New size, tablets 50c., liquid \$1.00 & \$1.35.



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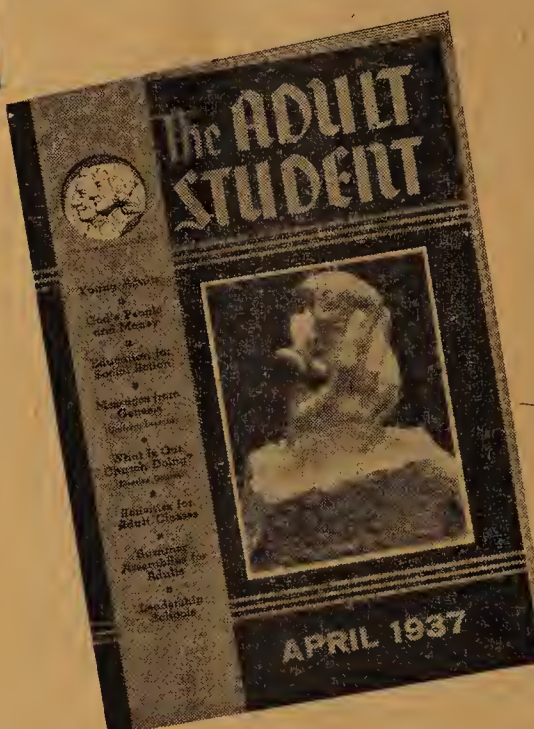
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CHINA HOSPITAL NUMBER

NEW ORLEANS

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Whole No. 41225.



HUCHOW GENERAL HOSPITAL, HUCHOW, CHINA, FRED P. MANGET, M.D., SUPERINTENDENT



STAFF OF HUCHOW GENERAL HOSPITAL



Wallet of the Week



ALL SAINTS HOSPITAL, an institution of the Protestant Episcopal Church, is located at Aklavik, Northwest Territory. The site is more than a hundred miles north of the Arctic Circle. In January of this year, the dedicatory services were attended by mounted policemen, signal corps men, white traders, Indians and Eskimos—the representatives of the interracial and international constituency which the hospital of forty-eight beds is designed to serve.

* * *

THE CHURCH PAPER is an institution which no virile body of Christians is overlooking today. The Roman Catholics, whose shrewd appraisal of instruments of defence and promotion can hardly be questioned, are said to have in the United States one hundred and thirty-four religious newspapers with a total circulation of more than two and a half million, and one hundred and ninety-seven reviews with a total circulation of four million. All this goes to show that no faithful and far-seeing Christian can afford to discredit the religious press.

* * *

A ROMAN-BUILT ORGAN, said to be seventeen hundred and nine years old, was discovered in the ruins of a building at Aquincum, a former Roman settlement which is now a suburb of Budapest, Hungary. An inscription on the tablet attached to the framework states that the organ was built in two hundred and twenty-eight, and it is believed to be the oldest in existence. The instrument has been restored and is said to play as well probably as it ever did. The excavations being made there indicate that the Romans had developed secrets of construction which were only recently rediscovered.

* * *

PUBLIC OPINION is a curiously uncertain phenomenon. It seems to serve equally to establish the independence of a man, or to save him from his own philosophy. No generation seems to have been able to settle the problem of Shakespeare's character. He has been variously described as "a Papist," "a Jew," "a spleeny Lutheran," "an ambitious churchman," "a dissentious rogue," "a heathen philosopher," and "a pagan rascal." On the other hand, nearly one hundred and thirty years after his passing, Tom Paine, the unreligious and immoral author of *The Age of Reason*, is about to be relieved of the odium which has attached to his name during the years since his death.

CHRISTIAN MISSIONS are likely to find a new reason for zeal in the activity and the reaching out of the Mohammedans. They are reported to have translated the Koran into English, Dutch, German, Japanese and various American Indian languages. Mohammedan missionaries are being sent to many lands from India, and mosques have been built in Berlin, London, Trinidad, and in a number of American, Brazilian and Australian cities. It is certainly no time for criticism and gossiping about the failure of foreign missions.

* * *

THE ECONOMIC POSITION of the United States is strikingly illustrated by the following comparisons as to production and consumption. With six per cent of the world's acreage and seven per cent of its population, the United States produces more than half of the foodstuffs, has half of the communication facilities, half of the railways and electric energy, and produces ninety-two per cent of the automobiles. It consumes half of the world's coffee, half of its tin and rubber, three-fourths of its silk, one-third of its coal, and two-thirds of the supply of crude oil.

* * *

PREVENTION OF CRUELTY TO ANIMALS was a subject which received consideration in the laws of ancient Israel, but it was more than eighteen hundred years after the beginning of the Christian Era before a modern nation enacted a statute for the same purpose. The British Parliament in 1822 passed a statute for the prevention of cruelty to animals, the first to be enacted. The law was passed through the efforts of an Irishman named Richard Martin, and J. J. Kelso, another Irishman, is credited with being instrumental in extending such legislation to the New World.

* * *

GUGLIELMO MARCONI, the inventor of wireless, says that the forward strides in human progress are made by individuals, not by groups. He says that no committee could write Shakespeare or Dante, or do the work of Michelangelo, neither could any board produce a great invention. Turning from the field of achievement, he declared that faith and not science must provide mankind with the key to the riddle of the universe and bridge the gulf between man and infinity. Science can do much, but it is as a pocket lantern in the black forest through which the race gropes its way to God.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

MEDICAL MISSIONS IN CHINA

The fact that the Methodist Church sponsors medical missions in China, is an interest of which our people are more vaguely conscious than informed. Since the days of Dr. W. H. Park of Georgia, our people have heard of it as a pioneer work on that far away mission field. Few have known at what personal sacrifices the work has been carried on through the years, nor how crude and criminally inadequate have been the facilities and the equipment for doing that work. Neither have they had an understanding of what medicine and hospitalization means to a country whose scientific knowledge and progress are literally centuries retarded. With the retirement of Dr. Park, the promotion and the maintenance of the hospital work of our Church fell to another Georgian, Dr. Fred Manget, and he has been doing heroic service at a task and in a leadership which needs, not two or three, but literally hundreds of clinics and hospitals. Certainly the least that our Church can do is to make reasonable and adequate facilities for the use of the heroic servants who have been so long giving their all, even with bleeding hearts. A Layman's Committee has been formed in Georgia to promote the cause of medical missions and particularly to make it possible for Dr. Manget and his associates to minister to the sick of that great country in a way worthy of the Church and the Christ whom they represent. At the last session of the Louisiana Conference, an unsolicited contribution of approximately \$800 was given at the close of Dr. Manget's address. Recently a Baptist layman heard the story of the desperate need for that work and the heroic sacrifices of the wholly inadequate corps of doctors and nurses and of their more inadequate equipment for the stupendous task, and he sent his personal check for \$1,000 for the medical missions of the Methodist Church in China. The thing that is necessary to secure a great response from our people and from all people is just to let them know the opportunity and the limitations under which our medical missionaries are compelled to do their work. We should help our heroic doctors and nurses and help them now.

A REPERCUSSION

We know that it is not nice to say "I told you so," and we do not like to indulge in biting criticism. On the other hand, we have little respect for a colorless journalism, and in this instance we feel that we have a perfect right to speak. In our files is a correspondence of nearly two years ago in which we raised question as to the use of a certain type of speaker for an assembly program of our Church. In that protest, we had no personal interest to serve and no antipathy to gratify. Except as we knew the field, we did not know at that time the subject that any person might discuss. It should be said also that our objection was met in the same spirit that it was offered. We were doubtful as to the use of an uncertain type of leader for setting the intellectual sails of young people on great social issues, in a time of inflamed and disordered thinking. We do not interest ourselves in any form of industrial controversy, but we felt a sense of shame when we saw the faces of well-known public men featured in recent advertisements. We felt that our Church might well wish to tear a page from its record in the choice of leaders for the promotion of a perfectly worthy end. We are against the use of the prestige of public position for personal gain, regardless of the commodity involved. We think it is a belittling of the public. We heartily agree with the proposal of Representative Maloney, of Louisiana, for placing a curb upon radio broadcasting. If, however, that is "an insult to the intelligence of the average citizen," we do not believe that any public official should be allowed to sell his face and the prestige of a position that belongs to the people without indicating that it is a "paid advertisement, but we do not condone such a sale of prestige, labeled or unlabeled. Primarily, our interest is in church consistency. We do not look with any degree of favor upon the selection of a popular idol in order to give interest and color to an occasion. We are equally against the church lending itself to publicizing sudden statesmen whose chief stock in trade is too often an ominous looking brief-case, plenty of brass and a glib tongue, and we regard

with no more favor a class of immature social reformers capitalizing public unrest. We prefer men with briefs, brains and established character. The use of social and political jack-o'-lanterns tends to reduce the consideration of burning social issues to the level of a melodramatic farce, and to lay in the thinking of young people the foundations of distrust and repudiation, not devotion to moral and social righteousness. We are in favor of sticking to a leadership with convictions and character, even though it may lack something of the glamorous pageantry which attracts thoughtless and vociferous multitudes. We do not seek a narrow denominationalism, but we do insist that accredited spokesmen shall be men of established convictions backed by the authority of an equally well-authenticated character.

BISHOP HUGHES

Bishop Edwin Holt Hughes, of the Methodist Episcopal Church, has been an honored guest of New Orleans Methodism for the past week. He has also been the ambassador of the Kingdom in a series of heart-searching sermons which will linger long in the memory of those who availed themselves of the privilege of hearing him. Bishop Hughes does not need commendation, personally or otherwise, in any section where there is an intelligent Methodist constituency of either the Northern or the Southern Church. He is the senior Bishop of his Church, but that fact does not imply a waning leadership. He is a man of charming personality, a striking preacher and a great and wise leader in the things that concern right and righteousness among the people. We have not heard a more striking series of sermons on any subject than were those delivered by Bishop Hughes each morning during last week. His general theme was prayer, and with incisive reasoning, discriminating analysis and a surgeon-like exploration of conduct and motive, he drove home in very effective manner the implications and the values of prayer. We believe that those who heard him will not be able to think of prayer again as resting upon any narrow, selfish, or arbitrary foundation. Of one thing we are certain, Bishop Hughes has made for himself a great place in the affection of New Orleans Methodists.

THE EDITOR IN AN ACCIDENT

Last Friday evening the editor, his wife and two friends were on their way to church about 7:30 p. m. and in the rain and a confusion of headlights his car struck a post. All the occupants were painfully injured, but apparently no bones were broken. This will explain any delay in replies for which the editor

may be responsible. He will probably not be at the office for several days.

Editorial Miscellany

By Dr. H. T. Carley

EARLY VACATIONS

We have always believed in vacations—though we have taken very few. We recently decided, however, that we might as well practice what we preach, at least in this connection; so we took a rest from our labors.

We have observed that most people take their vacations in the summer, when there is not very much else to do. As we thought of it, it struck us that the proper time to take one would be when work is piling up—when does a man need rest more than when he is tired? At any rate, we knocked off in the busy month of February.

Where to go and what to do, are the big vacation problems—unless we wish to think of these as parts of the even larger problem of the wherewithal. The lack of the wherewithal is perhaps the main reason why more people do not avail themselves of vacation pleasures.

We solved the problem of where to go by deciding to stay at home. After all, there is no place like home—as some keen observer has pertinently remarked. There is not much change of scenery; but what can be more restful, more exhilarating, than to be where a thousand and one things insistently demand attention—and deliberately give them no attention at all? It is like being called three times in the morning, and then turning over and going back to sleep. So we decided to stay at home.

Solving the problem of what to do offered more difficulties than the one of where to go. We knew what **not** to do—but that is only negative. There is no rest in pure idleness. Activity is one of the laws of a successful vacation. We had to do something.

All at once the solution came to us. We decided to spend the first ten days of our vacation in watching the backwater take the town. It came, an inch at a time, until it was two feet deep over everything. The only way to get out of the house was in a boat. Fortunately, we had a boat.

Having watched a successful overflow, and still having part of our vacation left, we took the flu. It fully occupied the next ten days.

Now the water is slowly receding, and we are slowly convalescing from the flu. Our vacation is ended. (We are not quite as keen about vacations as we used to be).

CHINA METHODIST HOSPITALS



Dr. Fred Manget

Dr. W. H. Park, a Georgia medical missionary, associated with Dr. Walter R. Lambuth fifty-two years ago, opened medical missionary work in China. Since that time the three hospitals organized have treated more than 1,500,000 patients.

The present campaign is the first ever to be launched in Southern Methodism specifically for the medical mission work. The three hospitals represented by Dr. Manget are the Stephenson Memorial at Changchow, the Soochow, and the Huchow, named for the cities in which they are located. Dr. Manget is superintendent of the Huchow Hospital and has a service record of 27 years in China as a medical missionary.

THE LAYMEN'S COMMITTEE AND THE CHINA HOSPITALS

A worthy cause which has behind it the enthusiasm and determined purpose of the Laymen's Committee for the China Hospitals of our Church cannot fail. The Christian Advocate of January 8 has the list of members of this Committee. I will not attempt to reiterate the great need and importance of the Church's ministry of healing which was clearly and forcefully presented by Dr. Fred Manget in the issue of the Advocate mentioned.

The Laymen's Committee has ordered a reprinting of 12,000 copies of the Christian Advocate of January 8 and is sending you this complimentary copy. This decision of the Committee was based on three major considerations: "First, it will help get missions in general, and China Medical Missions in particular, on the hearts of our people. Second, it will be a great aid to the Bishops' Crusade; and third, it will be a tribute to and help the subscription list of our great church paper, never such a power for good as at present."

We believe that the Committee is entirely correct in saying that this objective of theirs for the aid of the hospitals will assist the Bishops' Crusade, since it will serve to intensify the missionary spirit of our people. The amount of \$160,000 asked for, when given by those who are interested, will help every other good cause of the Church. The laymen who constitute this Committee are far from the type of individuals who would suggest to others a liberality which they do not practice. These laymen are giving

generously for the advancement of our hospital work in China. One member of the Laymen's Committee is not only paying the expense of sending out these 12,000 Advocates, but is personally paying every dollar of Dr. Manget's expense and the entire expense of the Laymen's Committee.

W. P. KING.

THIRTY-SIX YEARS AT SOOCHOW

By Y. C. Yang

Bishops, Fellow-Christians, Fellow-Methodists, Dear Friends:

It gives me very great pleasure to be here this morning, and to have a part in the great movement that is being started at this time from this city. I wish, first of all, to convey to you the cordial greetings from the Southern Methodists in China—our Christian fellowship, our regard, our genuine appreciation for all that the Mother Church has done for the younger Church in my country.

I can also bring to you the greetings of the beloved missionaries who are working on the field. They are your worthy emissaries and representatives and our esteemed colleagues and yoke-mates in the work for the extension of the Kingdom in China. I may add that I feel sufficiently intimate with them in friendship and spirit to really call them brothers and sisters.

When the call first came to me to come to America at this time, conditions in China were not such as to enable me to leave my home and my work with perfect ease of mind. But I responded in the spirit of Christian fellowship, which has brought so many representatives of your country to my country, under all sorts of trying conditions and circumstances.

Before I started out, my colleagues gave me a farewell dinner, but even some of my colleagues, some of them non-Christian members, could not very well understand why I should take a trip at this particular time which had no particular objective with reference to the University itself. So I had to give a little explanation. I told them on that occasion that the whole object and essence of this trip was Christian fellowship. It was Christian fellowship that started the missionary movement and brought the missionaries to China. It is Christian fellowship that has brought me to your midst now. It is Christian fellowship that I hope to strengthen, and it is Christian fellowship that I expect to carry back to China. Love, through Christian fellowship, is the hope of the world.

This morning I am particularly asked to speak to you on the subject, "Thirty-six Years at Soochow." The chairman has already explained the reason which influenced the committee in charge to put this item on the program. The speaker was not in Soochow all the time during this period of thirty-six years, but it was

his privilege to be a student in that institution for nearly the whole time during the first ten years of the existence of this institution. And it has been his honor and duty to administer this institution during the last ten years, as a sacred trust from the Church, and he is constantly endeavoring to discharge this duty as a servant and agent of his own Church.

In developing the subject, the first question that arises in my mind is: Where were we thirty-six years ago? By tracing thirty-six years back, in the process of time, we come to 1901, the first year in the twentieth century. Here is a chronological division of time, to be sure, but may the question be of any real significance or importance? As we think, not in terms of a division of time, but in terms of events and happenings, it was indeed a significant point, a great dividing line in the history of China, as well as in the history of the Christian Church in China.

In the history of China, thirty-six years ago brings us back to the time of the Boxer uprising in North China, when violence and misdirected patriotism, a fanatical and superstitious movement, plunged China into the most serious international complications which it has ever faced, brought disgrace upon the country, and saddled it with burdens which for a long time hung around her neck like a millstone.

In the history of the Christian Church in China, thirty-six years ago brings us to the memorable time when great tribulation fell upon the early Church, when countless Christians sealed their faith in the new religion with their own life-blood. This produced a profound sensation throughout the country, and led to a long Christian persecution which determined whether the Christians had found something which was worth more than life itself. It was a time when the blood of missionaries and native Christians mingled with the waters and with the soil of China for the future growth of Christianity in that country.

From that point of view, it was indeed a significant moment. We have come to a period and a point in history when all Christians can bow their heads in deep reverence and calm deliberation with regard to our own relation to these early martyrs and to the testimony which they have left, in the full assurance of faith that kindred spirits and kindred souls will take up their task and carry it forward.

Just at this time another thing happened. Our Church, in one of the greatest missionary conferences of recent years, got a great vision, a vision which led to the taking of initial steps for the founding of a great Christian university in China, an institution of learning, an institution of culture. It goes without saying that these two events, the Boxer uprising and the founding of Soochow University had nothing to do with each other

(Continued on page 9)

Louisiana Conference

PERSONAL AND OTHERWISE

Dr. Franklin N. Parker, dean of Candler School of Theology, will be the devotional leader at a retreat of the pastors of New Orleans District on April 5, 6.

Dr. Adrian M. Serex, the presiding elder, will assist Rev. Robt. M. Brown in a revival at Mangum Memorial Church, Shreveport, the week preceding Easter.

Rev. Otis W. Spinks, Haughton and Doyline charge, is making ready for his Advocate campaign and is laying plans for an intelligent canvass of his people for the paper.

Rev. A. S. Lutz reports a good reception and progress in his work at DeRidder. At the time of his writing, he was in the midst of a great tent meeting, with evangelist B. B. Crim doing the preaching.

Mrs. D. E. Kelly, 519 Rutherford, Shreveport, says that the Advocate is like a friend to her. She enjoys reading it and does not want to miss a single issue of it. We prize such golden opinions.

The flowers on the altar of the church in Lake Charles, for Sunday, February 28, were in honor of the birthday of Mrs. A. M. Mayo of blessed memory, and they were the tender tribute of those who knew her best.

Bishop Hoyt M. Dobbs will spend Sunday, March 14, in the Monroe District, preaching at 11 a. m. at Rayville church, Rev. L. N. Hoffpauir, pastor, and at 3 p. m., preaching and dedicating the new church at Epps.

Rev. C. E. McLean has evidently made a place for himself in the esteem of the people at Vivian, where he is the pastor. The pastor's salary has been increased by fifty per cent, and the Advocate quota has been pledged.

We make grateful acknowledgment of the loyalty and interest of Rev. T. F. King, of Bunkie, in the Advocate cause. Brother King was sent to Bunkie at the last Conference after a successful pastorate at Sulphur.

West Monroe is to hold a pre-Easter revival beginning on March 17 and running through Easter Sunday. Rev. Martin Hebert, the pastor, will be assisted by Rev. C. K. Smith, of Tallulah, who will do the preaching.

We regret to learn that Rev. M. S. Robertson, of Angie, is in a New Orleans hospital for a throat operation. We have not had a report as to the facts, but we hope that he may get perfect relief and that he may soon be on the way to complete recovery of his health.

Rev. C. M. Crowe, pastor at Noel Memorial Church, Shreveport, is to have Dr. Paul Quillian, of First Church, Houston, for a meeting from March 31 to April 9. Noel Memorial Church has pledged its full quota for the Advocate, according to report reaching us at the Advocate office.

Miss Tryphena Rogers, of Grenada, has our thanks for a subscription which is also a beautiful deed of Christian devotion. She sends the paper to a lonely friend for whom the shadows of life are growing long. We gladly accept her proposition and the Advocate will go for the time which she names.

The Young People of First Church, Monroe, are now engaged in the services of Young People's Week, with Rev. Guy M. Hicks, of Ruston, as the speaker. His general theme is, "Heart to Heart Talks to Young People." Each evening the service is being followed by a social hour.

Mr. James V. Ried, lay evangelist of Fort Worth, Texas, spent two days in Monroe recently. His sermon on Sunday morning, an inspiring deliverance, was followed on Tuesday evening by a moving picture lecture which greatly deepened and emphasized the appeal of the Bishops' Crusade.

We have a letter from Rev. Ashley T. Law, Ponchatoula, which we greatly appreciate. During the time that we were associated with him in the work at Felicity, he did excellent service in a difficult field and the state of the work at Felicity is largely the result of his constructive and sacrificial labors.

Mrs. Crebbin, wife of Dr. John T. Crebbin, of Shreveport, has the sympathy of many friends throughout Louisiana in the death of her father in New Orleans about ten days ago. The notice of this sad event was carried in the bulletin of First Church, Shreveport, of which Dr. and Mrs. Crebbin are members.

Mr. J. W. Tubb, of Dubach, says that he has been a reader of the Advocate for the last thirty-five years and, having read it that long, he just can't do without it. He says that he reads every word in it and looks forward to its coming on every Thursday. Thank you, and we hope that your pleasure in the paper may never grow less.

We acknowledge a note from our good friend, Mr. A. M. Mayo, of Lake Charles, who says that our announcement of the program broadcast from Scarritt College was responsible for a very enjoyable and profitable evening at his home. We are glad to have had even that little part in

bringing to the attention of our people the great work being done at Scarritt.

During the week of the preaching services conducted by Bishop Hughes in New Orleans, a number of Louisiana pastors dropped in for one or more of the uplifting messages of the eminent leader of our sister Methodism. Among those whose presence we noted were Rev. Louis Hoffpauir, Rev. Martin Hebert, Dr. Adrian M. Serex, Rev. J. H. Bowdon and Rev. Carl Lueg.

According to announcement which we carried in our last issue, Mrs. J. B. Shearer died in a Shreveport hospital two weeks ago. The body was taken to Houston, Miss., and was tenderly laid to rest with appropriate services conducted by Rev. H. M. Johnson, Dr. J. Lloyd Decell, Rev. J. H. Smith, pastor of the local Baptist Church, and others. Mrs. Shearer is survived by her husband and four small children, one an infant.

Miss Sallie Raynham, of Star Hills, has our sincere thanks for a list of subscriptions and we particularly appreciate the fact that she has such a distinguished connection with the Advocate. She thinks that it may have been coming to her home from the beginning, since her father, who has been in heaven for thirty-one years, was a subscriber and she has been a subscriber since his death. We are glad to know of such loyalty to the Advocate.

Dr. Robt. W. Vaughan, Superintendent of the Louisiana Methodist Orphanage, has sent to pastors and Church School Superintendents the Annual Easter appeal in behalf of the large family of children under his care, the children of Louisiana Methodism. We feel sure that this urgent matter will not be forgotten by any congregation in Louisiana. This is one of two special days in the year which, by Conference action and by long-established custom, is devoted to our orphan children.

GRATITUDE AND "A MINE OF MEMORIES"

My Dear Sir: Enclosed please find one dollar for the year's subscription of your paper. I am removed from that part of our country that had been home to us for so many years, and I miss the associations that had been so pleasant, but life is a series of changes and adjustments and I am so happy that I can have your paper to tell me of the work and dear friends that we love there in Louisiana.

Please allow me space in which I may express to the Church throughout the state my appreciation of the thoughtful gift sent to me by Mr. A. M. Mayo at Christmas. May God's richest blessings be upon all who shared in the giving. I assure you that much happiness came to me at that season, and the gift from you meant more than any other. I do thank you for that joy.

MRS. W. H. JORDAN.

BIRMINGHAM CHOSEN

At a recent meeting of the Committee on General Conference Entertainment, Birmingham, Alabama, was chosen over Tulsa, Richmond and possibly other contenders for the honor. The "Magic City" offers, it seems to us, an atmosphere and a setting which may be very important in the discussion of the momentous decisions that the Conference will have to make. In our opinion, no more important session of the General Conference of our Church has been held since 1844 than will be that of 1938. We say this not alone with reference to the prospect of Unification, but for the further reason that the Church has reached a stage of development otherwise which will call for a leadership of vision, courage and faith.

A PROGRESSIVE CHURCH

A growing movement is always faced with dangers. The very utmost care should be taken to avoid dangers that would in any way disturb or thwart the objective sought. Is there not a real danger of promoting an organization and losing the evangelistic passion for the salvation of men and women? Are we as a church becoming so engrossed in our present problems as to cloud the vision of a far-reaching objective? It may be possible that in our denominational desires we lose the evangelistic passion. We should as a church put forth every means possible to spread the gospel and bring the lost to Christ; and at the same time build up a spiritual household for the edification of those who have been saved, that our evangelistic efforts may be conserved. However, it is possible that we may become so much concerned about the spiritual house that we neglect the evangelistic mission. The larger any organization or denomination becomes, the more machinery it takes to keep it moving effectively. The larger the group life the more we depend upon the organization for results. There is always danger that leaders and influential members may become so interested in the machinery as to lose sight of the purpose of the church. Organization, no matter how perfect, can never produce evangelistic results. It takes a real spiritual passion, an intense love for the souls of men, to bring about true and lasting results. This age is materially minded without a doubt, nearly all of human equations are measured by material results, and we seem to have lost sight of the fact that man has a soul, a being capable of appreciating the finer and bet-

ter things of life. The church today has, without a doubt, become affected by this material mindedness. It is possible to place greater emphasis upon size than quality, upon visible means than upon permanent values, upon finance rather than spiritual results. In the appointment of ministers to certain churches and districts, we fear that there is great danger of placing the emphasis upon the salary he has been drawing, and the appointments that he has filled rather than his spiritual qualifications. We fear stress of his native ability and personality above his devotion to God. It is well to remember that God does not reckon values in this way, nor does He measure results by the size of the church building, the size of the budget, or the number of members the church has. He measures results by unseen and spiritual tests and by the faithfulness of His workers. In the church or great family life, as it is so often called by the pastors, there is a great tendency to obtain spiritual results by human endeavor. Group life will naturally develop this aspect, unless the purity of the individual life is guarded very closely.

We as a church had a splendid beginning; our parish was the world, and our inspiration the special warming of the human heart by the power of the Holy Spirit. There is no wonder that we made rapid progress. If the church will return today to the same method and power, with its present equipment, the world might be evangelized in a very few years. These days, more than ever before, demand a full consecration to Christ, a consecration so full and complete that it would transform us into His holy image. This soul passion can be maintained only at the price of individual watchfulness, and by careful and persistent application to keeping the fires of devotion constantly burning upon the altars of our hearts. The solution of any spiritual problem and the avoiding of denominational danger lies with you and me. A writer lately stated that human nature needs not to be changed, but to be rightly trained. He said that a baby was neither good nor bad, but may

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

achieve either good or bad character. He says there is nothing in the structure of our being that needs to be destroyed, any more than it is necessary to destroy the wheels in a watch to make it keep good time. He is evidently not familiar with his Bible. The Bible plainly states that we are conceived in iniquity and born in sin. Then again, "Know ye not that this old man is crucified with Him that the body of sin may be destroyed, that we should not serve sin." The fundamental fact about human nature is that, while it is possessed of vast capacities, it lacks one capacity of complete self-organization or, if you prefer the modern term, self-integration. Human nature must be changed, that one capacity that man lacks must be supplied. Intelligence alone cannot supply this, group life cannot do it, neither can an organization of man. Nothing but the presence and power of the Holy Ghost can do it.

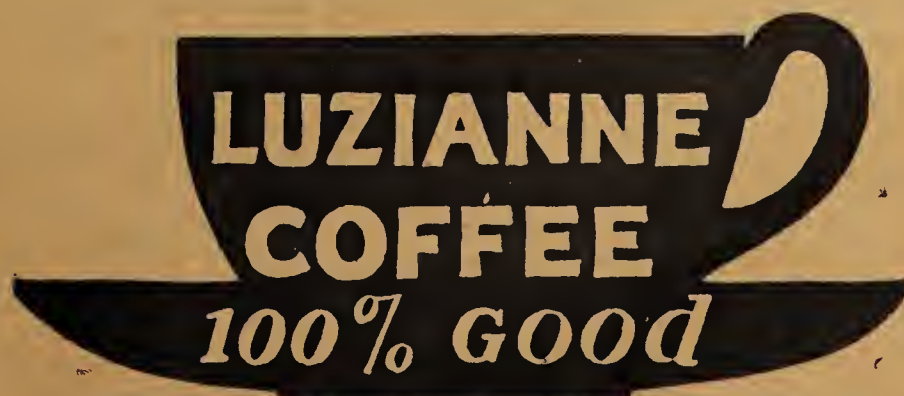
W. Y. MILLICAN, M. D.

LOUISIANA CONFERENCE

Ruston Dist.—Second Round

Bienville, at Burke Place, Mar. 7, a.m.
Gibbsland, at Gibbsland, Mar. 7, p.m.
Eros, at Franton Chapel, Mar. 14, a.m.
Hodge, at Dodson, Mar. 14, p.m.
Athens, at Athens, Mar. 28, afternoon.
Haynesville, at Haynesville, Mar. 28, p.m.
Haughton, at Haughton, Apr. 4, a.m.
Cotton Valley and Springhill, at Springhill, Apr. 4 p.m.
Sibley, at Sibley, Apr. 11, a.m.
Ringgold, at Grand Bayou, Apr. 11, afternoon.
Clay, at Quitman, Apr. 18, a.m.
Choudrant, at Beaulah, Apr. 18, afternoon.
Bernice and Farmerville, at Farmerville, Apr. 25, a.m.
Calhoun and Downsview, at Downsview, Apr. 25, p.m.
Minden, May 2, a.m.
Homer, May 2, p.m.
Ruston, May 3, p.m.
Simsboro, at Hilly, May 9, a.m.
Arcadia, May 9, p.m.
Dubach, at Harmony Chapel, May 18, p.m.
Jonesboro, May 19.
District Conference at Harmony Chapel, May 18, 9 a.m. one day.

LOUIS HOFFPAUR, P. E.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. T. E. Nicholson says that he is feeling very much at home in his new charge, Enterprise and Stonewall. He is planning to begin a new church in the near future.

Rev. L. J. Power, presiding elder of the Seashore District, was among the number who came over to share the feast of good things provided by Bishop Hughes during the past week.

Rev. Andrew J. Boyles, pastor at Bay St. Louis, has not only reached his quota for the Advocate, but has already exceeded it. Loyalty like that gives us both hope and encouragement.

Rev. James M. Lewis, Monticello charge and a friend of the editor since the days when we were together at Millsaps College, does not forget the Advocate cause, as is evidenced by his request for the mailing list for his charge.

Rev. R. H. Clegg, presiding elder, has announced a retreat for pastors for March 18, 19, at Brookhaven church. The meeting will begin at 10 a.m., and Dr. A. J. Walton, of the General Board of Christian Education, will be the principal speaker.

The officers elected for the northern group of pastors of the Vicksburg District are J. V. Bennett, chairman; T. J. O'Neil, vice-chairman; and F. L. Applewhite, secretary. The next meeting is to be held at Satartia, March 30, and the program will feature the Bishops' Crusade.

Rev. A. M. Broadfoot, pastor of Pearl River Avenue church, McComb, is reported to be in such favor that all indications point to a very successful year. Following a fellowship dinner with his people, was a fine quarterly conference and definite plans have been worked out for the work of the year.

Mrs. M. C. Bell, of Cary, says that the Advocate has been coming to her home for more than sixty years and that it is still a welcome visitor. We regret to know that Mrs. Bell had to have a hospital experience of three weeks' duration, but we are rejoiced that she is now able to be at the home of her son where she is convalescing.

Miss Virgie Fore, secretary of the Christian Literature Committee for Jefferson Street Church, Natchez, is organizing her forces for a successful prosecution of the Advocate campaign in that church. The last pastor, Rev. W. M. Sullivan, was one of our most loyal friends, and the present pastor, Rev. C. A. Schultz, is no less zealous and effective.

Two good Christian Education Institutes were held in Vicksburg District—

one at Fayette on February 24, and the other at Mt. Olive the following day. Drs. Key, Hamilton, Winfield and Mitchell represented the colleges, and Miss Lucy Foreman, Miss Thomas, Mrs. Carter and Rev. Irl H. Sells, the General Board and Conference workers. Lunch and fellowship added variety to the occasions.

Considerable confusion was caused in the delta section of Mississippi by the high-water threat. It did not reach the stage predicted and the holding of the levees saved the section from disaster. Rolling Fork, Anguilla, and Mayersville charges were largely cut off by water. Holly Bluff was covered by back-water and the people took refuge upon higher ground, but no concentration camps became necessary.

THE NEW LAW ON LAY DELEGATES TO DISTRICT CONFERENCE

Dear Dr. Duren: Since very little mention has been made of the new law under which churches in the Mississippi Conference will elect delegates to District Conference it seems well for some member of that committee to call attention to it. Pastors will find it on page 109 of the 1936 Journal. In principle, it follows the law which has been in operation since 1910. The change is in the number of elected delegates.

The great majority of churches in the Conference will not be affected by it, but will still elect one delegate. The larger churches will elect half as many as heretofore, and the small stations will elect three delegates, regardless of the number of members. This last provision was an agreed amendment while the subject was under discussion on the Conference floor. If it provides too many complications it may be changed for a better plan to protect the small stations.

Sincerely,

J. B. CAIN.

REPORT OF CHRISTIAN EDUCATION MEETING OF THE MERIDIAN DISTRICT

The Christian Education Institute of the Meridian District was held at East End Methodist church on February 18, with twenty pastors of the District present and a total attendance of one hundred and ten.

Rev. W. B. Jones, the presiding elder, led the devotional, and Rev. R. H. Clegg, presiding elder of the Brookhaven District, led in prayer. After words of wel-

come from Brother Jones and the pastor, O. S. Lewis, T. E. Nicholson was elected secretary.

The morning program was carried out as follows: Dr. D. M. Key spoke on the work of the Church through the Church related colleges; Dr. A. P. Hamilton, on the significance of Millsaps College, and Dr. G. F. Winfield, on the beginning of education in the Methodist Church. Each of these men brought helpful messages, and their subjects, being related as they were, brought out not only the important part the Church has played in education, through these institutions of the Church, but threw out to us the challenge for the future in this field of work. Rev. A. J. Walton, of the General Board, brought the closing message of the morning on "Bringing People Into the Fellowship of the Church." He brought an inspiring message, which was a splendid climax.

At the noon hour, the ladies of the churches of Meridian served a delightful plate lunch in the basement of the church. Words of appreciation to the ladies for the delightful lunch were offered by W. D. Hawkins.

The afternoon session was held in groups. Mrs. J. L. Carter led the children workers, Miss Thomas led the young people workers, O. S. Lewis led the adult workers, and I. H. Sells led the pastors in their discussions. All groups re-assembled about 3 o'clock, each leader reported for his or her group, and we were dismissed with prayer by Rev. A. J. Walton. I feel that this was a profitable day spent in the work of our Church.

T. E. NICHOLSON, Secty.

AN APPEAL FOR CHRISTIAN LITERATURE

Dear Brother: When I came here as chaplain, I found there was no permanent system of religious or secular education and, sad to say, no funds for this worthy cause. This I hope to rectify by the 1938 term of the Legislature. In the meantime I am appealing to the Christian press to publish the need for Christian literature suitable for distribution among the inmates. There were no books of reference if any one wanted to do any study or research in Bible or Church history, etc. They would have to depend on the charity of friends or do without.

There is a wonderful apostolate to win precious souls for the Master. A prisoner who becomes a Christian while here is fortified to overcome temptation when he leaves. This way we are winning them for the Lord and doing society a big favor.

I wish to be,

Fraternally yours in Christ,

AKLIS BURTON BARRY,

Chaplain, Mississippi State Penitentiary

THIRTY-SIX YEARS AT SOOCHOW

(Continued from page 5)

at the start. It was a purely accidental coincidence. However, as I think a little more on the subject, it appears to be more than a coincidence. Nothing could have been designed, nothing could have been more appropriate, and we might say, nothing could have been more clearly Providential. For at that time we find a China still resisting change and still deplorably ignorant of world conditions, but painfully shocked and shaken to a keen realization that new life must be introduced into China.

On the other hand, we see the buildings of a great Christian university, which was, we may say, a center of light at the time of the darkest period in the history of China. It was the giving forth of the life, the truth, the light of the world, shining through the darkness to enlighten China and to brighten the life of the Chinese people. The story of the thirty-six years of Soochow University is the story of the gradual realization and fulfillment of that vision and that movement.

From this very important beginning in 1901, when Soochow University was first started in a two-story building, measuring not more than 100 feet long, in either direction, which served as the assembly hall, dormitory, dining room, reception room, administration office, barber shop—which served for all of these purposes, it has grown to a real university, with imposing buildings covering nearly twenty acres.

It has grown from less than 100 students, none of whom were not competent to do college work, even according to the low standards of that time, to an institution which now has over 1,000 students, an institution which had 900 applicants to enter the freshman year, when we gave the entrance examinations for this year.

It was started with a small faculty, in which one of the professors signed himself as "Professor of All Natural Sciences," and another signed himself as "Professor of Arts and Philosophy," until now we have a faculty of over 100, many of whom hold Ph.D. degrees from the leading universities in America.

From a start of \$50,000 capital investment, it has now developed into an institution whose land, buildings and equipment have a total valuation of over \$1,000,000, national currency, to which not only the Church has contributed liberally, but other agencies like the Rockefeller Foundation, and more recently the Chinese Government, as well as friends and graduates of the institution, are also doing their part.

For the development of this university many a missionary has devoted his whole life. I wish on this occasion to honor the memories of those who have worked

directly or indirectly for the university. I would call the name of Dr. E. F. Anderson, first president of the University. I learned from him that it was the business of Soochow University to make good, true men for China. I would call the name of Young J. Allen, first president of the Board of Trustees of Soochow University who throughout his life came to be the voice of Christianity, speaking to the intelligentsia in a land of scholars.

I recall the name of W. H. Park, a medical missionary, whose vision was not bound by his profession, but whose interest was coextensive with the whole program of the Christian Church. He capitalized his popularity as a physician to raise money for Soochow University, both at the time of its establishment and in later years. I recall the name of Mr. R. D. Smart, a typical missionary, who was Professor of Mathematics, a lover of young men, an ideal coach and promoter of inter-collegiate athletics in China, whose motto was, "Be a gentleman first, before a winner," which principle is embodied in the life of the teams of Soochow University.

It would be indiscreet for me to make any comment on those who are still with us, so I will just pass over the name of J. W. Cline, second president of the University; W. B. Nance, my former teacher and my immediate predecessor, as well as others, like Dr. Jones and Mr. Cameron, who have contributed to the building of the University. It is true that a good measure of the burden of administration has been assigned to the Chinese Christians, but I may add also that most of them have been trained up under these men as students, so that, in a sense, it still represents a continuation of their life and work in the new ones who have taken their places.

Through these thirty-six years of its existence, a steady stream of youth, starting with less than 100, and swelled now to over 1,000, from some of the very best and most prominent families in China, has passed through Soochow University. Starting with only men, we include women at present, who come to the University for their academic training. We have endeavored not only to give them the most up-to-date knowledge in the modern arts and sciences, but we have always emphasized moral and spiritual training for character-building, always holding up Jesus Christ and His Gospel as the supreme reality and the hope and inspiration of mankind. Many have thus been led to know Christ, to accept Him as their Saviour, and to join the Church. Many more have not gone so far, but have had their lives touched, their vision broadened and deepened, their spirit elevated, their manhood strengthened, so that they go back into society stronger and better personalities than when they came to the institution. These results are intangible and unmeasurable, and though it may be a little difficult to see, these

students, though they are not fully converted to Christianity and brought within the fold of the Christian Church, carry forward in different directions the idea and spirit of Christianity into Chinese society. That is probably one of the reasons why numerically the influence which Christianity has upon Chinese society far exceeds what America has spent upon the Christian program in China.

I cannot tell you the experience of all those students who have gone through the University. I cannot speak fully, accurately, of the experience of others.

(Continued on page 16)

Jackson Dist.—Second Round

Capitol Street, Feb. 28, 7:30 p.m.
Clinton, at Richland, Mar. 7, 11 a.m. and 1:30 p.m.
Bolton, at Raymond, Mar. 7, 7:30 p.m.
Benton, at Midway, Mar. 14, 11 a.m. and 1 p.m.
Vaughan, at Elkhorn, Mar. 14, 3:30 p.m.
Fannin, at Drakes Chapel, Mar. 20, 11 a.m. and 1:30 p.m.
Camden, at Farm Haven, Mar. 21, 11 a.m. and 1:30 p.m.
Canton, Mar. 21, 4 and 7:30 p.m.
Florence, at Star, Mar. 28, 11 a.m. and 1 p.m.
Morton, at Pulaski, Mar. 28, 4:30 p.m.
Lena, at Good Hope, Apr. 4, 11 a.m. and 1 p.m.
Edenburg, at Wiggins, Apr. 4, 3:30 p.m.
Homewood, at Carr, Apr. 11, 11 a.m. and 1 p.m.
Harperville, at Hillsboro, Apr. 11, 4 and 7:30 p.m.
Flora, at Bentonla, Apr. 18, 11 a.m. and 1 p.m.
Madison, at Pocatontas, Apr. 18, 4 and 7:30 p.m.
Lake, at Lawrence, Apr. 25, 11 a.m. and 1 p.m.
Forest, Apr. 25, 4 and 7:30 p.m.
Galloway Memorial, May 2, 11 a.m.
Brandon, at Pelahatchie, May 2, 3:30 and 7:30 p.m.
Millsaps Memorial, May 5, 7:30 p.m.
Walnut Grove, at Madden, May 9, 11 a.m. and 1:30 p.m.
Carthage, May 9, 4:30 and 7:30 p.m.
Shiloh, at Lodabar, May 16, 11 a.m. and 1:30 p.m.
Grace, May 16, 7:30 p.m.; May 26, 7:30 p.m.
Glendale, May 19, 7:30 p.m.
Carthage Circuit, at Freeny, May 20, 11 a.m. and 1:30 p.m.
Raleigh, at Burns, May 23, 11 a.m.; May 27, 11 a.m.
Mendenhall, at D'Lo, May 23, 3:30 and 7:30 p.m.
Bessie Shands Mission, May 25, 7:30 p.m.
Terry, at Spring Ridge, May 26, 7:30 p.m.
The District Conference will be held in the Methodist church of Canton, Miss., Apr. 15 and 16. The conference will open promptly at 9 o'clock on the morning of the 15th. The pastors will please hold church conferences, elect their delegates and send me their lists by the first of April. This is important in order that I may prepare the roll, formulate committees and perfect plans for the conference.

T. M. BROWNLEE, P. E.

Seashore Dist.—Second Round

Gulfport, First Church, Mar. 7, a.m.
Saucier, at Nugent, Mar. 7, 3 and 7 p.m.
Poplarville, Mar. 14, a.m.
Biloxi, Epworth-Wesley, at Wesley, Mar. 14, 7:30 p.m.
Purvis, Mar. 21, a.m.
Lumberton, Mar. 21, p.m.
Biloxi, Main Street, Mar. 28, a.m.
Wiggins, Mar. 28, p.m.
Lucedale, Apr. 4, a.m.
Mentorum, at Merrill, Apr. 4, 3 and 7:30 p.m.
Carriere, at Wesley Chapel, Apr. 11, a.m.
Picayune, Apr. 11, p.m.
Long Beach, Apr. 7, 7:30 p.m.
Brooklyn and Bond, at Maxie, Apr. 18, a.m.
Hantsboro and Second Church, at Mississippi City, Apr. 18, 7:30 p.m.
Escatawpa, at Caswell Springs, Apr. 25, a.m.
Moss Point, Apr. 25, p.m.
Pascagoula, Apr. 28, p.m.
Kreole, Apr. 29, p.m.
Oloh, at Spring Cottage, May 2, a.m.
Columbia, May 2, p.m.
Leakesville, at Winbourne Chapel, May 9, a.m.
Americus, at Hurley, May 9, p.m.
Logtown, May 16, a.m.
Bay St. Louis, May 16, p.m.
Vancleave, at Red Hill, May 23, a.m.
Coalville, at ———, May 30, a.m.
Ocean Springs, at Ocean Springs, May 30, p.m.
L. J. POWER, P. E.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. S. Maxey, pastor at Noxapater, sends us a two years' renewal for the Advocate and with it a note to the effect that other subscriptions will follow.

Mrs. J. M. Turnipseed, of McCool, Route 14, sends us her renewal subscription to the paper, and with it the heartening assurance that it means much to her.

Mrs. R. C. Bridges, of Starkville, says that the coming of the Advocate is like a letter from home. We appreciate her feeling and we hope to make the home tie more real as the years go by.

Rev. W. J. Cunningham, who adopted the plan of systematic visitation following the last session of the Annual Conference, is much gratified with the results and he recommends the plan to all pastors.

New Methodist Hymnals have been provided for the use of the church at Ripley. The purchase of the New Hymnal was made possible by a handsome check during the centennial celebration of the church held last fall.

Rev. E. S. Lewis, pastor at Durant, sends a good word for both the editor and the publisher of the Advocate, and also the evidence of his purpose to give a more substantial expression of his interest in the near future.

Rev. T. B. Thrower, preacher in charge at Drew, says that his work is making satisfactory progress, interest and attendance growing, and that he had a particularly good congregation on February 21. He reports a liberal and cheerful response to financial obligations.

Since last November the church debt at Leland has been reduced from \$3,000 to \$500, and efforts are being made to liquidate the entire sum by Easter, and Bishop Hoyt M. Dobbs has been engaged to dedicate the building on April 4. At last report, the debt balance had almost vanished.

A series of Christian Education Institutes were held in the Corinth District recently by Rev. Roy A. Grisham and Rev. W. L. Robinson. The places visited were: Myrtle, Baldwin, and Iuka. The Institutes were well attended and the leaders gave valuable help to the staff of workers throughout the District.

The Young People's Union, for the northern part of Greenville District, met in Clarksdale recently and was reorganized with the following officers: Miss Sarah Stephens, president; Jesse Jackson, vice president; Miss Eudine Williams, secretary-treasurer; Miss Carline Clapham, publicity superintendent; and

Miss Eugenia Proctor, pianist. There were about fifty persons present. Rev. R. G. Lord will act as counselor, and the next meeting will be held at Lula on April 5.

At Hernando, where W. L. Robinson is the pastor, salaries and benevolences are paid in full to date, District work wholly paid, Grenada College has received \$150 from the church, a contribution of \$27 was made to the superannuates, and the young people have raised \$20 on a pledge of \$25. One Training Class on worship was held with Rev. Roy Grisham as teacher, Rev. J. E. Stephens will do the preaching in the revival meeting, and the work is making healthy progress in all lines.

REV. JAMES PORTER ILL

Dear Dr. Duren: Our good friend, Rev. James Porter, of Oakland, is sick. He has been confined to his bed for the past three weeks, and at times his condition has been very grave. Just at this writing (March 5), he is a little better. It has been my privilege to visit him several times since Conference. At my last visit he asked me to express his thanks to the Church for the Christmas present—that generous check sent the superannuates last Christmas. He says that it came at a very momentous time. His wife was sick for three months, and now he is down, and he says the check was a life-saver.

Brother Porter is nearly 90 years of age, but still has an abiding interest in the work of the Kingdom. He loves his church papers and finds great pleasure in reading them. A letter to him from some of you brethren who know him would greatly cheer his heart.

Sincerely yours,

H. P. LEWIS.

MORE ABOUT THE SALARY QUESTION PREVIOUSLY DISCUSSED

By H. M. McCormack, Jr.

A number of the brethren have written requesting further elaboration of the plan which the writer submitted in the February 11th issue of the Advocate relative to the matter of equity in pastors' salaries.

It occurs to the writer that the simplest and most effective plan would be to put this entire matter into the hands of the Conference Board of Missions. Then, let the Conferences set a minimum salary for a pastor serving a charge. I would not undertake to say what this amount should be, but let us say, for the sake of expediency, that the Conference set

the minimum salary at \$1,000 per year, and certainly that would be low enough. The next step would be to let the charge board of stewards of each charge paying less than this minimum salary confer with the Conference Board of Missions.

The Conference Board of Missions would immediately enroll this charge as one of its cases. It would then send one of its representatives to this charge to make a thorough survey and study of the situation. It would be the duty of this representative, working in co-operation with the local official board, to set up an intelligent, constructive financial program for the charge. He would make a careful survey of all the resources of the charge, and ascertain whether it were absolutely necessary for the charge to have outside help before it could meet a minimum budget.

In most cases it would be found that when a reasonable budget was made and properly presented to the membership of the charge they could and would meet it.

The representative of the Conference Board of Missions would be in a much better position to work out a matter of this kind than would be the local pastor. As a matter of fact, the pastor should not enter into the dealings between the local official board and the Conference Board of Missions, except in cases where it might be necessary for him to be represented, and this should be done by his presiding elder.

In some cases the representative of the Conference Board of Missions would find the charge with an authentic need for outside assistance in meeting even a minimum budget. When this fact is definitely established the charge would be placed under the direct supervision of the Conference Board of Missions which would supplement the resources of the charge until the charge has reached the point of being self-supporting, and at the same time direct its course toward that end.

This would, of course, place upon the Conference Board of Missions a much larger responsibility in its program of home missions, but at the same time it would enable it to do a much more effective work in this important field. Naturally, it would require a larger outlay of money for the Board, but the writer is firmly convinced that once the laity of the Conference were assured that such a comprehensive, constructive program of rural church rehabilitation and circuit cultivation would be inaugurated, it would respond immediately and generously to its support.

Too long Methodism in Mississippi has been gradually centralizing in town and cities, and consequently neglecting the rural areas, and the resulting decadence of our rural work has, of late, greatly accelerated this process. The above plan, in the opinion of the writer, would correct the causes of this unfortunate trend, and pave the way for a revitalization of our rural work.

The plan would call for a capable and efficient corps of field representatives for the Conference Board of Missions, and possibly for a full-time executive secretary. I should think that three or four of our most experienced and able ministers and laymen could administer the entire program.

I should like very much to see our Conference take the lead in bringing about a "New Deal" for rural Methodism. Such a program would doubtless return large dividends upon the investment made in it.

We respectfully invite our leaders to express their reactions to this plan, or, in case they have a better plan, to offer their suggestions.

MISSIONARY INSTITUTE— ABERDEEN DISTRICT, NORTH MISSISSIPPI CONFERENCE

The Missionary Institute of the Aberdeen District will be held at Pontotoc, on March 17, beginning at 9:30 a.m. An excellent and comprehensive program has been prepared, on the general theme: "Making a Missionary-Minded Methodism." Those from without the District who are to appear on the program are, Rev. Fred C. Woodard, Shelbyville, Tenn., representing the General Board of Missions; Rev. E. Nash Broyles, Rev. J. H. Holder, S. W. Wall, and the Conference Missionary Secretary, Rev. R. G. Moore.

It is confidently expected that every pastor will be present, and the chairmen of missionary committees, presidents of the missionary societies, and superintendents and others of our Church Schools are urged to attend. Because of the fact of the Bishops' Crusade this Institute is of unusual importance. Hence the suggested slogan is "Every church represented by some of its best leaders."

W. P. BUHRMAN, P. E.

PROGRAM, DISTRICT MISSIONARY INSTITUTE, NORTH MISSISSIPPI CONFERENCE

SCHEDULE:

- Aberdeen District—Pontotoc, March 17.
- Columbus District—Ackerman, March 12.
- Corinth District—Ripley, March 16.
- Greenville District—Cleveland, March 9.
- Greenwood District—Greenwood, March 10.
- Sardis-Grenada District—Sardis, March 11.

Theme: "Making a Missionary-Minded Methodism."

9:30 a.m.—Devotional by presiding elder. Subject: "A Missionary-Minded Presiding Elder."

9:45 a.m.—"A Missionary-Minded Pastor," by District Missionary Secretary.

10:00 a.m.—"A Missionary-Minded Missionary Committee," by chairman of a Missionary Committee in local church.

10:15 a.m.—"Missionary-Minded Bishops," "The Bishops' Crusade," by Rev. E. Nash Broyles.

10:45 a.m.—"The Conference Board of Missions," by Rev. J. H. Holder.

11:00 a.m.—Recognition of delegates from local churches.

11:15 a.m.—Address by Rev. Fred C. Woodard, Shelbyville, Tenn., representative of the General Board.

11:50 a.m.—Announcements and recess for lunch.

1:15 p.m.—Devotional.

1:30 p.m.—"Missionary Literature and Materials," by Conference Missionary Secretary. (a) The World Outlook; (b) The Study Book.

2:00 p.m.—"Men and Missions." The Benevolent Fund.

2:15 p.m.—"Women and Missions," by District Secretary of the W. M. S.

2:30 p.m.—"Missionary Giving." (a) The Fourth Sunday Offering; (b) Our Conference Special, the Lewis Hospital Fund, by S. V. Wall, Treasurer, Cleveland, Miss.

3:00 p.m.—"Consecration for Our Task." Closing consecration service led by presiding elder.

Slogan: "Every church represented by some of its best leaders. Every pastor present."

NORTH MISSISSIPPI CONFERENCE GOLDEN CROSS

In taking the Golden Cross enrollment at Drew, we started early in order to give a report of the effort, and as it now stands the enrollment represents 45 members and friends of the Drew charge and amounts to upwards of \$40. This money was as easy to raise as any church money ever solicited.

In making the Golden Cross enrollment we found that by keeping the emphasis on the charity work of our hospital, the response was most liberal. The splendid record of the Methodist Hospital, Memphis, Tenn., made it easy to emphasize the charity work, \$103,914.73 worth of it last year.

If plans are begun now, we can have a Golden Cross enrollment on every charge in the North Mississippi Conference.

T. B. THROWER,
Conference Director.

M. T. PEW SPEAKING

Hello, folks. This is M. T. Pew speaking. I have remained silent as long as I can. So long have I done nothing but listen, listen, listen. I must speak. To thundering organs roaring like an approaching storm; to gentle piano notes, soothing like water drops from wet eaves; to many a drawling chant, or stirring anthem, or awakening chorus or squawk-

ing hymn I have been forced to listen. Solos aplenty I have heard, vocal and instrumental, some much like gates swinging on rusty hinges on a March night, others beautiful and heavenly. Shall I mention sermons, long and short, good and bad; prayers that stirred my lonely heart, to which I have listened? All in all, it has been lovely, restful, challenging and heavenly to be here. But within me my poor, hungry soul cries out.

I am so tired of just sitting and waiting and waiting and waiting. Here I sit all polished up, comfortable and convenient, and yet without anything to do. I just sit here and wait, watching the light in myriad tints and hues break across the altar before me. I hear the endless rumble of the traffic and the ceaseless clatter of hurrying feet going by outside. Why don't they stop and use me while they rest and worship and find peace? If only the sexton, each week when he so gently polishes my glistening coat, would only sit for just a little while and rest and meditate it would make me feel so much better. At service time the people come. I hear them finding their places about me. I think surely those so long expected will come today and I will have my chance to serve, but, alas, they fail to come. Even the kind pastor passes me by on his way to greet his flock. I can see in his very eye that he sincerely hates me. He wishes that I were not here. He is deeply hurt that I must be thus occupying valuable space. I am comfortable and attractive. I have been made to fit the curves of the body, to give rest and comfort to tired muscles. Every tiny splinter has been removed from my surface and I have been adorned with shellac and polish. Why don't someone hear my plea and put me to use? Why?

Maybe I'll be speaking again. Until you come to church and use me, I will ever be,

Your

M. T. PEW.

BISHOP MOORE'S ENGAGEMENTS

Bishop Arthur J. Moore is devoting his time and strength to the promotion of the Bishops' Crusade. February 23 to March 5 was spent in the Crusade headquarters at Nashville in connection with plans and preparation for the Church-wide Commemoration, April 23-25.

Bishop Moore has announced the following speaking engagements:

Marion, S. C., March 7, a. m.; Charleston, S. C., March 7, p. m.; Orangeburg, S. C., March 8, a. m.; Sumpter, S. C., March 8, p. m.; Augusta, Ga., March 10; Columbia, S. C., March 11-14; Nashville, Tenn., (office), March 18-23; Norfolk, Va., March 25; York County, Va., March 26, a. m.; Newport News, Va., March 26, p. m.; Franklin, Va., March 27; Portsmouth, Va., March 28, a. m.; Norfolk, Va., March 28, afternoon; Suffolk, Va., March 28, night; Richmond, Va., March 29.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, MARCH 14

By Dr. J. R. Countiss

JESUS PRAYING FOR HIS DISCIPLES

When Jesus-spoke first of going away, the disciples evidently thought he meant to depart to some obscure or difficult place; and Peter boldly declared his readiness not only to follow, but to lay down his life for him. Now he tells them plainly that he is returning to the Father. Their hearts filled with sorrow at the thought of separation from him on whom they so entirely depended, whereas, they would have been filled with joy had they only understood, as we should all rejoice if we could but comprehend the fact that God does nothing except for our good. Even yet, many cannot understand why Jesus refused a crown to accept a cross, or how stronger character is developed when we walk by faith and not by sight, by following the Spirit of truth rather than a pillar of cloud. Jesus was crucified on Calvary that he might be crowned forever in the hearts of men. Until he had suffered to the uttermost on behalf of sinful men, the Spirit could not guide men into all the marvelous truth of God's love and mercy. The mission of him that is sent is not complete till the messenger returns. It was so with Jesus.

Jesus prayed for himself that the sustaining presence of the Father might go with him from his humiliation to his glorification, and for his disciples that they might be kept from the contamination of the world of evil men and institutions. The material world, as such, is not evil. Its forces and resources are necessary for the physical life and well-being of man, though excess of riches and power may become a means of temptation and ruin. The disciples are in the midst of an evil and incompatible world, but not of it. It opposes them because the truth they teach, the Christ they preach, and the life they live condemn its spirit and methods.

Christian duty may demand submission to personal wrong and injustice, even bitter persecution, but Christians are not to be passive in an evil society. Mere passivity is often equivalent to participation. Jesus in his own person was submissive even unto death, but he cried aloud against those in the seat of authority who laid on the shoulders of the helpless burdens they would not touch with a finger, who shut up the kingdom of heaven against men, who devoured widow's houses, and he drove from the temple those who had obtained a concession of graft in that holy place. He condemned those who gloried in the greatness of authority, and wicked husbandmen and unjust judges. While his mission did not bring him into direct conflict with the despotic governments of his day, his whole teaching was in condemnation of those who trampled upon the rights of the individual. As citizens of democracies, Christians have a distinct and direct duty to oppose social and political evils of every sort, to take the part of the underprivileged and helpless. Moreover, it is the duty of Christians to preach and to teach aggressively till the world of evil is overcome by the truth that makes men free, and the world is brought to the feet of God.

Jesus prayed that the relations of his followers might be close and intimate like that between himself and the Father—"that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." This figure is often used by Jesus. "As thou hast sent me into the world, even so have I sent them." "As the Father hath loved me, so have I loved you." Perhaps we are not to interpret his prayer as a plea for one organization, or church. Much more may be accomplished by unity without union than by union without unity. As men may be good citizens and belong to different political parties, so they may be good Christians and belong to different churches. Certainly Christians cannot be antagonistic.

Let us guard against corruption and usurpation, and above all and beyond all let us guarantee to the coming generations the inestimable privileges of education and the freedom of the press, for when they are shackled and restricted, the hands of liberty are powerless.—Albert Pike in 1834.

LOOKING FOR A POSITION?

There is a scarcity right now of Stenographers, Secretaries, and Accountants. The government, the state, and business firms need them by the thousands. The Draughon graduate is in demand, and right now is the time to enroll and prepare for the big business needs of 1937 and 1938.

Write for free information about courses, prices and Free Employment Service.

DRAUGHON'S BUSINESS COLLEGE
Main at West Court Memphis, Tennessee.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

CARDUI Has Helped

Many, Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow directions for its use. (Pronounced "Card-u-i.")



Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

The Christian Fireside

RICH LITTLE POOR MAN

(Anonymous)

I know a man, though very poor,
His Father is a King.
Of earthly goods he has no store,
But how he loves to sing:

Poor in houses, poor in land,
Poor in oil and paying sand.
Rich in losses, poor in gain;
Honest toil seems all in vain.
Poor little rich man, hear him sing
Praises to the Heavenly King.

I know a man so very rich,
His Father is a King.
He is the man who digs a ditch,
But how he loves to sing:

Rich in health, rich in love;
Rich in mercies from above.
Rich in deeds of being kind,

Rich in blessed ties that bind.
Rich little poor man, sweetly sing
Praises to the Heavenly King.

I know a man both poor and rich.
He is the digger of a ditch.
His choir is one that is not paid.
He sings while toiling with his spade.
Poor in gold bonds, rich in grace,
See the smile upon his face.
Only a poor sand banker here
In heaven a multi-millionaire.
Rich little poor man, sweetly sing
Praises to the Heavenly King.

THE FIRST MISSIONARY SHIP

It is 140 years ago, on August 10, that the little ship Duff, of 267 tons, with a purple flag at the masthead, slipped away from Blackwell to Gravesend carrying the first missionaries to the South Seas, and herself the first missionary ship. Many people collected on the banks of the Thames to wave her farewell, and the Thames shipping was startled to hear a hymn being sung on her deck. The newly formed London Missionary Society paid £5,000 for the ship, and her captain, James Wilson, thought her "the first-rate vessel of her burden in the river."

Wilson himself was probably the most remarkable man on board. He had been at Bunker Hill, and under Warren Hastings in the bid for India, and had spent two years as prisoner in Hyder Ali's Black Hole at Seringapatam. Coming home, still a young man, he was converted in the Baptist Chapel at Horndean and volunteered to command the Duff. There is a plate to his memory on a house at Ruskin Park, Denmarkhill, where he lived in retirement.

On board the Duff as missionaries were a shoemaker, harness maker, tailor, hatter, linen draper, bricklayer, carpenter, surgeon, cabinet maker, gardener, blacksmith, cooper, butcher, weaver, and shopkeeper. A very curious and perhaps hardly competent fellowship for the great adventure. Most of them were amateur theologians and most of Wilson's time was taken up in settling theological disputes. Off Gravesend a man o' war's captain was very doubtful when told that the cargo was "missionaries and provisions," and sent a midshipman to inspect the ship.

What became of the Duff is one of the mysteries of the sea which will probably never be cleared. She suffered terribly in a Cape Horn gale, and after dropping her missionaries at Tahiti came home by China with a good cargo of tea, which helped to pay her running expenses. Her second voyage was disastrous, as she was captured by the French and disappeared

up the River Platte, not before, however, she had added a touch of romance and adventure to the modern missionary enterprises.—C. N., in The British Weekly.

CHIANG'S TEN COMMANDMENTS

The following Ten Commandments have been issued and are distributed on a postcard to the soldiers of China. These are the Ten Commandments of the Officers' Moral Endeavour Association, and are brought to the attention of the soldiers through the Y. M. C. A. work that is carried on under the direction of the Generalissimo:

1. Thou shalt not covet riches.
2. Thou shalt not fear to die.
3. Thou shalt not advertise thyself for vain glory.
4. Thou shalt not be proud.
5. Thou shalt not be lazy.
6. Thou shalt not commit adultery nor gambling.
7. Thou shalt not smoke.
8. Thou shalt not drink wine.
9. Thou shalt not borrow money.
10. Thou shalt not lie.—Christian World.

Twins

The Siamese twins of Satan, the sword and the saloon, are on the throne. America's one hope was not in repeal, but in repentance; not in revenue, but in righteousness; not in returning to grog, but in returning to God.—Selected.

A prospective liquor dealer was applying for a license to engage in the business.

"You must take an examination," he was informed. "We shall investigate your character."

"You don't mean to tell me, do you," exclaimed the applicant, "that it requires any character to sell booze?"—Christian Science Monitor.

Send address on penny Post Card for greatest hosiery bargain list in U. S. Useful gift sent free.

ECONOMY HOSIERY CO.
Asheboro, N. C.

Keep your body free of accumulated waste, take Dr. Pierce's Pleasant Pellets. 60 Pellets 30 cents.—Adv.

TO EASE RHEUMATIC PAINS



15c
FOR 12
2 FULL
DOZEN
FOR 25c

Demand and Get Genuine
BAYER ASPIRIN

666 COLDS and FEVER

LIQUID, TABLETS
SALVE, NOSE DROPS
first day
Headache. 30 minutes

Try "Rub-My Tism"—World's Best Liniment

Kidneys Must Clean Out Acids

Your body cleans out Acids and poisonous waste in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-tex) today.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Mrs. Gilman McConnell, Director of Scarritt Associates, writes as follows:

"Dear Fellow-worker of the Missionary Society: Last summer I sent out a letter to all officers of the Woman's Missionary Societies of our Church in Louisiana, asking them to help with a drive to increase the friends of our splendid Scarritt College for the training of Christian workers, this group of friends to be known as 'Scarritt Associates.' I explained in that letter that 'Scarritt Associates' were a group much like an alumni association, giving their interest, sympathy and support to the College. Financial contributions were stressed but little, these ranging from \$1 to any amount a person felt able and willing to give. I also mentioned that an auxiliary might enter with the contribution of a lump sum, also ranging from \$1 up, provided every name and address of the members of such a group was listed.

"The response to my letter was immediate and gratifying. So much so in fact that Louisiana has led other states from the beginning of the campaign up to the present time.

"And yet—we have not reached our quota of 258 members! We have 196 up to the present time! This means we are short 62 members.

"That is why I am writing you today. The latter part of this month, will come the Annual Meeting of our State Woman's Missionary Society in Homer. At that meeting, reports will be given of the progress made in all departments, Scarritt College included. Dr. Earl Moreland, vice president of Scarritt, will be our guest at that meeting. I desire very much to make a report showing that we have achieved our full quota!

"You will probably hold another zone meeting before the end of the quarter. Here is the way I have figured it out: there are seven District secretaries—and if each one will get nine names and addresses of Scarritt Associates, we will have our quota! I feel sure you will help me carry out this project.

"In the past some auxiliaries have sent in collective amounts in this fashion: 'Enclosed find dollars from auxiliary.' They have only given the name of the group, not of the individual members. Now what I want is to have names and addresses of the individuals who comprise your auxiliary, provided the group sends in a collective subscription. In this way we can get our 'Associates,' for we cannot list an auxiliary as an Associate. It must be persons, not auxiliaries, that we list in our reports.

"I do hope that you can assist in bringing up our quota to what it should be. Judging from your splendid co-operation in the past, I feel that the success of this project is already assured. But remember, the time to act is NOW. For I need the names, addresses and subscriptions before March 25.

Most sincerely,

MRS. GILMAN McCONNELL.
Box 356, Baton Rouge, La.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Place of Conference—Aberdeen.

Date of Conference—April 6-9.

Time to elect delegate—March.

To whom to send delegate's name—
Mrs. R. A. Tucker, Aberdeen, Miss.

* * *

Bible Study: "The Radiant Heart,"
Costen J. Harrell; "Songs in the Night,"
Mary de Bardeleben; or any other study

listed in the 1936-1937 list.

Mission Books: "Out of Africa," Embury Ross. The Call Drum is a striking poster provided for use in connection with "Out of Africa."

A pamphlet on our work in Africa is just coming from the press. It has been prepared especially for use as supplementary material in the study of "Out of Africa." Order Call Drum and pamphlet from Literature Headquarters, 712 Church Street, Nashville, Tenn. Price, 10 cents each.

* * *

We shall have a fine opportunity to work with the pastors in a study of "By the Waters of Bethesda," but we cannot count that study on our Efficiency Aim.

* * *

Plans are being formulated for study and training in our Conference Training School at Grenada, Miss., in June. Send your mission study leader to this school.

* * *

Mrs. Brown's address is now Tribbett, Miss.

* * *

Mrs. W. J. East, Senatobia, Miss., wrote this: "I am sending one dollar to become a Scarritt Associate. I wish that it were more."

Such letters as this we should like to multiply by a hundred or so. Why not you?

Phone, RAYmond 8178

ROSE McCAFFREY
SUPERIOR MULTIGRAPHING
409-410 New Masonic Temple

WANTED—Monument salesman; direct from quarry to consumer makes this proposition money-maker. Elberta Blue Granite memorials give complete satisfaction. Write today. Elberton Granite Memorial Co., Dept. Z, Elberton, Ga.

Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES

25c at your drug store.

FOR COLDS—Use our Gray's (Nothol)
Nose Drops. 50c at your druggist.

FIGHT COLDS

Doctors say that one good way to help prevent colds—and the first step in fighting them off—is to make sure your bowels are open! Don't despair because old-fashioned laxatives haven't relieved you. Use FEEN-A-MINT, the modern, different laxative—the laxative in delicious chewing gum. Feen-a-mint looks different—tastes different—you take it differently—no wonder it acts differently! There's no griping, no nausea, no upset stomach, and no disturbance of sleep. Feen-a-mint acts in the lower bowel, not in the stomach, and that's one reason why it's ideal for the youngsters, too. Feen-a-mint is the favorite laxative of more than 16 million wise people, young and old. Try this non-habit-forming, economical, different laxative! For a free sample write to Dept. DD4, Feen-a-mint, Newark, N. J.

FEEN-A-MINT
THE DELICIOUS CHEWING GUM LAXATIVE

ARE YOU FRAIL, NERVOUS?



Mrs. Nannie Murff of 110 Third Ave., Meridian, Miss., said: "When I was a young girl I became delicate. I had cramps and headaches periodically. I also suffered from backache associated with functional disturbances and would feel all gone.

Mother gave me Dr. Pierce's Favorite Prescription as a tonic. When I had taken a few bottles the pains and aches were relieved. I could eat more, and I felt just fine." Buy now of your near-by dealer.

Don't Sleep on Left Side, Crowds Heart

GAS PRESSURE MAY CAUSE DISCOMFORT.
RIGHT SIDE BEST.

If you toss in bed and can't sleep on right side, try Adlerika. Just ONE dose relieves stomach GAS pressing on heart so you sleep soundly.

Adlerika acts on BOTH upper and lower bowels and brings out foul matter you would never believe was in your system. This old matter may have poisoned you for months and caused GAS, sour stomach, headache or nervousness.

Dr. H. L. Shoub, New York, reports: "In addition to intestinal cleansing, Adlerika greatly reduces bacteria and colon bacilli."

Mrs. Jas. Filler: "Gas in my stomach was so bad I could not eat or sleep. Even my heart seemed to hurt. The first dose of Adlerika brought me relief. Now I eat as I wish, sleep fine and never felt better."

Give your bowels a REAL cleansing with Adlerika and see how good you feel. Just ONE dose relieves GAS and constipation. At all Leading Druggists.

For Special Trial Size send 10c coin or stamps, to Adlerika, Dept 81, St. Paul, Minn.

In Memoriam

JACOB COHEN

Several weeks ago, there passed from our midst a man of sterling character—a Christian gentleman—Jacob Cohen. It seemed but "the opening and closing of a door," for death did not take him far away from his loved ones and friends. So life-like he looked, so gentle, so kind!

Mr. Cohen came from a town in Germany to the little town of Carrollton in America. There he married Christine Nicolaison at the home of the late A. H. Ahten.

Mr. Cohen was a convert to the Christian faith through the influence of his devoted wife. Together they, with a few others, faithfully and happily wrought to establish the Carrollton Avenue Methodist Church.

For many years Mr. Cohen was a prosperous merchant, and he contributed largely of his means to help this little, struggling church that has now become a center of loving activity for our Lord and Master.

Jacob Cohen was thoughtful of others, of the poor, and he lived a kindly life, always speaking in a friendly fashion of everyone with whom he came in contact.

Mr. Cohen was not only a loving, devoted husband, but he was always a true friend. This writer and many others have this memory of him.

We pay this homage in this writing and think of him as numbered with the saints before the throne of God.

EDDIE BENTLEY.

DON'T LET COUGHING TEAR YOUR THROAT

Millions use Pertussin for Quick Relief

It's the drying of tiny moisture glands in your throat and bronchial tract that often causes coughs. Sticky phlegm collects, irritates, and you cough. Pertussin stimulates these glands to again pour out their natural moisture. Sticky mucus is loosened and easily expelled. Irritation goes away—coughing is relieved. Try Pertussin at our expense. Use coupon below.

30c
Prescription
FREE

PERTUSSIN
"MOIST-THROAT" METHOD OF
COUGH RELIEF

A D 15
Seck & Kade, Inc., 440 Washington St., N. Y. C.
I want a Free trial bottle of Pertussin—quick!

Name _____
Address _____



**PARKER'S
HAIR BALSAM**
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

Do FALSE TEETH

Rock, Slide or Slip?

FASTEETH, a new greatly improved powder to be sprinkled on upper of lower plates, holds false teeth firm and comfortable. Can not slide, slip, rock or pop-out. No gummy, gooey, pasty taste or feeling. Makes breath sweet and pleasant. Get **FASTEETH** today at any good drug store.

MRS. S. S. FINGER

The death of Mrs. S. S. Finger, on February 14, 1937, at her home in Ripley, Miss., removes from the Ripley Methodist Church one of its gentle and most faithful women. Mrs. Finger was eighty-one years of age and, uniting with the church at an early age, gave to it a long period of active service. Coming to Ripley from a neighboring community with her family in 1905 and bringing her membership with her, she attended services regularly until recent years when failing health confined her to her home. Her noble Christian character made her one of the most lovable women in the community. In her declining days she bore her suffering quietly and patiently. In their visits to her bedside, friends never heard Mrs. Finger complain. They went to encourage her, but instead they were encouraged by her serene spirit.

Mrs. Finger never spoke unkindly of anyone. She was always generous in her sympathies and charitable in her disposition. She went about doing good. More than one home in sorrow felt the kindness of her faithful ministry. The day of her passing marked the sixtieth anniversary of her marriage to Mr. S. S. Finger, who survives her, and their companionship was not only long but singularly beautiful. Mrs. Finger showed rare devotion to her husband and children, thinking always of their comfort and happiness above her own.

The hospitality of her home was always extended to others. Friends found it a delightful place to visit. It was her peculiar pleasure to entertain the ministers of her church, and many ministers were given a gracious welcome in her home.

The funeral service was held in the Ripley Methodist church on February 16, at 10 o'clock, conducted by her pastor, Rev. W. J. Cunningham, assisted by Rev. J. D. Wroten, Rev. E. H. Cunningham and Rev. T. H. Dorsey. Rev. J. A. George, a former pastor, attended the service and sat in the pew with Mrs. Finger's family. Brother Dorsey made a beautiful eulogy, speaking in appreciative terms of Mrs. Finger's Christian womanhood. The throng of friends who filled the church auditorium and the floral gifts bore eloquent testimony of the esteem in which she was held by many friends. Her body was buried in the Ripley cemetery.

Besides her husband, Mr. S. S. Finger, Mrs. Finger is survived by a son, J. E. Finger, of Ripley, and Mrs. S. W. Wardlaw, of Memphis. Mr. S. S. Finger is chairman of the Board of Stewards of the Ripley Methodist church and has been one of the leading laymen of the North Mississippi Conference for a number of years. To him and his children the sincere sympathy of a host of friends is given. They have left to them the undying influence of a devoted wife and mother and a saintly Christian woman.

W. J. CUNNINGHAM.

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THIRTY-SIX YEARS AT SOOCHOW

(Continued from page 9)

but among the thousands of students who have gone through the University is the speaker before you this morning, who gratefully acknowledges that to Christian education, more than to anything else, he owes all that is best. It was while there as a student that he had a religious experience, a revelation which led him to know Christ, and led him to a living God, to know Him as a communicable, Divine protector of all mankind.

It was while there as a student, through association with the consecrated and devoted missionaries, and through Christian teachers of the University, that he began to understand the difference between living for ideas rather than for material things, and also the beauty and the nobility of service.

It was while there as a student, through the study of the Holy Scriptures, and through listening to expositions of the gospel message, that he first began to appreciate the spiritual significance and meaning of life. It was while there as a student that he was led to that true source of true wisdom which gave him power to see that there are greater realities in life than those things which are usually considered as real by the masses of the people. It was while there as a student that he first discovered and experienced that source of spiritual strength which can sustain him, when he is weak, refresh him when he is despairing, lift him up when he is falling, and which can give him hope and faith in all conditions and at all times.

It was while there as a student that he first knew something of an invisible companion in life, who is always present to help, encourage and guide, in the utmost loneliness and in times and circumstances in which we sometimes find ourselves. It was the impressions and ideas gathered there as a student that made me willing to respond to the call to join the circle of Christian workers in the field of Christian education.

Such is the experience of one of those many thousands of students who have passed through that institution. Such, I believe, must have been the experience of many others. Such, I also believe, in varying degrees and in varying forms, is the experience of most of those who pass through the institution. No young man or young woman, spending several years in an institution with a Christian objective and Christian atmosphere, can go out into the world without being somewhat, somehow touched by the ennobling and elevating influence of Christianity.

However, the results of our work are not all intangible and invisible. During the 36 years we have turned out into society about 1,250 graduates. Many of them have attained to positions of prom-

inence and responsibility in various walks of life, not only because they are competent, but I have heard time and again from outsiders, because they are trustworthy.

Our science graduates are holding positions of responsibility as members of science colleges, heads of departments or professors of some line in most, if not all, of the Christian universities of China today. The most prominent and successful lawyers in the great metropolis of Shanghai are Soochow graduates. In the field of finance, in the banking field of China—the oldest and best known Government banks, their manager for Shanghai, for Nanking, for Hong Kong, and I am not sure whether it includes Hankow, are all former students of Soochow University.

In the field of education, the first President of the Central Government University in Nanking was a Soochow-University student, and now in the 13 Christian colleges and universities in China, our graduates are presidents for three of them. It is not very significant that Soochow University should pick one of its own graduates for president, but if other institutions pick our graduates to head up their institutions, such action has a little more significance.

In the field of social and religious service, in the Y. M. C. A., in five of the most important centers, Shanghai, Nanking, Soochow, Swatow, they are all filled by graduates of Soochow University. In the most distinctly religious field of service, we can count as our graduates, Dr. Z. T. Kaung, pastor of the Allen Memorial Church and chairman of the Executive Council of the China Conference; Z. S. Zia, Executive Secretary of the Board of Christian Education of the China Conference; Z. K. Zia, Chinese editor of the Chinese Literature Society; T. C. Chao, dean of the School of Religion of Nanking University, the largest Christian university in China.

We have, therefore, made a fairly noticeable contribution to China and to the growth of religious work in China, taking into consideration the fact that we are but one of the 13 Christian colleges in China, and only one of the 110 colleges and universities we have in China at present. I will close with two observations:

1. Since the establishment of Soochow University, much water has flowed under the bridge of China. Soochow University has changed. China has changed. The Educational system has changed. When we first opened, education was still a matter of family concern, and not a Government undertaking. Therefore, we were monarch of all that we surveyed. Whether good or bad, we were the only institution. The situation is different today. In Soochow alone, a dozen institutions of middle school grade and upward have sprung up, and in the whole of China three and a half million students have been added to the primary

school enrollment in the last five years, and the amount of money spent has increased from \$110,000,000 to a quarter of a billion dollars.

What is our reaction to that? I may look at it in two ways: Since China is supplied with educational facilities, we can retire or reduce our program of work. We may do so, if we are prepared to have the thought of China filtered through and be affected by non-Christian thought, and thus have the future leaders of China trained by non-Christian agencies in a non-Christian atmosphere. There is only one kind of men who rule the world—the seers and thinkers. There is only one source that is invincible and irresistible—ideas and ideals. If, we want to Christianize China, we must Christianize the thought of China. We have heard from this platform yesterday that we must out-think the pagan world. In China at this time, we must out-think the pagan if we are to make modern China a Christian China.

There are many forces working in China today. China is flooded with all sorts of modern isms, and there is quite a great danger of her being married to a false god. If we want to keep China as the bride of the true Church of God, and not married to the state or any false god, this is the time when we should speak out or forever hold our silence. This is the time when the Christian Church must speak to China loudly enough, constantly enough and convincingly enough to be heard above the din and confusion of the false gods.

2. Soochow University is a part of the Christian Church, part of the Methodist Church. It is not only an undertaking of the Church, it is part of the Church. For in the relation which the institution bears to the Church, the administration of the Church is present in the University. The University is responsive to every call of the Church. Our Church is often divided into evangelistic, medical and educational, but we are all working together for the same great object, and I can assure you that there is the greatest co-operation and unity of spirit. I am just as much interested in Dr. Manget's medical work as I am in the development of the institution entrusted to me by the Church. Not only do we have the same objective, but we all look to the same source of strength and to the same source of inspiration.

My prayer for Soochow University has been: May God's strength support us. May God's wisdom guide us. May His will be done and His glory shine in and through us for the enlightenment and salvation of China, and for the redemption of the world, of which China is a part!

The shall and shall not of our desire are expediency and prejudice which are so numerous as to lose the untrained man in a wilderness of doubt.—Thomas R. Marshall.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

ALLOTRIOEPISCOPOS

This caption, which was brought to our attention by Bishop Hughes, is a transliterated Greek word occurring only once in the New Testament, 1 Peter iv. 15. The general idea appears in the Septuagint or Greek translation of the Old Testament many times, but never this particular combination. Probably the closest parallel of the idea is to be found in Epictetus, but no matter what suggestions may be found in classic writings, it remained for the rugged and original fisher disciple to join two words, divorced in every implication, for expressing the sum of all hypocrisies and for attaching an imperishable label to conduct forbidden by every rule of Christian faith. This word is translated "a busybody" and "a meddler in other men's matters," but it seems that a more literal translation might be "bishop of other people's business, or of unbecoming conduct." It seems that Peter was referring to the office of a bishop solely for the sake of the contrast which he had in mind, and which all would instantly recognize. So he joins an exalted and holy office with conduct which is a moral outlaw, for heightening the sense of unworthiness in those for whom he writes. If the whole connection be considered, it will help to make clear the fact that Peter was trying to say that all sin is utterly inconsistent with the profession and practice of Christianity. This unusual combination of Greek words is another example of the genius of the rugged son of Bethsaida for translating the verities of Christian faith and conduct into the unforgettable coinage of a great mind and a desperately earnest soul. The heinousness of the character condemned is brought out by the use of two ideas which nominally have nothing in common. Peter is, therefore, pleading for a Christianity stripped of all heathen and pagan inconsistencies which can only bring the very name, Christian, into disrepute. In this day of moral shifting and the revival of paganism, we need a mighty sifting of the Spirit of God that our lives and leadership may be made to harmonize with the passion and holy purpose of the Captain of our salvation.

Certainly we must not forget that we cannot be bishops of outlawed conduct and instruments of righteousness and truth all in one.

CULTURAL INDEPENDENCE

An amazing fact concerning the progress of education in all countries, has been the reaction against the impulse and the institution which together have made the largest contribution toward the intellectual development of all classes. We refer, of course, to religion and the Church. That reaction has been neither sudden nor revolutionary, as some might suppose, but it appears to have been more the struggle of life to interpret itself and its needs—not in any sense a deliberate repudiation of either the values or the purposes of religion as such. The history of education, however, reveals a disposition to seek education as an end in itself, and even of an unconscious break with the Church, the mightiest factor in popular education. Nearly a hundred years ago the drift toward cultural independence found expression upon the lips of Juarez, the Mexican reformer, who said: "Mexicans need a religion which will force them to read, not to spend money on candles for the saints." Years later, Lafcadio Hearn made the rift more definite by his insistence that Christianity in Japan should submit to a measure of accommodation to existing Japanese religions or else retire from the land. More recently a commentator upon Africa made the claim that a liberal policy upon the part of religion is necessary in Africa. Christianity, according to his view, should not be presented as an antagonism of African aspirations, but as their fulfillment. The plea was not for a degradation of Christianity, but for a Christian evaluation of Africa's experience and customs. Of the same kind has been the attitude which the young Turks have toward Islam. They say that Islam is dead and the sooner they free themselves from the rigid traditions of orthodox Islam, the sooner will they attain cultural independence. In recent months, both Germany and Japan have made unemployment among the literate classes the occasion for a reduction of

the number of university students and an excuse for army recruiting. The meaning of all this is that the loss of the Christian emphasis upon the values of education tends to shunt aside religion and the Church and even to cause denial of the place of religion in life. It is no less true that the predominance of the cultural ideal ends in the degradation of culture itself and a tendency to deprive the multitudes of that literacy for which the Church has fought for a thousand years. It tends to make man the target of international hate and the victim of intellectual and spiritual darkness.

"THE HOUSE OF DESOLATION"

Personal achievement often hides the scars which mark the soul, and not infrequently too much is taken for granted because of the position and character of one's family and connection. The story of the upbringing of Rudyard Kipling, as told in his recently published autobiography, will doubtless furnish surprising revelations for many a reader. The fact that he was a grandson of two Methodist preachers and the son of a British representative in India has been seized upon for creating a romance of character and blood, which does not seem to have been altogether justified. Such a romance fails to find place for the amazing fact that the responsibilities of parenthood sat so lightly upon his father and mother that they went off to India and left their little son for many years in "The House of Desolation"—a place in which a woman kept the children of parents who were away in India. The practice seems to have been common among government officials and the attitude of Kipling to the parents who left him to such care indicates no feeling of resentment or censure. That he was loyal and devoted to them is shown again and again. Probably the nearest that he ever came to expressing reproach was when he told a group of students: "No shortcomings on the part of others can save us from the consequences of our own shortcomings." He did not indicate that the statement was a reflection upon his own childhood experience, but one cannot escape the feeling that it might have been so. In the same manner, he gave a variation of the thought in the words: "It is the little things, in microbes or morale, that make us, as it is the little things that break us." Another revelation in the autobiography is Kipling's appreciation of the Salvation Army and his respect for the forthright religious fervor and method of General William Booth who strode across the rostrum at Oxford, clad in robes which indicated the degree which had just been conferred upon him, and said to Kipling, "Young fellow, how's your soul?" In his rising above handicaps, Kipling was perhaps one in a hundred thousand,

and his recording of his parental experience should serve to give new meaning to the responsibilities of parenthood today. Shall our children record a legacy of scars, or shall they carry precious recollections of treasures of love and devotion? No romance of a religious ancestry, or of political distinction, or even of personal fame can efface from human recollection the scars made upon the soul in the days of its innocence.

DIAMOND SUTRA

"Diamond Sutra" was the title of a book printed by Wang Chieh of Japan in 868 A. D. It was printed from hand-carved wooden blocks and the date is exactly six hundred years before the death of Gutenberg, the inventor of movable type. It is claimed to be the earliest known record of a printed book. The story of Cadmus, the Phoenician king, goes much further back, but it is mythological in character—at least its historical accuracy cannot be established.

Editorial Miscellany

By Dr. H. T. Carley

DEAD FROGS

Among the vague recollection of things we were supposed to study in college is one concerning the galvanic battery. Out of the dim and distant past we recall an experiment in the (we think) department of physics, in which the application of a galvanic current to certain muscles in a dead frog's leg would make the dead tailless amphibian jump as if it were alive. It was all very interesting.

The art of mounting dead animals and birds has reached a high degree of perfection. An expert can impart a very life-like appearance to any reptile, bird, or mammal. Put a properly stuffed bullfrog on a log in a pool of water and it would be hard to tell him from a live one.

But one fact remains—a dead frog is a dead frog. No matter how he acts when you touch him with an electric current, and no matter how he looks when he has been properly stuffed, he is as dead as Hector. And he will stay that way.

One of the many differences between a dead frog and a live one is that the live frog is equipped with a self-starter—he moves under his own power. If he wants to jump, he jumps, and that ends the matter—unless he wants to keep on jumping. A dead frog stays put very nicely, no matter what you do to him.

It is a waste of good time and valuable energy to try to make a live frog out of a dead one. If a man wants a live frog, he ought to go out and catch him one.

Dead issues are very much like dead frogs.

Unification

METHODIST UNION

By Dr. J. L. Decell

Methodism, which began its service in the United States of America in Maryland and New York sometime between 1760-1770, organized into the Methodist Episcopal Church in America at Baltimore in 1784, was a vital organism. Its vitality was evidenced in one way by the Methodist denominations which grew out of this original Church.

Growing with the new republic, American Methodism was subject to the impact of the several ideals and convictions which some judged to be controllingly important at certain stages of national development. Thus there grew up during the first sixty years the following denominations: Primitive Methodist, 1791; Republican Methodist, or Christian Church (O'Kelly), 1792; African Union Church, 1813; African Methodist Episcopal, 1816; African Methodist Episcopal Zion, 1817; Canadian Methodist, 1828; Methodist Protestant, 1830; Wesleyan Methodist, 1841. In 1844 majority and minority groups of the General Conference disagreed over constitutional questions occasioned by slavery and adopted a Plan of Separation; and the Methodist Episcopal Church and the Methodist Episcopal Church, South (1845-46), have been separate denominations for more than ninety years.

Now four of these branches (the Primitive Methodist having united with the Methodist Protestant in 1936) have a plan to re-unite. A Joint Commission on Interdenominational Relations and Church Union, composed of sixty-five members appointed by their respective General Conferences, twenty-five each from the Methodist Episcopal and Methodist Episcopal, South, and fifteen from the Methodist Protestant, worked faithfully and prayerfully on a Plan for Union, completing their work in the summer of 1935.

Knowing and feeling somewhat of the history of their own Churches, these commissioners realized that reasonable concessions were necessary if there were to be a united Methodism. In due Christian courtesy, fraternity and loyalty, the work of the Plan was accomplished. Acceptance of the common Faith, continuance of the evangelistic, missionary and educational purposes, and incorporation of historic polity were taken for granted. The Six Restrictive Rules were included without hesitation.

Laying hold of the golden thread that seamed the commission of Dr. Lovick Pierce in 1846 and following Commission activities beginning with Cape May in 1876, and General Conference and Commissions down to the present, one traces a continuing purpose to realize a united Methodism.

In this is seen three important requisites of the recorded Southern viewpoint:

(1) Power outside of the General Conference to determine the constitutionality of that Conference's action. (2) Adequate adjustment of race relationships. (3) Protection of minorities.

The proposed Plan, adopted by the Joint Commission without a dissenting vote, sets up a Judicial Council apart from the General Conference and determines the constitutionality of that Conference's action. Jurisdictional and Central Conferences provide six regional conferences at home and certain foreign areas with freedom under law, initiative, measured autonomy and protection. This Jurisdictional and Central Conference Plan makes for administrative and promotional efficiency, and provides ade-



DR. Y. C. YANG

quately for racial relations and development.

The Central Jurisdiction for Negroes, which indicates possible future Mexican or other racial group Jurisdictions, guarantees the Negro a constitutional status and assures him of his own Bishops, Boards or Commissions, and Jurisdictional secretarial leadership. The proposed Plan assumes that the test of Christianity is not obliteration of racial distinction, but the preservation of racial integrity, initiative, and development; and racial identities living helpfully side by side in the same territory.

Methodism is a Spirit. The proposed Plan purposes to unite the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church into a completing spiritual unity. It assumes a sum not in addition but in multiplication, its ideal being $1 \times 1 \times 1$ equals 1.

The Plan is a human document and, therefore, may be expected to lend itself to a perfecting process as the needs of

growing life in the future may demand. However, I believe the proposal is fair to the ideals, convictions, and principles of the Methodist Episcopal Church, South. It is an improved answer to the long-time desire for a united American Methodism and it visions a united Methodist brotherhood around the world.

Jackson, Miss.

CHRISTIANITY AND MODERN CHINA

By Y. C. Yang, President of Soochow University, Soochow, China

As we survey the situation, there are at least three things which will attract our attention. First, we see in a rapidly changing China one of the great facts of the present time. Secondly, we see in the question, whither China, one of the great problems of the day. Thirdly, we see in the influence of Christianity upon China one of the great factors deciding the final outcome of this great issue.

Christian missions have made outstanding contributions to the awakening and modernization of China, something which is generally admitted as well as appreciated in China. For modern education modern science, modern medicine, many modern reforms and social improvements and even for much of her present outlook, China is much indebted to Christianity and the Christian missions for their introduction and initial promotion. To the Christian institutions she is also much indebted for the training of many of the most competent and prominent leaders of the country.

There are now altogether only about half a million Protestant Christians in China. But the actual influence of Christianity in China far exceeds that which this numerical strength would lead us to believe. Dr. Sun Yat Sen, now often spoken of as the Father of the Chinese Republic, was a Christian. Generalissimo Chiang Kai-Shek, admittedly the outstanding popular leader of the present day, is also a Christian and a member of our own church. Such instances indicate that Christianity has not only taken root in China but has touched the peak of Chinese society.

But what Christianity has done for China is interesting history; what Christianity can and will do in China is the problem of the day. With the rise of modern China, the Christian movement has entered upon a new era, fraught with significance and consequence. It can and should be a period of great forward movement, but it may result in a set-back depending upon whether the Christian movement can keep pace with the changes and progress taking place in China.

China today is no longer a great mass of inertia and immobility but has become an active, moving force in the world. This proverbial "sleeping giant"

(Continued on page 8)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. John Rasmussen, pastor at Mansfield, will be the leader in Religious Emphasis Week at Louisiana Tech. Miss Hazel Lea Nowell is the chairman of the planning committee.

Dr. John T. Crebbin, of Shreveport, was a caller at the office during the time of our enforced absence. We appreciate his thought of us and regret that we could not be there to greet him.

Master William Dobbs Serex, the newest member of the presiding elder family in Shreveport, has been made a Life Member of the Missionary Society by the auxiliary of First Church, Shreveport.

A good friend of the Advocate writes: "I have been reading that good old paper ever since I knew how to read, and its success is very much desired by me." He is a layman and he means all that he says.

Our good friend, Dr. Dana Dawson, accuses us of looking back and turning into a telephone pole, comparing us to Lot's wife turning into a pillar of salt. A part of the charge we cannot deny, but we were looking straight ahead and we took the pole on the swing and without shock-absorbers.

Rev. C. E. McLean, of Vivian, sends a list of subscriptions and an encouraging note. Rev. I. T. Reams will be the Advocate representative for Vivian. We regret to learn of the recent illness of Brother Reams and his wife, but we are happy to report that they are both convalescent at this time.

That royal layman, Mr. A. M. Mayo, of Lake Charles, takes the time to write us a note which we appreciate very much. Elsewhere is a statement concerning the Superannuate Collection which we trust all our people may read and think over. Shouldn't the response have been better than is reported?

We are sorry to learn that Dr. Theodore Copeland was compelled to cancel the meeting which he had scheduled for Lake Charles, on account of the illness of Mrs. Copeland. We sincerely hope that her illness may be of short duration and that Dr. Copeland may be on the evangelistic trail again soon.

Rev. J. T. Harris says that he is very happy at Franklin. He gives an enthusiastic report of the attendance, organization and faithful financial response, and is looking forward to a good year. For our part, we do not know why any preacher should not be happy at Franklin. We do not know anywhere a finer people.

Chaplain A. F. Vaughan, who has been

stationed at Barksdale Field for quite a while, has been assigned to duty in Hawaii. His friends in Louisiana and elsewhere will be glad to learn that he is spending a few weeks at 5940 Broadway St., San Antonio, Texas, before sailing for his new station in the mid-Pacific.

Rev. Louis Hoffpauir writes that, although he sent no letter for the Ruston District in the Advocate publicity given the work of the Memorial Mercy Home, he made a personal appeal to every pastor in the District and is expecting every charge to make a response in behalf of the work of mercy being done by Brother Snelling.

Mrs. F. A. Bacon, District Director of Adult Work, is sponsoring a series of banquets in Lake Charles District for promoting her department. She is said to be getting a fine response. At First Church, Crowley, recently there were one hundred and twenty-five present for a banquet and a program featuring an address by the pastor and musical numbers.

WITNESSING FOR CHRIST

In connection with the promise of the baptism of the Holy Spirit and as a reason for the gift to the disciples was stated that they should become "Witnesses."

A witness is one who bears testimony to truth. This truth is known in the experience of the witness. In the courts of our land "hearing evidence" is not accepted. One cannot become a witness upon the knowledge and experience of others. We can readily see why this is so, because we hear so much that will not stand the test when tested by actual fact. These bits of evidence which are accepted in court are put together to establish a whole truth. Each witness may know more than his evidence would reveal.

In the matter of witnessing for our Lord it must be testimony based upon our own personal knowledge as experienced in our own lives.

I have seen a great many devout souls and have heard their testimonies while believing in their sincerity with all my heart, but I could not claim discipleship, nor become an authentic witness simply because someone else bears testimony to an experience which I know nothing about.

This would, of course, be a step in the right direction when I am convinced that such an experience is a possibility, and has become the possession of some whom I trust. If, however, I stop with mental assent or intellectual belief I have stopped before reaching the point at which Christian experience becomes my experience.

I can not, therefore, be a competent witness.

To those first witnesses, even the presence of Christ in the body plus the many evidences of His power to perform miracles and do such wonderful works was not sufficient experience and knowledge to make them the type of witnesses which God needed and wanted them to be.

We are sometimes inclined to think that if we could have walked with Him and heard Him talk we should possess greater power. Many who looked on His face did not believe and become witnesses. Some even spat upon Him while others nailed Him to the cross. They saw His face and heard His voice.

Jesus left a command and a promise which appealed to His disciples to carry out and to seek out. After the command was obeyed and the promise fulfilled they then became those who "Turned the world upside down."

The same promise and the same command is ours. The same result will follow when we treat it as they did.

The greatest need of our church today is more witnesses who can bear testimony to the truth of the risen Christ who is the Saviour of men as experienced in their own lives.

We see the multitudes drift away into sin. Sometimes they drift from our own fireside, bear our likeness, and our blood courses through their veins, yet we stand powerless. Oh, for a witnessing church whose testimony shall consist not only of words of admonition, but of Godly lives in whom shall be seen a likeness of Him in whom there was no guile and who went about doing good.—Coushatta Methodist Messenger.

THE ELIZABETH LANGFORD UNION

The regular meeting of the Elizabeth Langford Union, on March 7, was the best of the year so far. The program centered around young people's Christian use of their money and their leisure time. The Kentwood young people, who report progress in constructive and fruitful work for God and their church, gave the devotional, consisting of hymns, Scripture, and two thought-provoking talks on tithing. A general discussion of the topic followed. Rev. Carl Lueg, of Hammond, gave an interesting address on Christian use of leisure time. He said that there is more leisure time now than ever before and that the Church has a definite stake in solving this problem. He said, too, that we as Christians must use our leisure for something worthwhile in His Kingdom.

The Union is assisting the young people of Tangipahoa Parish in their effort to drive slot machines from the Parish. There were ninety-six young people present at the meeting, and we feel that it was profitable in many ways.

MISS AVALYNN HASTINGS,

President.

SAFETY SIGNALS

The Kiwanis Club of Shreveport, La., held its annual meeting on Thursday last, at which time this brotherhood emphasized the religious need of its membership. Bishop Dobbs was the chosen speaker and he acquitted himself in his usual erudite and attractive manner. The ministers of the city were invited and most of them were present. The speaker emphasized the cardinal religious need of man as a primordial, innate faculty irrespective of values and denominational distinctions. It was gratifying to note the earnest and appreciative spirit with which his address was received. Jew, Romanist and Protestant met on a broad catholic basis and all were made to see how this primordial, common call unites men on the basis of common brotherhood.

Surely, if all men would follow and obey this inner voice the perplexing differences and hard problems that beset our social life would flee away like cloud shadows over the landscape.

Never have I witnessed more refined courtesy and kindly care than that which was shown the visiting ministers on this occasion. Our preacher, a few Sundays ago, told of an old Negro, a convert of the Salvation Army, who knelt in prayer before a statue of General Booth in Nottingham Chapel and cried out, "Do it again, Lord, do it again!" So we say to the Kiwanians and all good brotherhoods of this kind, "Do it again."

S. J. DAVIES, D.D.

628 Kings Highway, Shreveport, La.

THE SUPERANNUATE OFFERING

Dear Dr. Duren: The grateful note of appreciation from Mrs. W. H. Jordan in last week's Advocate, and others that were published and many that have come to me from recipients, constrains me to write a word about the Christmas offering.

We have 363 churches; 27 remitted offerings, amounting to \$381.30, divided equally among the 62 claimants gave \$6.15 to each.

A few remittances came too late, one as late as March 8.

I appreciate the fact that the Conference last year was held later than for some years past, and gave little time for preachers who had to move to make an appeal before December 20.

Yours sincerely,

A. M. MAYO.

PROGRAMS AT MOUNT SEQUOYAH AND LAKE JUNALUSKA

Now that the debts on Mount Sequoyah and Lake Junaluska have been cleared there will doubtless be renewed interest in these two summer centers for Southern Methodists. They have already

made a notable contribution to our Church and are destined to be even more important with the approach of Methodist unification.

The General Board of Christian Education has plans well under way for its program in the summer schools for 1937. The General Board of Missions will share in making the program vital from the viewpoint of the world-wide task of the Church. The dates are:

Mount Sequoyah, Fayetteville, Arkansas—Leadership School and Missions Conference, July 19-26; Leadership School, July 27-August 10; Young People's Leadership Conference, August 12-24.

Lake Junaluska, North Carolina—Young People's Leadership Conference, July 13-24; Leadership School and Missions Conference, August 3-10; Leadership School, August 12-26.

The significance of these events is such that our churches should send at least one representative to one of the meetings. The Young People's Leadership Conferences attract the attention of our choice young people each summer and the program being arranged will be as worthwhile as any that has been provided.

The Leadership Schools will offer courses of vital interest to workers with children, young people and adults, as well as some for pastors, superintendents, and other church leaders. The Missions Conference will give special emphasis to this phase of the Church's program. Platform addresses will be delivered by some of America's outstanding men.

Full information will be available later and may be secured from 810 Broadway, Nashville, Tennessee, upon request.

J. FISHER SIMPSON.

A MEDITATION ON THE CROSS*

Do I think of bearing the cross merely in terms of patient endurance of the inevitable suffering and sorrows which come to me in the course of my life? Does not this fall short of understanding one of the deepest meanings of the cross? Was not the cross of Christ a voluntary assumption of the sufferings of others, an identification of His very life with the interests and well-being of those less

WHEN IN NEW ORLEANS
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privileged than Himself? Though existing on an equality with God, He counted not privilege and power things to be grasped, but took upon Himself the form of man, suffering with humanity even unto death, yea, the death of the cross.

Do I measure my personal religion by this test?

Am I content with the condition of the world in proportion to my own good fortune, the happiness of my family, and the welfare of the economic class to which I happen to belong?

Or have I voluntarily identified my interests with those of folks less privileged than I am—with the poor, with the unemployed, with those who live in slums, with child laborers, with workers in the factory and on the farm, with women who toil, with Negroes, with oppressed peoples throughout the world?

Let me pause and think of the lot of each of these. As I meditate now before the cross of Christ, I do resolve to learn, by personal contact and study, more than I now know about what life is like for the least of these His brethren.

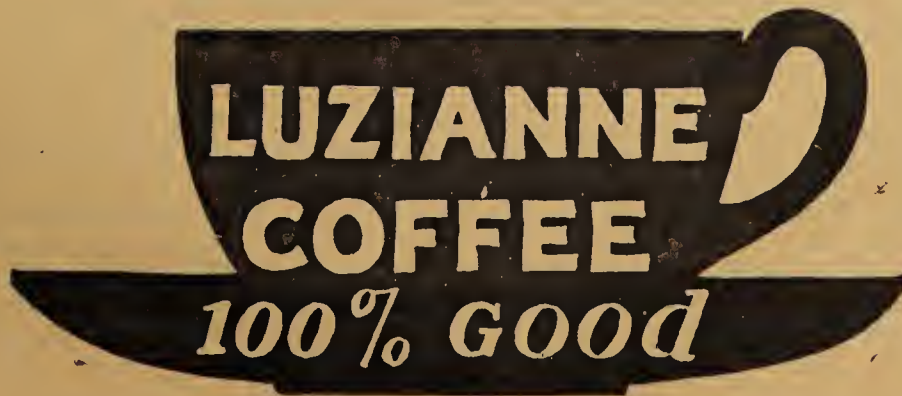
In humility, I ask myself, Am I as truly distressed over their situation as though it were my own?

Am I prepared to say, "so long as there is a lower class I am in it; so long as there is a soul in prison I am not free?"

Am I personally happy only as my life contributes something to increasing the measure of justice, and the possibilities of the good life for those who are now less privileged than myself? Am I bearing the cross?

Do I have in me that mind which was in Christ Jesus?

*One of the new prayers in the second edition of "Prayers for Self and Society," by Rev. James Myers, Industrial Secretary, The Federal Council of the Churches of Christ in America. Association Press, New York. 15c per copy.



Mississippi Conference

PERSONAL AND OTHERWISE

Dr. J. Lloyd Decell, pastor of Galloway Memorial Church Jackson, writes us a brotherly note which we value very much, as we do the article which we publish elsewhere.

Rev. P. Olia Nix, pastor on Vancleave charge, sends us a list of three subscriptions, two of which are new. That is the type of work that will carry us forward to the "Ten Thousand" goal.

Dr. Henry T. Carley writes us that Satartia is again free of water, and coupled with that assurance is an invitation to come up and recuperate. But, like Dr. Carley himself, our vacation will be over when we are able to get out again.

Rev. C. C. Clark, pastor at Philadelphia, says that everything is moving well in his charge and he is expecting to receive a number of members at Easter. True to form, he sends us a list of six subscriptions for the Advocate with the assurance that he expects to send more soon.

Our friend, Rev. W. M. Sullivan, of Forest, says that he is a little duck in a little pond with no alligators, no snakes, no logger-head turtles, and no sea nettles in it. He has already received twenty-six members since Conference, and we guarantee that the waters of his little pond will be troubled with activity to the end of the year.

Mrs. S. C. Hinton, who writes for the mailing list for Bay Springs charge, sends with the request a subscription. She did not name all the post offices from which members get their mail. Please tell us the particular post offices through which mail goes to your charge and that will enable the manager to give you a complete list. We want to render every assistance possible.

SEASHORE DISTRICT CONFERENCE

Dear Dr. Duren: Please announce in the Advocate that the District Conference for the Seashore District will meet in Bay St. Louis, Tuesday, April 20, at 9:30 a. m., and that Rev. J. L. Neill will preach on the opening day at 11 a. m.

L. J. POWER, P. E.

BROOKHAVEN DISTRICT CONFERENCE

Dear Dr. Duren: Due to a closed highway to Meadville, the meeting of our District conference has been changed from Meadville to Crystal Springs. Pastors,

please elect your delegates at once and mail list of same to Rev. J. W. Leggett, the pastor, and to me.

R. H. CLEGG, P. E.

CHRISTIANITY AND MODERN CHINA

(Continued from page 5)

seems to have been thoroughly aroused and awakened. China seems to have sufficiently regained her balance, so that she now no longer staggers on in a zigzag, ill-defined course of action, but is able to move along on the right track, with a quick, steady pace. We now sense an atmosphere of life, activity alertness and eagerness in the air.

Concrete evidence of such change and progress are evident on every hand. The phenomenal development of public roads, to which more than 60,000 kilometers have been added during the last five years, is rapidly opening the country up and binding it together at the same time. In the field of education, the latest available statistics for the last five years show that three and a half million students have been added to the primary school enrollment, and that the amount spent by the national government for education has increased from \$110,000,000 to over \$250,000,000. Politically speaking the country is now effectively united under one central government, headed by a national leader who is not only backed up by the military forces of the country but also by the united sentiment and confidence of the people. Socially speaking, we find the women of the country placed on equal footing with men in legal status, political privilege, economic rights and educational opportunities, thus releasing a new force or a new factor for the development of the country. On the spiritual side we see a renewed emphasis on moral values and reliance upon spiritual forces as evidenced in the wide-spread popularity of the New Life Movement, started by Generalissimo Chiang Kai-Shek and now actively promoted by the Government.

But a greater point than the question whether and how fast China is changing is the question how and in what direction she is moving. For modern China is not only undergoing a process of fundamental transformation which involves every phase of her national life, but is moving along in the modern time when all sorts of ideas, theories and "isms" are clamoring for attention and struggling for supremacy. What voices are speaking to her? What forces are directing her course of action? These are weighty questions which will determine what sort of a new China will evolve from this period of great transition. This is the

time of all times when Christianity should speak to China with a voice distinct, convincing enough so that its Gospel message can be fully heard and understood, so that she may have the proper sense of direction to get on the right track, and not be misled by false gods into the wrong path.

A moving, progressive China calls for a moving, progressive church. Material development without spiritual uplift is as much a source for concern as for gratification. For the church we may say that unless we can keep up with the progress China is making we will be either lagging behind or dropped off. The challenge of the hour to the Christian church and to us Christians is how can we, as a Christian force, make China move forward spiritually and religiously as other forces are evidently making her move forward in other directions of her national life? This is our particular task and sacred responsibility.

Time is of the essence in the present situation. The changes now going on indicate that China today is more sensitive and more responsive to external stimulus. Christianity can meet China today on the open road with an open mind. If we can seize the opportunity and take advantage of the rising tide, we can sail on smoothly and quickly; but if we should be slow and inactive we will miss it and get stuck in the bar which, although it may not indefinitely bar us from reaching the haven, will greatly delay the process at a time when no time can be lost.

We should hit the iron while it is hot! If we hit the iron while it is hot, we are sure to produce an impression. If we should wait until the iron gets cold and rigid, we may hit, but instead of producing an impression we may get a repulsion. If we do not help China at a time when she is getting on her feet and let her mind set under dominant non-Christian influence, once she is fully and steadily on her feet it would be difficult for us to convince her that Christianity must be an essential ingredient in her make-up and that she cannot permanently get along well without its enlightening and elevating influence.

There was once a time when Christianity knocked at the door of opportunity in China; now it seems that opportunity is knocking at the door of Christianity. One dollar and one man invested in the Christian enterprise in China today will probably produce more result than ten dollars and ten men invested in China ten years later. The net result of our endeavors is always the product of effort in times of opportunity.

The Christian enterprise in China is one of the greatest enterprises in the world. In the grandeur of its conception, boldness of its objective and the significance of its consequence there is hardly anything to compare with the Christian enterprise in China. For is there anything more grand than the spectacle of a procession of four hundred and fifty millions of people gradually being led

from the shadow of darkness into the sunshine of divine grace? Is there anything more bold than to change and improve the spiritual and religious life of a people who have maintained thousands of years of independent development by supplying Confucianism with that distinct religious element which it lacks and by giving to the people the Christian dynamic of righteous living? Is there anything more significant in its consequence than the question whether this huge mass of humanity and powerful factor of culture and civilization should be definitely aligned with the Christian forces making for the betterment of the world or be left outside of the pale of Christian influence and be a stumbling-block in the way?

To China herself this is the greatest enterprise of all. Jesus Christ, and Him only, can answer the supreme call of China. There may be things which China already has and things which she still has to have for her natural reconstruction and regeneration, but without Jesus Christ and His Gospel, China's deepest need will not be met, the soundest foundation for reconstruction will not be found, and the highest attainment will not be possible. Jesus Christ and Him alone can give to China the best, the absolute and ultimate, in comparison with which all others are but secondary and temporary.

Looking at China not only as an entity in itself but also as a part of the world, we may say that on account of her vast area, large population, rich cultural heritage, strong racial vitality and great potential possibilities China is bound to be either a factor or a problem in the world situation.

Therefore, China with Christ and China without Christ will not only make a world of difference to herself but will also fundamentally affect her future relations to the rest of the world.

We are all intensely interested in the question, what will China do with Christianity? But we should remember that the answer to that question, in a large measure, depends upon the co-related question as to what will Christianity do with China? If we want to win China for Christ we must bring Christ to China. Particularly at this the most critical and crucial period of China's national life and development should we be vigilant and diligent so that modern China will be a Christian China.

NOTICE, BOARD OF MISSIONS

The annual meeting of the Board of Missions will convene in Nashville, Tenn., at Board of Missions headquarters, Doctors' Building, on Tuesday and Wednesday, May 4 and 5. Regular committee meetings will be held on Monday, May 3.

W. G. CRAM,
General Secretary.

GROUP MEETING

The initial group meeting of the year for the preachers of the coast section of the Seashore District was held at Ocean Springs on March 11. Rev. W. H. F. Vaughan was host pastor. The meeting was presided over by Rev. W. F. Ferguson. The following pastors were present: L. J. Power (P. C.), A. J. Boyles, W. J. Ferguson, Swope Noblin, B. M. Lawrence, H. W. Van Hook, J. W. Thompson, H. W. F. Vaughan, D. E. Vickers, Olla Nix. The program was as follows:

Morning devotional—Rev. J. W. Thompson.

"The Morning of Easter"—Rev. H. W. F. Vaughan.

"The Bishops' Crusade"—Rev. A. J. Boyles.

"Our Superannuates"—Rev. H. W. Van Hook.

Sermon—Rev. Swope Noblin.

Afternoon devotional—Rev. Olla Nix.

Benevolences—Rev. B. M. Lawrence.

"The Layman"—L. C. Corbin.

"Woman's Work"—Mrs. D. E. Vickers.

Round Table Discussion, led by L. J. Power.

Rev. G. W. Thompson extended a most cordial invitation to the group to meet in Long Beach for the next session.

A number of preachers' wives were present, also several laymen. The occasion was profitable to all.

SWOPE NOBLIN, Reporter.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Tuesday, April 27, 1937, at 9 a.m. All applications to be considered by the Board at its annual meeting must be in the hands of the secretary on or before March 31.

T. D. ELLIS, Secretary.

CHURCH AND PARSONAGE BEAUTIFICATION

A New Service to Meet an Old Need

Proposed by Bob L. Pool

This is a proposal. If you favor the establishing of this new service, tell us so. We want the pastor to write his approval. Let organizations of women and individuals report their favorable response. Do you need this help? If it is provided, will you use it?

The outcome of this suggestion de-

pends on the responses to this inquiry. This matter is not before the Board of Church Extension for its acceptance until the voice of the women and of the Church is heard. Address all communications: Board of Church Extension, Division of Finance, 1115 Fourth Avenue, Louisville, Kentucky.

BEAUTIFICATION DEPARTMENT

Service for Women

Foreword: In recognition and appreciation of the splendid response the women of the Church gave to the Women's Department of the Board of Church Extension from its authorization by the General Conference of 1886 until the discontinuation of this Department in 1890, the Board acting as Trustee for the Women's Funds until 1910, the Board of Church Extension now proposes to offer the women of the Church a new and distinct service. This help does not contemplate the setting up of new organizations or interfering in any way with any work of Methodism. Rather, it would operate within the present rights of the Board and through the existing organizations of the local church and the Church at large.

I. The Need. Over the entire Church organized groups of women in the Church have been sponsoring beautification of church and parsonage grounds, the furnishings for parsonages and in some cases certain furnishings for churches, and occasionally the entire purchase of a parsonage. The women have met these obligations with funds raised by special methods. Often women have found it necessary to borrow money from local banks or individuals and sometimes to buy the materials on open account. The most enviable record in matters of finance has been made by organized groups of women. It is generally known that perhaps the best credit in the entire Methodist Church today is that of organizations of women. Thus, it is evident that there is a specific need for a loan service other than those of the present for the women of the Church, and that there is ample proof that they will repay such loans.

II. Purpose. The General Board of Church Extension proposes to sponsor a Church-wide movement for beautification of church and parsonage buildings and grounds, and for adequate furnishings. In some cases help toward building or purchasing of parsonages may be secured through this Department.

III. Service. The type of service that would be available to the organized groups of women follows under three headings:

(a). **Faith Loans.** This refers to loans to be placed upon the basis of a promissory note. These loans would be made out of special funds held by the Board of Church Extension. The amount of the loans would be limited to \$50 as a mini-

(Continued on page 11)

North Mississippi Conference

PERSONAL AND OTHERWISE

The parsonage at Shaw, under the leadership of Rev. C. L. Rogers, has undergone considerable repair and further improvements are now under way.

Rev. J. W. Ward, of First Church, Greenville, sends us a renewal subscription for the Advocate, and also an appraisal of the paper which we genuinely appreciate.

Mrs. R. C. Simpson sends us an enthusiastic report of the sermon preached by Dr. Buhrman, the presiding elder, at Coffeeville recently. It was missionary in emphasis and spirit-filled in delivery.

Rev. A. W. Bailey, Swiftown, sends us a message which has a ring of victory: "I do not expect to stop until I have my quota." We sincerely appreciate both his loyalty and his determination.

Rev. W. R. Lott, the pastor, reports that construction of the new church at Oxford is making satisfactory progress, and a series of pre-Easter services will begin on March 21, in which he will do the preaching.

We regret to learn of the illness of Rev. T. E. Gregory, of Kosciusko. He was away from his study for eleven days on account of an attack of flu. We are glad to be able to report that he is on the road to recovery.

Byhalia charge has one of the most attractive parsonages in the Conference, an excellent educational building, and is now planning to redecorate and make beautiful the church auditorium. Rev. W. C. Beasley is the pastor.

A note from Dr. A. T. McIlwain, presiding elder of the Greenwood District, is greatly appreciated both for the interest in the injury to the editor, and for the approval of his stand on the use of public position as a means of personal gain.

Rev. W. O. Hunt, now in his first year at Kilmichael, came into the ministry from Sturgis charge when the editor was presiding elder of Columbus District. He assures us of full co-operation in the Advocate campaign and we feel sure that he will succeed.

The Young People's work of Columbus District is making good progress. Miss Edyth Lynne Russell, Conference Treasurer of Young People's Work, reports pledges from Kosciusko, Artesia and Starkville, and a remittance without a pledge from West Point.

Rev. Roy A. Grisham, Executive Secretary of the Board of Education, has issued an itemized report of collections for

Home and Foreign Missionary Enterprise for the month of January. The report shows a total for January of \$340.25, and the Aberdeen District is the leading contributor.

Rev. T. B. Thrower and his wife are popular and have made a great beginning at Drew. Dr. B. H. Booth and D. D. Hill, chairman and treasurer of the Board of Stewards, see to it that current obligations are met in full and on time. Mr. J. S. Hannah and Prof. T. E. Leggett look after the interests of the church at Wade School House.

The editor's good friend, Mister Shipman, whose interesting account of the recent stress on account of the flood threats appears elsewhere in this issue, says: "I am shoving right up to eighty-five and if I had to re-travel the road, I would not change except to try to be a better man and a better preacher." His life has been a gallant fight for righteousness and he is a great soul.

Plans are under way for the Young People's Assembly which will be held at Grenada College, June 7-11. Rev. W. C. Newman is head of the Council and is Conference Director of Young People's Work. Rev. A. Y. Brown has been elected dean of the Summer Assembly. Dr. Moerner, as the representative of the General Board of Christian Education, will teach the course, "Administering the Union."

Rev. S. A. Brown, at Inverness and Isola, has made his plans for raising at least fifty per cent of his benevolences within the next few weeks. In this undertaking he has the able assistance of R. R. Knight chairman of the Board at Inverness and B. A. Wright, chairman at Isola. The second quarterly conference was a much enjoyed dinner occasion at the Isola church, and the business session was largely attended.

The ladies of the church at Belzoni have decked their parsonage in new things until it is a gem—furniture, rugs, curtains, shades, chairs and table. Rev. W. B. Baker dared to inquire if they might be getting ready for a new preacher, and they replied: "No sir, we are just trying to keep the one we have." Mrs. S. R. McClintock is president of the Missionary Society, Prof. B. P. Brooks is chairman of the Board of Stewards, Miss Lola Sevier is treasurer, and all current bills are met monthly.

A letter from Mrs. A. L. Davenport, of Kosciusko, says that not many reports of zone meetings in that section have appeared in the Advocate. It has been the policy of the paper to send all these reports to the editor of that column for the Conference, as we have not space for

individual zone reports and we feel that it is fair to the editor of the column for the Conference to have the privilege of using this material. We will try to publish this report, as it has been delayed on account of our absence from the office.

The Noxapater church and charge, under the leadership of Rev. J. S. Maxey, is forging ahead in a great way this year. The Noxapater church has a Deed in Trust of long standing which is now marked "Satisfied." Brother Maxey says that it cost them \$2,485 to secure that notation. The church is ready for dedication when a dedicatory service can be arranged. Another church has been built and paid for by the people of the community, and it is also ready for dedication. Ten people have been received into membership since Conference.

Religious Emphasis at the University of Mississippi, according to Rev. W. R. Lott, is taking the form of a series of lectures rather than a week's observance. President Newman, of Grenada College, gave three lectures at the "Y"; Dr. Edward McGrady, of the local Episcopal Church, is delivering a course of lectures on "Christianity," in the Graduate School auditorium; Dr. Carter Helm Jones, pastor of the Baptist Church at Williamsburg, Va., gave three lectures; and Dr. W. A. Smart, of Emory University, will conclude the series. The University choir will give the "Messiah" in Fulton Chapel on Easter Sunday evening.

GRENADA COLLEGE

At the recent session of the North Mississippi Conference at Kosciusko, the worth of our splendid girls' college at Grenada was definitely recognized by giving the college an open field to complete a campaign for funds which began the year before. The first stage of that campaign was completed at the meeting of the Trustees, March 5. Rev. J. M. Bradley, commissioner, made a report of his work and directed the Trustees in planning for the second phase of the campaign. The second phase will take under consideration a definite refinancing program with the assistance of all vitally concerned. Now that financial matters over the Conference have taken a turn for the better, the Trustees feel that general support of the College will increase. President W. C. Newman reported that he had been able to bring the school up in enrollment and general spirit of healthy life and work. The Trustees believe that a school which gives special interest to Christian life, sending forth young women who have the Christian view of service and church loyalty, and yet ranking well in scholarship has an appeal to thoughtful parents who have the highest ideals for their daughters. The Trustees directed the College authorities to go forth and fill the school to capacity for next session with promising young women who will

serve with credit in every department of life. The College gives an invitation to our Methodist homes to give the church a chance with their splendid daughters for two years and see the results in their life in years to come.

W. R. LOTT,

Member Board of Trustees.

Oxford, Miss.

FLOWER LAKE AND THE LEVEE

By Mister Shipman

I have known Flower Lake since 1882, for it was there that the levee broke during the latter part of that winter and gave us the biggest flood of history. At that point, the levee is said to be built upon a sandy foundation. St. Matthew tells us something about the sad results of building on the sand. Civil engineers have found that the region round about Flower Lake does not furnish a good foundation upon which to build a levee. Men and God have won a most wonderful field. When the crisis came the other day, the levee seemed to be broken from top to bottom and the surging waters had it swaying almost like a rope of sand. Men and engineers were just about ready to flee for their lives, but just then another brave-hearted engineer came up, looked the situation over and said to seven hundred workers: "Men, we need God. Who is willing to stay and do your best?" Seven hundred white and black hands shot up into the air like arrows from a catapult. Strong arms and hearts have won a wonderful fight. Wonderful co-operative work! God and men are all but invincible. God helps when the best we can do for ourselves has been done. Those seven hundred brave men hazarded their lives that they might save the great Delta. Thank you, brave and courageous fellows, and thank the good and great God who said to the raging waters: "Thus far shall you come and no further." Surely every soul that lives in the Delta breathes a deep and fervent prayer of gratitude to God for the strong men who put up the fight. I have passed through three overflows and know some-

thing of the wreck and ruin they leave behind. There is wonderful power in the co-operation of men; it is great. And when God is taken in as our partner, what can stop us? Thank God, He is willing to work with us!

Lambert, Miss.

CHURCH AND PARSONAGE BEAUTIFICATION

(Continued from page 9)

mum and \$500 as a maximum. The rate of interest would be 6%, with the provision that if interest and principal were paid as they accrue, interest would be received at 5%. The only additional cost of this loan would be \$5 service charge at the time the loan is secured. In order to secure a loan of this nature it would be necessary for whatever organized group of women was applying for the loan to pass a suitable resolution, authorizing their officers to execute a note for such a loan and to accept the terms of repayment.

(b). Secured Loans. This refers to loans made from the regular loan funds of the Board of Church Extension, and such loans could be secured in the regular way through the order of the Quarterly Conference and the signatures of the Trustees. The loans of this nature, under the direction of this Department, would be limited to parsonages, but in no way interfere with the regular loan program for parsonages. In order for any organized group of women to secure this loan, it would be necessary for the Board of Trustees for the parsonage to be a separate Board and composed of women preferably who belong to the organization applying for the loan, otherwise, the regular Board of Trustees would execute the papers and the organization of women assume leadership in the payment of the loan. A mortgage on the parsonage property, free of all other indebtedness, will be required. The amount of the loan would be limited to \$500 minimum and \$5,000 maximum, and the rate of interest would be 6%, with interest acceptable at 4% provided interest and principal were paid as they mature. The only additional cost of this loan would be a \$5 service charge at the time the loan is secured. The amount of the loan could not exceed one-fourth of the value of the security.

(c). Guidance. This includes plans and methods of raising funds, suggestions, and in some cases blue prints for landscaping, fostering the planting and care of flowers, ideas of papering and painting parsonages, and parsonage plans. (The Board's architect co-operates in this work). This routine service will be free but in some cases where extensive plans, blue prints, and visits are required, some moderate charge would be made.

(V. Promotion. The purpose of this Department would be promoted through leaflets, correspondence, articles pub-

lished in the various Church papers, visitations by representatives of the Department, and with the Board's approval, any method the Department found desirable.

V. Miscellaneous. The length of any loan placed through this Department would be at the discretion of this Department and of the Board of Church Extension. However, as a general rule, no Faith Loan should run for more than three years and no Secured Loan should run for more than six years. This Department would have no funds to donate. However, a church that secured loans through this Department would always have the privilege of making application for donations to the Board of Church Extension in the regular way.

Faith Loans could be obtained by direct application to the Beautification Department. However, the Board of Church Extension or its Executive Committee (Committee meets every month) would approve these loans before they were actually placed. Secured Loans could be obtained by the application taking the regular course and having the approval of the Conference Board of Church Extension. Application blanks for either loan would be supplied by the Louisville office.

It is hoped that organizations of women would contribute funds to the Beautification Department to be added to the Faith Loan amount so that this service could be extended over the Church as a whole. Any funds contributed by the Church through an organization or by an individual to the Faith Loan section could not be on the annuity basis. Funds directed to the Secured Loan section of this Department could be received on an annuity basis and along the regular line in which the Board receives all of its loan funds.

In order to secure the service of the Beautification Department, you could address a letter setting forth your situation and needs to: Beautification Department, Board of Church Extension, 1115 Fourth Avenue, Louisville, Kentucky.



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Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, MARCH 21

By Dr. J. R. Countiss

JOHN'S PICTURE OF THE TRIAL AND CRUCIFIXION

John's picture of the scenes and persons of this closing day of the life of Jesus is a flashlight of character. What the actors are makes what they do both obvious and inevitable. It is a time of crisis and one day of crisis shows more of character than years of routine. Then

Gas, Gas All the Time, Can't Eat or Sleep

"The gas on my stomach was so bad I could not eat or sleep. Even my heart seemed to hurt. A friend suggested Adlerika. The first dose I took brought me relief. Now I eat as I wish, sleep fine and never felt better."
—Mrs. Jas. Filler.

Adlerika acts on BOTH upper and lower bowels while ordinary laxatives act on the lower bowel only. Adlerika gives your system a thorough cleansing, bringing out old, poisonous matter that you would not believe was in your system and that has been causing gas pains, sour stomach, nervousness and headaches for months.

Dr. H. L. Shoub, New York, reports: "In addition to intestinal cleansing, Adlerika greatly reduces bacteria and colon bacilli."

Give your bowels a REAL cleansing with Adlerika and see how good you feel. Just one spoonful relieves GAS and constipation. At all Leading Druggists. TRIAL For Special Trial Size send 10c coin or stamps, to Adlerika, OFFER Dept. 82, St. Paul, Minn.

THE CRITICAL TIME



Mrs. E. M. Deal of Route 2, Hephzibah, Ga., said: "I have taken Dr. Pierce's Favorite Prescription and have found it to be very reliable as a tonic. The first bottle convinced me that it was helping me because I could eat more. I took several bottles and soon had greater strength to carry on, and gradually I felt just fine."

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men cease acting in assumed character and reveal themselves. The true self is disclosed to its depths, its worst or its best. Sham is torn off and reality stands out. The mask is doffed and the soul laid bare.

The ecclesiastical leaders of the Jews had long desired to destroy Jesus because his life was a condemnation of theirs. He ignored their position of authority, honored those whom they despised, helped those whom they scorned. They were burden-makers, he was a burden-bearer. More than once, Jesus had felt compelled to denounce their hypocrisy. On this day, they heralded it to the world and recorded it in history. They were nervous and excited, but crafty, diplomatic, legalistic, determined. They must needs be correct in formalities, even though righteousness be trampled in the earth. First they must have the endorsement of Annas, high priest by their own law; then that of Caiaphas, acting high priest under Roman appointment; then the verdict of Pilate, since he alone could give the death sentence upon which they had decided. The hands that dripped with murder must be kept ceremonially clean. The accusers could not enter the judgment hall of Pilate, lest they become unclean. The body of the crucified must not remain on the cross during their holy Passover day. That would be unseemly and grate on their sensitive consciences. Character stood out! The spirit was sacrificed to the letter. They were Pharisees to the last.

The disciples had never been quite sure of themselves, as they had never quite understood the Master. Now, they forsook him, denied him, betrayed him, or followed to the cross, each according to his own character. It is significant that there was a remnant of the faithful. It has ever been so, and is so today.

Pilate was a hireling—kindly, cowardly, self-seeking, cynical, knowing justice, doing violence, pitiful toward Jesus, scornful and contemptuous toward his accusers, set on holding his job. He washed his hands in innocence, and dyed them with everlasting infamy.

Jesus was calm, courteous, true to the Father, to his mission, to himself. He faced death resolutely, because death was duty. He could no more turn back than he could come down from the cross. His character held. His first word was: "I must be about my Father's business;" his last: "It is finished." His life was the perfect example of unity. Having no collateral interests nor ulterior motives, his behavior in crisis and routine was consistent. Having loved his own, he loved them to the end. He bore his cross and ours. He died for sin, but not his own.

In no other way could the infinite love of God ever have been revealed to sinful men. Now, even a dying thief can see it and trust it. His last wish was not to be with Pilate or Caesar, or the Pharisees, but to be with Jesus—and to be like him! The crucified Galilean makes an appeal that across oceans and continents and centuries draws the heart of mankind to his own. Were Pilate to rewrite his inscription, he might well put it: "JESUS OF NAZARETH THE KING OF THE WORLD."

LOOKING FOR A POSITION?

There is a scarcity right now of Stenographers, Secretaries, and Accountants. The government, the state, and business firms need them by the thousands. The Draughon graduate is in demand, and right now is the time to enroll and prepare for the big business needs of 1937 and 1938.

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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

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Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there have been functional monthly pains, in the early 'teens, in the years of mature womanhood or in the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it by directions. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

The Christian Fireside

SU-WEN'S PARTY

Su-Wen was six years old. And what a birthday party she had! Six little girls were invited, and they came in their pretty embroidered trousers and jackets. Su-Wen's were blue embroidered with gold. One pretty little girl wore a scarlet robe embroidered in gold. She was tiny, with the blackest hair, a pretty olive skin, and snapping black eyes. She looked like a bright firefly as she made her low curtsies to Su-Wen's mother and grandmother, who presided at the feast, for grandmothers are held in great respect in China, and what they say is law in the house.

After the feast the little girls played Chinese games, and then little Ho-Wei, the "firefly" girl, said, "At the kindergarten of the foreign teacher we have new plays, very nice plays, and we sing songs as we play."

"And what do the honorable teachers tell you at the foreign school?" asked Grandmother Wen.

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15c FOR 12
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FOR 25c



BAYER ASPIRIN

"Many pretty stories," said Ho-Wei, making a curtsy to Grandmother. "She tells us something of the things that the wise men of China have done, and always she tells us of the great God above who made this world and who loves us every one. Every day we sing a hymn about the God Jesus."

"And does He love us, too?" asked little Su-Wen. She was just six, but the only gods she had ever heard about were not kind and loving gods.

"Oh, a great love He had," said the little firefly. "Always he loved little children. Once when His honorable teacher-friends wished to drive little children away, He took them in His arms and made them very happy. He loved us so much that He even died for us, the wise one from America says."

"It was very brave," murmured Su-Wen's mother.

After the little firefly girl had taught them some of the kindergarten plays, all the children made their lowest curtsies to Grandmother and Mother and went away carrying each a little jar of sweetmeats.

"I would like to go to the foreign lady's school and learn the games and songs and hear about the God who loves us," whispered Su-Wen to her mother that night when the curtains to her little bed were drawn.

"I hear much good of the honorable teacher," said her mother thoughtfully, "but it must be as the father thinks. I will even speak with him," and she left the little girl to dream of Ho-Wei in her beautiful red robe and of kindergarten songs and plays.

Not at first, but after a time, did Su-Wen's father consent that she should go to the foreign school, and it is a very happy little girl who is taken by her nurse every day to the school on the hill where the missionary lady welcomes the children and teaches them about the great God in heaven and His Son who so loves little children.—Apples of Gold.

WANAMAKER'S THRIFT PRINCIPLES

"How did you do it, Mr. Wanamaker?" Mr. Wanamaker was asked. "You began with nothing and now you have three great stores in Philadelphia, New York and Paris."

And the man who had succeeded replied, "By thinking, toiling, and trusting in God."

"Was it not easier for a man to succeed in the days when you began?" he was questioned.

"I think not," said Mr. Wanamaker thoughtfully. "The opportunities are

much greater now, and there are twice as many of them."

He concluded, "The difference between the clerk who spends all his salary and the clerk who saves a part of it is the difference in ten years between the owner of a business and a man out of a job."

THE MARKS OF HIS OFFICE

Not long ago a presiding elder of a Conference in our territory was guest in the home of a minister friend in the city. At the breakfast table, the pastor said to the colored servant:

"Celestine, we have a preacher guest this morning. I want to know if you can tell me whether he is a pastor, a presiding elder, or a bishop."

Celestine looked the visitor over rather carefully and critically and said, "I think he is an elder."

"Well, that is correct, but I want you to tell me why you thought he was an elder?"

"Well, it is 'cause he looks so well rested."

Evidently the elder groans in spirit and often even aloud, but his face tells a different story.

THE JUSTIFICATION

Two little sisters were playing outside when Lula, the younger, came running into the house and, between her sobs, told her mother that her sister had called her a fool.

The mother said: "Florence, why did you call little sister a fool?"

"Well," exclaimed Florence, whose eyes were flashing fire, "She called me a nigger and that's worse, 'cause a fool's white but a nigger's black."

If you don't believe that one picture is worth a thousand words, try writing a description of a corkscrew.—Typographic.

WANTED

Live wire spare time salesmen. Genuine Georgia Marble and Granite Monuments. Beautiful and durable. 100% values. Liberal commissions. Some open territory. For particulars, write immediately.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Soon the missionary women of Louisiana will be "homebound." Let us remember the dates—March 30 to April 1.

Let us help the hostess auxiliaries and also Mrs. Harry McKenzie, of Homer, chairman of registrations, by sending in our registration cards very early. Most of us, when having company, like to know how many are coming. You may also help a great deal by sending checks for luncheons along with your registration cards. To be good delegates, worthy of the honor, you should be in Homer by 3 o'clock Tuesday for committee meetings.

* * *

The women of the Monroe District have always shown a keen interest in zone meetings. Zone No. 3, Mrs. C. W. Berry, leader, recently held a well attended meeting at Mangham; Zone No. 1, Mrs. J. M. Alford, leader, met at Sterlington, while Zone No. 2, Mrs. C. R. Abney, leader, held their interesting meeting at Epps.

* * *

Mrs. W. McG. Dollarhide, of Oak Grove, one of our fine missionary women, has recently written a hymn inspired by the Bishops' Crusade. It is as follows:

BISHOPS' CRUSADE

Our Bishops march across the land
To lead us in a grand Crusade;
Christians, make haste to join this band,
Great victory today is made.

Advance the banner of our Lord
To North and South, to East and West;
Bishops and people in accord
Must win, if each will do his best.

The Cross, the symbol of God's love,
Imprint on ev'ry heart;
Let zeal and warmth flow from above,
Good tidings to the world impart.

O, let us do our part this time,
Jesus, our Lord, wants you and me;
Soldiers, He calls, for ev'ry clime—
Crusaders, on to victory!

The above may be sung to "Old Hundred L. M.," "Duane Street, L. M. D.," "Clolata, L. M., Hursley, L. M.," and to a great many other L. M. and L. M. D. melodies in the old Methodist Hymnal.

DO YOUR EYES BURN?

Tired, itching, irritated eyes are soothed, refreshed and relieved by John R. Dickeys OLD RELIABLE Eye Wash. Used 60 years for real eye comfort. Genuine always in red carton. 25 cents and 50 cents sizes at your druggist. Dickey Drug Co., Bristol, Va.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 15th St., Meridian, Miss.

The twenty-sixth annual session of the Woman's Missionary Society, Mississippi Conference, will be held in Yazoo City, April 6-9, 1937.

Council guest will be Miss Sallie Lou MacKinnon, secretary of foreign work.

Auxiliaries are requested to note the change made in Standing Rule No. 10, which now reads: "Each auxiliary shall be entitled to one delegate."

Send name of delegate to Mrs. John R. Anderson, Jr., 310 N. Monroe St., Yazoo City, Miss.

* * *

Mrs. A. L. Brothers, president of the Meridian City Mission Board, states that the Meridian Wesley House is needing boxes of supplies. Notice the list given on page 95 of the 1936 Conference Journal.

We regret the passing away, on February 25, of Mrs. J. R. Whitaker, one of the thirteen women who organized the City Mission Board, on February 13, 1906.

* * *

During this quarter, Officers Training Day has been observed in all the Districts. Some Districts held one meeting, others used their zone meetings. Space does not permit a detailed report.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss

Number of auxiliaries—202.
Number of new auxiliaries—10.
Total number of new members—5,908.
New members added this year—437.
Number of Young Women's Circles—37.
Number of members in Circles—690.
Number of auxiliaries promoting Baby Specials—82.
Number of subscribers to World Outlook—1,255.
Number of auxiliaries making a study of Stewardship—109.
Number of active Spiritual Life Groups—75.
Number of new Mission Study classes—525.
Number of members—11,242.
Number of new Bible studies—517.
Number of members—11,564.
Number of C. S. R. Committees—109.
Number observing Week of Prayer—138.
Number of Life members—33.
Number of baby Life members—191.
Value of 146 boxes of supplies—\$1,662.92.

Amount spent for Local Work—\$11,554.65.

Amount sent Council Treasurer—\$20,391.25.

The above report comes from Mrs. Neblett. It is a record of your work. I suggest that you study it over and ask yourself, "What lack I yet?"

* * *

Zones one and six of the Woman's Missionary Society of the Columbus District of the Methodist Church have been combined by the Conference officers, and same met in a regular session with the Kosciusko auxiliary on February 23, with representatives from Kosciusko, Sallis, Williamsville, Ethel, Durant and Goodman present. Mrs. A. L. Davenport, of Williamsville, presided in her usual efficient manner. The meeting was opened in regular order, after which Mrs. Davenport's address was enjoyed by all.

The devotional was given by Mrs. McElroy, of Ethel, after which the usual order of business was gone into with many, many discussions from the floor. All enjoyed a talk on the "Duties of Officers," given by Mrs. John Brown, of Sallis. Such a good talk was given by Mrs. I. U. Donald, of Goodman, on the "Value of Young Woman's Circle." Mrs. Dan Comfort, a Conference officer, gave a splendid talk on "Christian Social Relations." Mrs. Rosa Boswell, of Kosciusko, in her usual gracious and efficient way, gave a wonderful message on "Spiritual Life." Ethel was given the banner for the past quarter. It was agreed that the next meeting be with Durant auxiliary on May 31. Each auxiliary present gave good reports. There being no further business or discussions, same closed in regular form to enjoy a social hour with the Kosciusko auxiliary.

COLUMBUS DISTRICT ZONE MEETING

Zones one and six of the Woman's Missionary Society of Columbus District held a meeting in Kosciusko, February 23, with Mrs. A. L. Davenport, chairman, presiding.

The meeting came to order with quiet music. After a word of welcome and greeting by the chairman, Mrs. Ethel McElroy, president of the Ethel auxiliary, gave a very interesting and valuable talk on "Stewardship," which was the theme of the devotional.

The program planned by the District secretaries was carried out. Each person who participated brought inspirational messages. "Values of Life Groups" was discussed by Mrs. John Boswell, of Kosciusko, who brought some very definite objectives for each member, stressing the need of united prayer and effort for spiritual zeal and endeavor.

Mrs. I. U. Donaldson, of Goodman, gave an impressive talk on the value of a Young Woman's Circle. Mrs. Dan Comfort, Conference Superintendent of Christian Social Relations, gave the new plans for this work for 1937. She gave

five major points to strive to accomplish.

Representatives from Durant, Ethel, Goodman, Sallis, and Williamsville were present. The following ministers were guests: Rev. E. S. Lewis, pastor at Durant; Rev. H. N. McKibben, pastor at Ethel; Rev. E. F. Tucker, pastor at Sallis, and Rev. A. L. Davenport, of Kosciusko Circuit.

Mrs. A. L. Davenport was elected to represent the zone at the Missionary Conference to convene in Aberdeen, April 6-9. Mrs. J. H. Gullledge was elected as alternate. The next meeting of the zone will be held at Durant, May 31, and will begin at 10 a. m. and continue through the afternoon. Lunch to be served at noon.

Rev. E. S. Lewis dismissed the meeting with prayer. Then a friendly social hour was enjoyed.

REPORTER.

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In Memoriam

MR. N. M. WASSON

Mr. N. M. Wasson was born on April 26, 1869. He departed this life at his home in Summerfield, La. on January 18, 1937, at the age of 68 years. He was married to Miss Katie Winn, of Haynesville, on November 20, 1895. To this happy union two sons and two daughters were born.

He belonged to that group of pioneer souls who blazed paths where highways never ran and was content to live in a house by the side of the road and be a friend to mankind. His house was always home to the preachers. His quiet and gentle life attracted all who knew him.

He united with the Methodist Church at Summerfield in 1897. In his religious life he was a man of deep devotion and humble spirit.

He leaves his wife and four children to mourn his passing, and a wide host of friends who expect to meet him again in that home of the soul, where pain and sorrow never come and where no good-byes are ever heard.

ALBERT A. COLLINS.

MRS ROSA WOODWARD

Born April 6, 1858; married October 21, 1891; died February 2, 1937.

Wife of Rev. W. T. Woodward, Sicily Island; mother of Mrs. N. B. Peck, Miss Willy Woodward, Sicily Island, and Mrs. A. J. Wyly, Lake Providence, La. Five grandchildren, three sisters and two brothers cherish memories of her.

She was converted and joined the M. E. Church, South, in 1888 and was faithful until her promotion to the Church Invisible.

Before her marriage, she was Miss Rosa Jane Bacot, of McComb, Miss., and in her early womanhood she attended Whitworth College, Brookhaven, Miss., and studied art under the gifted Mrs. H. Walter Featherston. Her paintings took first prize at County fairs.

She was mistress of three fine arts, the art of being an excellent wife, the art of keeping a neat, attractive and hospitable home, and the art of being a superior mother whose three daughters have done virtuously and reflected distinction and credit on her upbringing of them.

She was interred in the old Pine Hill cemetery after gracious tributes were paid by a large throng, her pastor, J. C. Price, Dr. Briscoe Carter, of Winnsboro, and Rev. H. W. Rickey, of Jena, La.

She lives because she was a sower of choice seed in souls not a few and fell like ripe fruit from the tree of life into the lap of her God.

H. W. RICKEY.

Rheumatism Relieve Pain In Few Minutes

To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in few minutes, get **NURITO**, the Doctor's formula. No opiates, no narcotics. Does the work quickly—must relieve worst pain to your satisfaction in few minutes or money back at Druggist's. Don't suffer. Get trustworthy **NURITO** today on this guarantee.

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FAST Relief...**

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Remember—for headache—the number-one remedy—**Bromo-Seltzer!** At drugstores, soda fountains. Keep it at home, too.

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It relieves coughs quickly by stimulating the tiny moisture glands in your throat and bronchial tract to pour out their natural moisture so that sticky, irritating phlegm is easily raised. Coughing is relieved—your throat is soothed.

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A NATIONAL METHODIST STUDENT CONFERENCE

Secular Press Bureau

A National Methodist Student Conference, to be held during the Christmas holidays of the present year, is the latest development in the field of Methodist education in America, according to a call issued by representative campus leaders who attended a meeting in St. Louis, Mo., February 13, 14, when students and student leaders of three Methodisms decided upon the principles which are to dominate Methodism's next great youth conference.

December 28-31, 1937, was the date set for holding the Conference. The place is yet to be selected.

The approaching student conference, sponsored by the three branches of Methodism in America contemplating union, namely, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, is primarily for undergraduate college students. The problems to be considered are those with which students themselves have said they are directly concerned. A point of major program emphasis will be the place of the church in Christianizing the student's relationships to the social order; in his personal relationship with God, and in giving insight into the meaning of the gospel.

The proposed conference will bring together one thousand delegates, representing a Methodist student constituency in America of approximately 200,000.

The official call to the National Methodist Student Conference states the reason and purpose of the conference as follows: "Because we feel that the individual student, in a turbulent world, often finds himself unable to understand and cope with the problems that confront him; because we believe that Christian principles alone can furnish him with the dynamic power to build a new person and a new world, we invite the Methodist students of America to join us in the attempt to re-interpret Fundamental Christian Principles and to find the techniques and ways in which these principles can be carried into the lives and the world of young people today."

REPLACING BIBLES LOST IN FLOOD

To meet the immediate need of homes and churches suffering from the recent flood in the Ohio Valley, the American Bible Society is planning to make Scriptures available for individuals, churches and Sunday Schools.

That this service may be as helpful and widespread as possible the Society is

desirous of obtaining the following information:

1. Churches which have lost Pulpit Bibles, or whose Sunday Schools are in need of Bibles to replace those which have been ruined.

2. Ways by which the Society can serve temporary or permanent refugee camps with either portions of the Scriptures or New Testaments.

3. Similarly, by advising the Bible Society of homes or individuals whose Bibles have been lost and who are not

in a position immediately to replace them.

Because the Bible Society has only limited funds which are available to meet what is already proving to be an unprecedented demand for Scriptures it may not be possible for it to meet completely every request reaching it. But insofar as it is possible to do so it is the earnest and eager desire of the Society to provide the comfort and counsel of the Word of God to those made desolate by this great catastrophe.

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The Splendor of Lilies . . .

OH, rare as the splendor of lilies,
And sweet as the violet's breath,
Comes the jubilant morning of Easter,
The triumph of Life over Death;
And fresh from the earth's quickened bosom
Full baskets of flowers we bring,
And scatter their satin soft petals
To carpet a path for our King.



In the countless green blades of the meadow,
The sheen of the daffodil's gold,
In the tremulous blue on the mountains,
The opaline mist on the wold,
In the tinkle of brooks through the pasture,
The river's strong sweep to the sea,
Are signs of the day that is hasting
In gladness to you and to me!

Oh, dawn in thy splendor of lilies,
Thy fluttering violet breath,
Oh, jubilant morning of Easter,
Thou triumph of Life over Death!
Then fresh from the earth's quickened bosom
Full baskets of flowers we bring,
And scatter their satin soft petals
To carpet a path for our King!

—Margaret E. Sangster



Wallet of the Week



BAHIA, BRAZIL, a city of the extreme east coast, has been called the Catholic capital of South America. Its population numbers approximately four hundred thousand and it has three hundred and sixty-five Catholic churches. The people are, it is alleged, very illiterate and extremely fanatical. According to the paragraph from which this is taken, it has been the policy of the Church to keep the people in ignorance and to secure their loyalty through fear. Such a policy may hold a constituency for a time, but it will never build a creative race.

* * *

MANY MARVELS OF SCIENCE come into being through the groping of men after truth. In their open lodges, the Druids accumulated a knowledge of the heavenly bodies which was the foundation of modern astronomy. The fever-smitten Indian regarded with superstitious reverence the waters which washed the roots of the cinchona trees in Peru, and modern science has translated the Indian fetish into a sovereign remedy for the healing of malarial infection. So the gyroscope was first used as a toy, and ether was introduced in parlor games before it was employed for anaesthesia in modern surgery.

* * *

THE CHRISTIAN OBSERVER, official organ of the Southern Presbyterian Church, has been under the editorial management of one family for a period of one hundred and ten years. The paper founded in 1813, as the Religious Remembrancer, changed the name and the place of publication a number of times during the early years, and it assumed its present name in 1840. In 1827, Dr. Amasa Converse became editor. After forty-five years on the tripod, he was succeeded by Dr. F. Bartlett Converse whose editorial service extended over almost half a century. In 1907, Dr. Harry P. Converse, the present editor, succeeded to the editorial responsibility.

* * *

THE LATE MRS. MARY THOMAS, widow of a Congregationalist minister, of London, who was for four years a missionary at Tanganyika in Central Africa, left a will under which she distributed an estate of approximately one hundred thousand dollars. Among the score or more of benefactions, were: The Superannuation Fund; The Widows' Fund; Missions; Church Aid; schools; and local churches of the Congregationalist denomination in England. The will is remarkable for its discriminating evaluation of the various forms of work, and for its evidence of devotion to Christianity, particularly as represented by the Congregationalists.

GENERAL GOMEZ, whose death occurred in 1935, made himself the dictator-President of Venezuela in 1906, and he was known as the "Tyrant of the Andes." After his death, the Venezuelans gathered fourteen tons of leg-irons from a national prison and cast them into the sea. Gomez had kept the place filled with political prisoners for twenty-seven years. The leg-irons, weighing seventy pounds to the pair, had been fixed upon the ankles of politicians, soldiers, journalists, or priests—anyone who dared to raise a voice against the crimes of the infamous despot.

* * *

INDIA'S FOOD SUPPLY, whose scarcity has been for generations an appeal to the world's pity, is the subject of a hopeful report made recently by the Public Health Commissioner for that country. The population of India by the last census was three hundred and fifty-three million, and it is expected that the census of 1941 will show four hundred million. The Commissioner reports that food production has kept pace with the growth of the population. This is an encouraging word to those who have heard all their lives that millions in India never know what it is to lie down at night without feeling the pinch of hunger.

* * *

THE REMOVAL OF ALL HALLOWS, in London, is to many people of Britain a double desecration. The building was designed by Sir Christopher Wren and to the lovers of beautiful architecture, it means the destruction of one of the outstanding monuments of the immortal architect. It was the church in which John Wesley preached his first sermon, and for British Methodists it means the demolishing of a shrine which has become sacred because of its association with their great leader. It is well enough to preserve the beautiful furnishings, but they are not nearly so sacred as the location and the building where they have had a home for two hundred years.

* * *

THE RESTO CARLINO, a newspaper of Bologna, Italy, according to report, claims to have made the discovery that our "Buffalo Bill" Cody was an Italian named Giovanni Tambianni of Barbigarezzo, and that his heroism was due to the fact that he was a "typical Italian, full of Fascist courage and daring." Imagine Buffalo Bill with that honorary degree! Columbus discovered America, and Francesco Tarducci claimed that the New England Cabots were descended from an Italian named Giovanni Gabatto. It would appear that the Italians might be better on post mortem discoveries than on present production, or as one said of the Gypsies, "they are good finders."

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

JESUS AND THE RESURRECTION

When St. Paul undertook to talk to the Athenians about Jesus and the Resurrection he found their ignorance such that they took him for a "setter forth of strange gods." Athenian paganism, as static and immobile as it was spiritually unenlightened, could not comprehend such a doctrine. Despite the centuries of Christian preaching and teaching since that day in Athens, the situation is not totally different even now. The spectacular events which concluded the drama of redemption have been presented as separate incidents until the world has been led to believe that they are independent and unrelated episodes in the ministry of Jesus. In the preaching of the Apostles and of the early Church, the cross and the empty tomb in the Garden were but complementary facts in a Gospel whose great corollary is the immortality of believers. Like the stations of the cross, the separate incidents are merely means by which the plodding thought of man arrives at the consummation which was the ruling purpose and passion of the Incarnation. Instead of being unrelated, Easter was the grand finale of the great redemptive drama, and into it was gathered the power, the glory and the authority of God. Central in the Easter radiance is the cross—no longer a drab and forbidding instrument of death, but transfigured and changed into the glad gospel of human survival. It was the final chapter in the revelation of the character and power of the Redeemer—Christ. It was the fulfillment of the divine commission which the tiny babe in Bethlehem held in its infant hand, and it was likewise a prophecy of the authority of the Church for meeting the needs of mankind until the day when we shall experience in his presence that glorious immortality purchased by his atoning death. Through all the years since that first Easter morning, the Church has been moving toward the faith and vision of the poet:

"The moon of Mahomet
Arose, and it shall set;
While blazoned on heaven's immortal noon,
The cross leads generations on."

MINISTRIES THAT ABIDE

The "stars" of organized entertainment are like meteors that flash upon the bosom of the night and then fade out almost as suddenly as they came. The opera stage and the "silver screen" have each furnished artists who were greeted with the ecstasies of popular acclaim, but whose season of public popularity and appeal was soon ended. The notes hailed as "divine" soon become a glorious memory—not even Caruso could be kept alive beyond the day of his presence and power. Entertainment depends upon personality and its adjustment to the constantly changing moods and impulses of life. It is a process of emotional acrobatics and a clever agitation of the surface factors of being. One has only to think back over the list of the screen stars who have been ascendant within the past few years to be made conscious of the amusement changes which have come about. The names of those who dominated the movie industry ten years ago are already a faded memory and almost beyond recall. Entertainers make the world laugh at itself, or through appeals to pathos and tragedy cause the tears to course down its cheeks, but the changes wrought are as theatrical as the moods simulated by the performers. No substantial reality and no abiding pillar is placed to help men to face the surging social and spiritual tides in the battle of life, and nothing fixed by which they may be made conscious of the investment opportunities for the soul created in the image of God. So when laughter has ended and the tears are dried, there remains no memorial of either the power or the purpose of those who agitated for a moment the fountains of human pity and gladness.

Memory attaches to ministers and laymen who, by their thought and leadership, stir the deep and abiding realities of life. In that way only can positive contribution to character and conduct be made. Such ministries fix foundations for recollections which are as immovable as the eternal hills, for they construct a fortress and a covert in which embattled spirits find refuge from the storms which beat upon the souls of men.

OUR FRIENDS

The editor and his wife have been made to feel that it is almost full compensation for injury to know the solicitude and gracious thoughtfulness of our friends. Throughout the period of our enforced and unexpected invalidism we have been constantly reminded of the friendship which turns a frown into a smile—jonquils, sweet peas, roses, pots of tulips and a gorgeous spray of cut flowers—have redeemed pain and affliction from being a lonely and depressing solitude. Through these evidences and the numerous messages which have reached us from far and near we have seen the faces and felt the heart throbs of our friends. We shall not soon forget their ministry of love, though we might not be willing to repeat the incident which brought us such attestations of regard. All the participants in the mishap are on the road to recovery. The editor is able to spend part time in the office, and before this paper goes to press, he expects that every cloud will have disappeared from his horizon. We thank one and all for every remembrance of us in our affliction.

A PERSONAL WORD

It is not the policy of the editor of this paper to use its columns for defending himself, mainly because we do not think it is fair to our readers who would not be interested in such. Thoughtless words uttered against us are few, but still they are painful, especially when one does not take the trouble to inquire the meaning of something that may not have been understood. May we say once and for all that we try to observe three principles in our work? First, we do not use the paper as an organ for personal attack, no matter what we may feel to be the provocation. Second, we do not insert any article whose purpose or tone we have reason to suspect, whether we feel its animus to be against an individual, an office, or an institution of the Church. Third, we do not publish articles which we feel might react unfavorably upon their authors. In several instances we have taken the time to write as a friend and point out what seemed to us might be unwise. In practically all instances, we have had a very cordial response. We feel that it is a part of our duty to befriend any who may not have seen an angle of interpretation which appears to us, although the statement of fact involved may be absolutely true. So far as we are concerned, there is no justification for anyone supposing that we have a sinister purpose in anything that appears in the Advocate, and it might prove a means of grace to the editor if some who feel inclined to cast suspicion upon his motives and acts might give a little thought to the better side of his nature and effort.

TOO LATE

As we make up the forms of the paper on Monday morning, we are deluged with a vast quantity of material intended specially for Easter. We are making use of all the personal material, but the contributions cannot be provided for at this late hour. As we have said before, material reaching us Monday is too late for the issue of that week. This is not an arbitrary rule, it is just a physical impossibility. We are sorry not to be able to meet the demands, for the material belongs to the Easter issue.

Editorial Miscellany

By Dr. H. T. Carley

A DOG AND HIS BONE

"Pat" is a high-born Boston bull terrier. He is handsome, intelligent, affectionate, and reasonably obedient. He was four years old on March 6—in the very prime of doghood. He is mature enough to have settled convictions about the main issues of a dog's life, and young enough to put the whole energy of his being into whatever he undertakes.

A dog's main problems center about eating and sleeping. "Pat" has solved these problems by resolutely refusing to eat anything except what appeals to his appetite at the moment, and by as resolutely insisting upon sleeping in any place and at any time the notion strikes him. In fact, his convictions on these matters are so definitely fixed that he very heartily resents any interference with his plans therewith. He is either firm or hard-headed—depending on the point of view. And he takes it for granted that those who are responsible for his welfare will provide adequately for his needs.

But with all his blue blood, his good looks, his intelligence, and his affectionate regard for the members of the household, "Pat" is no better than the lowliest cur in one respect—he loves his bone. Give him a choice one—not too soft, not easily splintered—and he will gnaw it for an hour. It is amazing, the time, the energy, and the enthusiasm he will expend on a bone! And when he has gnawed it to his heart's content, he will take it to the yard and bury it for future reference. Does he forget where he put it? Not on your life! It may be the same day, or tomorrow, or next week that he thinks of it again; it may be as fresh as when he put it away, or it may have become olfactorily obnoxious; but when he wants it, he goes and gets it. After all, "Pat" is only a dog.

It is best to let some things stay buried.

THE NEXT GREAT STEP— UNITE!

By E. Stanley Jones

The next great step within Christendom is for the Christians to unite. In view of the world demands and in view of conditions within the denominations themselves brought about by division, the churches must get together. "If they do not," said a very prominent churchman, "within ten years there won't be any churches to unite." This is an overstatement, but it should shock us to action.

But one of the difficulties in getting together is the underlying feeling that our particular denomination has been raised up to preserve and propagate a special phase of truth in Christianity. We do not want to lose that truth. There is a fact underlying this feeling. It is true that almost every one of our separate denominations has come into being as a result of some special forgotten truth. How can we have unity with that background of an apparent God-inspired separateness? We are asked to repent of sinful divisions and yet it is not easy to do so, because the divisions came not from sin but from a new vision. I cannot honestly feel sinful on account of the rise of Methodism. I rather glory in it and so does many another in regard to his own particular group.

And yet with all that loyalty to the past, we do feel that this is inadequate. Times have changed, new world demands are being laid upon us that cannot be met by us as separate denominations. We simply must get together. A divided Church has little moral authority in a divided world. But how can we get together? Here is where we throw up our hands. We have the feeling that if we wait till we can get together on some agreed church polity or government, then we will wait till doomsday. I don't believe it is possible to get an agreement in church government that will take in the High Episcopalian on the one hand and the Quaker on the other—and I could not leave out either one. I do not believe that unity is possible along that line. It would end in so many compromises that the union would be grey and colorless and command no one's enthusiasm.

I think we must go at it from another angle. We must look at certain facts that underlie the situation. Three outstanding facts have arisen out of the situation as I have listened in to hundreds of round-table conferences across the years. One is that when the Christians drop down beneath the level of organization and church polity to the level of experience, there they are the most united body on earth. They are united in the deepest thing in life, namely, in life itself. They share a common life in Christ. The Christian Church is at once the most united and the most divided body on earth—united at the center and

divided at the margin. But the central thing to hold in mind is the fact that we are one. We do not have to seek for unity—we have it, fundamentally and centrally.

The second thing we have discovered is that the saints are about equally distributed among all the denominations. If you were to ask me where I thought they were most thickly congregated, for the life of me I couldn't tell you. There is no denomination that has a corner on the saints. God works through the denominations, sometimes in spite of them,

At the Cross



Forty thousand persons annually climb to the summit of Mount Davidson in San Francisco to attend Easter sunrise service. Picture shows the crowd massed about the base of a huge cross atop the mountain.

but never exclusively or particularly in any one of them. If this hurts our denominational pride, it may help our Christian humility! The idea that any one denomination is the exclusive or particular channel of God's grace is as dead as Queen Anne. Only some people don't know it! The second thing we have as an underlying fact is equality.

The third fact that emerges is that there is a very great diversity in, expressing this underlying unity, a diversity as widely expressed as the High Churchman on the one side and the Quaker on the other, with great diversity between.

Three facts, then, emerge—unity, equality, and diversity. Any approach to unity must take account of these underlying

facts and build upon them. I would therefore suggest the following as an immediate, practical plan upon which all the churches could come together:

Since we are inwardly one, I would suggest that we outwardly express that fact. Since we are all belonging to Christ, I would suggest that we all belong to "The Church of Christ." But since we are in America, I would suggest as the name, "The Church of Christ in America." We would all drop our denominational names as separate churches and belong to the one church—"The Church of Christ in America." But under the central unity we would have branches—"The Baptist Branch of the Church of Christ in America," the "Episcopalian Branch," "The Friends' Branch." In these branches we would have local self-government in much the same way that we give states' rights in the United States. If a branch has bishops they could keep them and look on them as they like, but they wouldn't force them on the rest as the price of unity. In the same way, if any branch held to adult baptism they could continue to do so, but they would not compel the rest to adhere to it. Each branch could make any conditions or no conditions for transfer into membership or ministry they may desire to make. Nine-tenths of the denominations would probably straight off make no conditions whatever, either for transfer of ministry or membership. Moreover, nine-tenths of them would have inter-communion straight off. The other one-tenth would put themselves into a stream of influences that in the end would make for the dropping of all barriers. In the meantime we would be patient, leaving to time and the Spirit of God the righting of exclusivenesses.

There were two ways these United States might have attempted unity—one was to wipe out all state lines and state names and rule everything from Washington. Had we tried this, we would have been waiting yet for unity. The other way was to allow local expression in the states and bind the whole into a central unity. We took that way and achieved unity. But in the beginning there was a very strong state consciousness and a very weak central unity. The first decision of the United States Supreme Court was flouted by the State of Georgia. In the original draft of the Constitution of the United States, the word "United" was in small letters, it was an adjective. But that word, "United," is now a proper name and getting more proper all the time! In the beginning our branch consciousness would be strong but the unity consciousness would grow and one day completely grip us. On our letterheads, we would have "The Church of Christ in America" in large letters, overarching all, and down in the corner in small letters would be "Presbyterian Branch." The next time we printed them the letters might be smaller! And some day they might fade out altogether—I

(Continued on page 9)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. H. D. Tucker, of Dalton, Missouri, paid the Advocate office a call a few days ago. He is assisting Rev. W. T. Gray in a meeting at Felicity, New Orleans.

Rev. I. T. Reams, long a good friend of the Advocate and also one of the most successful campaigners for it, is in the field again as our representative at Vivian.

Dr. Guy Black, of Detroit, Michigan, who has just closed a week of intensive work in Personal Evangelism in New Orleans, was later in Shreveport for the same purpose.

Rev. Guy M. Hicks, Trinity Church, Ruston, has announced a series of services featuring subjects relating to Jesus and the doctrines and incidents having to do with Passion Week.

Rev. R. F. Harrell, pastor at Covington, was a caller at the Advocate office recently. We are sorry to have missed his visit and especially for the reason that occasioned our absence.

Rev. G. A. Morgan is engaged in pre-Easter services at Winnfield. The services feature preaching, fellowship, music and reception of new members, all calendared on a card announcing the services.

Rev. Carl Lueg, pastor at Hammond, includes with a business note a word of appreciation of the services conducted by Bishop Hughes recently. He says, too, that he expects to get to his Advocate campaign soon.

Mrs. J. Edwin Carlisle, Coushatta, has our thanks for a list of three names of the Hall Summitt charge, to whom the Advocate is to be sent. We hope that the paper may mean much to every home into which it shall go.

Rev. J. E. Selfe, Rayne charge, reports many kindnesses and considerable improvement in the furnishing and refinishing of the parsonage since his arrival. A Men's Bible Class has been organized, and congregations are good.

Virgil Dixon Morris, Jr., is the name borne upon a card announcing a new arrival, on March 20, at the parsonage in Columbia. We congratulate the happy parents and wish for them years of increasing joy in their new-born son.

Dr. John T. Crebbin, of Shreveport and our good friend of many years, has our thanks for a note concerning our mishap and for other evidences of friendship and interest. We regret that we were not at the office when he called to see us.

Mrs. F. A. Bacon, the interested and

aggressive District Director of Adult Work, held "Adult Night" at Rayne church recently. Our reports indicate that the meeting was well attended and the program very effective and helpful.

The construction of the new Athletic Building at Centenary College was launched recently. Bishop Dobbs was the chief speaker, and Dr. George S. Sexton was the master of ceremonies. The new building is the gift of Mr. A. W. Haynes of Shreveport.

Rev. R. T. Pickett says that he has found a loyal and lovable people at Simsboro. Naturally he reflects the goodness of the people in his outlook for the year. He says that Mrs. Pickett is campaigning for the Advocate, and we vote for her with both hands.

Rev. Robert M. Brown is holding services at Mangum Memorial church in Shreveport, and is introducing an Advocate night as a special feature of the services. We like that because it makes way for presenting the Advocate for what it is, not just a subscription appeal.

Rev. Elmer C. Gunn, presiding elder of the New Orleans District, is the preacher in a series of services now in progress at McDonoghville church. Rev. Henry A. Rickey, the pastor, held services at Reserve last week and is conducting the song services at McDonoghville this week.

Rev. G. W. Dameron, executive secretary of the Board of Education, is sending out sample copies of "And Jesus Grew," the program for Church School Day. The program for this year is a worthy piece of devotional literature and it should command the attention of every Church School in the Church.

Brother J. R. Abels, of Ponchatoula, suffered a stroke about ten days ago. At last report his condition was quite serious. We regret the illness of this valuable layman who has for a long while been a tower of strength in the church at that place. We trust that we may soon have a more favorable report as to his condition.

According to Miss Esma John, reporter for Henning Memorial at Sulphur, Rev. D. B. Boddie is keeping up the activities which have characterized his work from the beginning. A Mission Study Class and a program on Young People's Day are among special features, and beginning on Palm Sunday there will be two weeks of protracted services.

Dr. Dana Dawson, pastor of First Church, Shreveport, has been extended an invitation to serve as "Exchange Preacher" for one of the large Presbyterian churches in Liverpool, England,

during the coming summer. We are very happy that the invitation has been extended, for we feel that Dr. Dawson is in every way worthy of the distinction involved.

The church at Lafayette, under the leadership of Rev. A. L. Gilmore, is carrying forward a campaign of considerable activity, and is meeting with much success. Over several weeks, there has been a series of simultaneous prayer meetings. These services are to culminate in a week of services preceding Easter, and Rev. Louis Hoffpauir, a former pastor, will be the preacher.

Rev. O. L. Tucker, pastor at New Iberia, has been somewhat handicapped by illness among his people, but is getting forward in his work. New Hymnals have been supplied for the use of the congregation, Adult Night was quite a success, the offering for Memorial Mercy Home was better than last year, and there is decided activity in the work of the Woman's Missionary Society.

Rev. H. C. Seidel, once in Louisiana, but now pastor of First Methodist Church, Omaha, Nebraska, sends us a much appreciated note concerning our accident and an invitation to remember 5314 Walnut Street, Omaha, when we feel vacation-minded. We appreciate the gracious offer, and when his "Southward longing" may bring him to the door of the Advocate office, both the door and our hearts will be open.

Rev. W. D. Kleinschmidt, pastor in Algiers, received ten members on profession of faith on Palm Sunday. He will hold a three-hour devotional service on Good Friday in which he will have the assistance of W. W. Holmes, W. H. Wallace, Jr., J. E. Cain, H. B. Hysell and J. B. Grambling, fellow Methodist pastors. Rev. T. E. Smiley and Rev. L. B. Shelton, pastors of Baptist churches, will also participate in the service.

Rev. Rowland W. Faulk, pastor at Oakdale, is following up an intensive visitation campaign with a series of services beginning on Palm Sunday and concluding on Easter. Dr. A. M. Shaw, a former pastor of the charge, will do the preaching. Oakdale increased its acceptance for Benevolences by thirty-five per cent and will have the full amount in the hands of the Conference Treasurer by Easter. That is a real achievement.

On March 17, at the home of Mrs. Claude H. Mayo, a daughter, in Lake Charles, the family and friends celebrated the eighty-second birthday of Mr. Frank Hoffpauir. The chicken dinner was greatly enjoyed and Mr. Hoffpauir required only two puffs to snuff out the eighty-two candles on the birthday cake. Present for the occasion were Rev. and Mrs. C. H. Mayo, their family, Mr. A. M. Mayo, Mrs. H. H. Spencer, Rev. and Mrs. Ray Hance, and Rev. and Mrs. J. L. Peters and son.

Dr. A. M. Shaw, of Belcher and Gilliam

charge, writes that he and his wife, after one of the longest and most severe attacks of influenza that either of them ever had, are quite themselves again. They are spending the week beginning Palm Sunday and through Easter at Oakdale, where Dr. Shaw had a very happy pastorate. He will renew old ties in the services throughout the week as the preacher in the pre-Easter revival. We appreciate very sincerely the cordial and brotherly assurances of Dr. Shaw concerning the Advocate and the quota for his charge.

WOMAN'S MISSIONARY CONFERENCE

At the Conference meeting which will be held in Homer next week (March 30-April 1), Miss Anniemal White, missionary on furlough from the Congo Belge, Africa, will be the guest of the Conference. Miss White has been in Africa since 1930 and had charge of the Girls' Home, Boarding School and Day Schools there. She says our greatest opportunity is to help these boys and girls redeem their social system from the evils of child marriage.

Dr. Cline, president of Centenary College, will also appear on the Conference program, speaking on "Christian Citizenship."

On Tuesday night, Deaconesses Mary Freeman, Grace Gatewood, and Margaret Young, and Rev. Lawton will speak on "Answering the City's Call."

FROM PEARL RIVER, LA.

Dear Dr. Duren:

The Young People's Division wishes to surprise our pastor, Rev. Clarke, with a year's subscription to the "Christian Advocate." Enclosed you will find money order to take care of same. We'll be looking forward to the first copy.

We feel very fortunate indeed to have such a man as Rev. Clarke with us. We are making wonderful progress in spite of the condition of his health, and we feel sure this is going to be the best year we have ever had. It wouldn't be quite fair not to tell you how much we love Mrs. Clarke and how much she means to us.

We earnestly solicit your prayers.

With kindest regards,

MRS. E. B. INNERARITY,

Director, Young People's Division.

A YEAR OF SHADOWS AND VICTORY

The year of 1936; I shall not call it a year of disaster. I will call it a year of really getting closer to God, and knowing that I have true friends.

In the busiest time a farmer should have been in his crop, I was rushed to the sanitarium for ruptured appendix. As I was going under the influence of ether and gas, the 23rd psalm was my comfort and strength. As I repeated down the 4th verse, "Yea though I walk through

the valley of the shadow of death, I will fear no evil, for thou art with me," I knew no more. The doctors gave my wife no hopes for my recovery. Were surprised I was living the next morning. I give all the credit to God and the prayers, many prayers of my pastor and former pastors, who knelt at my bedside and prayed that I might be spared. Christian friends at home remembered me in special prayer. The Negroes held special prayer groups.

A few days after being away we received a letter from home (Gibbsland) telling us not to worry about the farm, that 25 white and black friends were in the field working out the crop.

I wouldn't take anything in the world for the experience of my affliction in 1936, but I wouldn't like to go through it a second time. I rededicated my life to God, and I am trying to do more in the Master's work than I have ever done.

Yours in Christ.

T. C. RHODES.

CHAPLAINS NEEDED FOR NAVY

We are in receipt of information from Washington that in June of this year an examination will be held for chaplains in the United States Navy. Appointments will be made in July.

There are a number of appointments to be made from the Protestant groups and several of these may come to our own Church if we can secure available men who are qualified in a special way for this type of service. No one should apply unless it is very clear that he has exceptional qualifications.

Candidates must be not less than twenty-four nor more than thirty-four years of age on date of appointment. They must be physically sound, not less than five feet six inches in height, with a minimum weight of 132 pounds.

All candidates must be competent—physically, mentally, and spiritually—for leadership among men. They must have degrees of B. A. and B. D., or their equivalents, from recognized colleges and seminaries, and two years of pastoral experience. They must be fully ordained clergymen in the church represented.

The duties of the chaplain are quite varied. They include much of the work which is ordinarily done by a minister

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in a parish, and in addition a great deal of personal work among men which requires special qualifications. Chaplain of a ship is in daily contact with the officers and men of the ship and must have an attractive personality and sense of humor, and above all, a well-grounded religious faith.

He must be charitable and tolerant. He is the spiritual leader of all officers and men of the ships and he must be sympathetic and helpful to Catholics, Protestants and Jews alike. He must be a real man—a consecrated Christian.

The pay of a chaplain on first appointment is that of a Lieutenant of the Navy: Base pay, \$2,000 a year; rental allowance, \$720 a year; subsistence allowance, \$438 a year, for an officers with dependents; rental allowance, \$480 a year; subsistence allowance, \$219 a year for an officer on shore duty without dependents. If a commission is granted, the officer must pay the expenses of moving his dependents to his first duty. After that the government pays the cost of moving the family and household effects upon change of station.

Further information together with application blanks may be gotten by addressing the Head of the Chaplains Division, Bureau of Navigation (Navy Department), Washington, D. C.

Committee on Chaplains, M. E. Church,
South.

JOHN PAUL TYLER, Chairman,
GROVER C. EMMONS, Secretary.

NO AMMUNITION TO WASTE

The doctor responded to a call to see a man who was ill, and when his professional visit was ended the wife of the patient said to him:

"It is so good of you, doctor, to have come this far to see my husband."

"Not at all, madam, not at all. I have a patient next door, and I thought I'd kill two birds with one stone."



Mississippi Conference

PERSONAL AND OTHERWISE

We thank Mrs. H. C. Carter, of Port Gibson, for a kindly word regarding the Advocate. We are glad to know that its weekly calls are always welcome.

Dr. Charles W. Crisler, pastor at Hazlehurst, will hold a series of pre-Easter services in his church, and will be assisted by Rev. E. L. Ledbetter, of Utica.

Rev. G. E. Allan, pastor at Purvis, adds to a business note the assurance that the work there is making good progress and we appreciate his faithfulness to the Advocate cause.

Rev. Dr. Randolph Hobbs, pastor of First Baptist Church, Birmingham, Alabama, who was elected president of the National Anti-Saloon League recently, is said to be a native of Mississippi.

Rev. Hilary S. Westbrook writes that his work on Homewood charge has been carried forward under serious handicaps—a combination of sickness, bad roads and bad weather, but he has had a fair measure of success and is looking forward to a good year.

Rev. J. L. Neill is doing his own preaching in the revival campaign now on in his church at Brookhaven. In addition to the interests of the local congregation, Brother Neill serves Whitworth College which is located in the very shadow of his church.

Mrs. R. M. Scott, who lives at Hermanville and is approaching her eighty-eighth birthday, writes that she enjoys her Advocate, and we hope that every number that goes to her may help to lift her thought from the shadows of life to the glories of a home in our Father's house.

Rev. W. H. Saunders, of Osyka charge, writes that Brother R. G. W. Girling, of the Holmesville church on his charge, is very ill. Brother Girling is a steward of that church and is very advanced in years. Brother Saunders says that he has two other elderly people who are quite ill.

Rev. H. L. Daniels, pastor at Wesson, is pursuing a unique plan for his revival campaign. The preaching will be done by neighboring preachers, including two pastors of other churches. Rev. R. H. Clegg, presiding elder; Rev. J. W. Leggett, Crystal Springs; Dr. C. W. Crisler, Hazlehurst; Rev. Mack Lowery, pastor of the local Baptist church; and Rev. A. W. Duck, pastor of the local Presbyterian church, will participate.

Mrs. D. E. Kelly, concerning whom we ran a personal in the Louisiana Conference news, writes us saying that, while

she lives in Louisiana, her Conference connection is in Mississippi. We knew that, of course, but under the present arrangement of the paper, we felt that it would probably be better to connect the personal mention with her present residence. We are glad to make this correction, for it was our own fault.

NATIONAL MEETING OF ANTI-SALOON LEAGUE

Dear Dr. Duren: I've just returned from the meeting of the National Anti-Saloon League in St. Petersburg, Florida, and there are several impressions which I would like to pass on to my brethren, hence this communication.

This was the first national meeting I have had the opportunity of attending, though elected some three years ago to the National Board of Directors. The first impression on reaching the meeting was the keen disappointment on the part of everyone over the sudden attack and very serious illness of the National President, Bishop W. N. Ainsworth. Bishop Ainsworth was to have delivered the key note address of the sessions on Sunday afternoon.

The second impression formed was the type and character of the national and the state leadership of the Anti-Saloon League. Many of them are the outstanding leaders in their particular fields of labor in our nation.

The third impression was the confidence all, new and old members placed in the consecrated opinions of our own Bishop James Cannon.

The fourth impression was that notwithstanding the cries of the wet press, the bootleggers, and all the licensed liquor dealers of the country, we are rapidly approaching a better day. The liquor people are, as before, digging their own graves, and this is being done more rapidly than they realize.

The fifth impression is that the one organization best equipped through experience and otherwise to lead the way to a better day is the Anti-Saloon League of America. The liquor people fear it, and hate it, more than any other organization or combination of organizations. The League like all other organizations, even the Church—has made its mistakes, and it is now able to profit by the mistakes of the past.

The sixth impression is that there must be in the future more continuous and sustained education than ever before and that this can best be done by the various Church Boards of Christian Education. Our own Church is doing the finest work, it seems, of any and we congratulate them on it.

The seventh impression is that we must go back to a general use of the old

"total abstinence pledge," and after proper instruction urge everybody to sign these pledges, then continue to educate even after the pledge has been signed. The first thing I ever consciously signed was one of these pledges, and I'm grateful to say that I have never had the least desire to break it.

The eighth impression is that the best way yet found to control the evil in addition to all the above is through legal prohibition of its manufacture, transportation, possession and sale. Every worthwhile law on our statute books is a prohibitory law. We prohibit murder, we prohibit theft and we prohibit perjury. We must also prohibit this thing which causes so much of these and other crimes.

The ninth impression is that this matter of prohibition must begin right where it did in the days of our fathers—in the local community. I'm glad to say that Mississippi has had the largest number of counties to vote dry of any of the states of the Union, and even though the courts have declared several of these elections null and void on technicalities, that the indications are that the vote against beer and wine in the next elections will be even larger than in the first.

A tenth impression is that our Christian people ought to make more liberal and sustained contributions to our state Anti-Saloon League work. The funds at our command are pitifully small. All funds should be sent to the Mississippi Anti-Saloon League, Jackson, Miss., Rev. N. S. Jackson, Superintendent.

The eleventh impression is that every county in our state should be organized permanently for the fight against this evil, and that the chairman of this county organization ought to be a member of the state Board of Directors of the Anti-Saloon League.

The twelfth impression is that we ought to hold just as early as possible—probably the first week in April—a state-wide convention in Jackson, Miss., in order to make a survey of the present situation and to lay plans to constructively meet these situations. Your state Board of Directors are now planning for such a meeting and we hope to have Dr. James Randolph Hobbs, our new National President and a native Mississippian with us for the meeting. The exact date and place for the meeting will be announced through the daily press just as soon as the details have been worked out and we hope that every community in the state will have representatives present. It is our desire to follow this state-wide meeting, with similar meetings in every county in the state.

Very sincerely,
J. L. NEILL, President,
Mississippi Anti-Saloon League.

Take courage, ye whose hungry hearts yearn for things ye cannot name to others! All these things are noted in the great Book of Him who knew and felt them all.—Graves.

HATTIESBURG DISTRICT PASTORS' RETREAT

The first pastors' retreat to be held in the Mississippi Conference opened in Laurel, Monday, March 15, with an attendance of twenty-five pastors.

Dr. J. Fisher Simpson, of the General Board of Christian Education, Nashville, Tenn.; Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, and Rev. I. H. Sells, executive secretary of the Mississippi Conference Board of Christian Education, took leadership in the meetings.

The three-day discussion centered around three subjects: evangelism, finance, and Christian education. Ideas were exchanged among all the preachers, every man making his maximum contribution out of his own experience.

The conversations were informal and stimulating. New methods were explored, the task of developing leadership was emphasized, and definite plans were made for future action in the local churches.

Through these three days spent together a new spirit of fellowship in the common task was created among the preachers. At the end of the time together every preacher felt a deep interest in the work of every other preacher, and a desire to see the entire work of the District succeed.

Meals were served by the ladies of the Laurel church and entertainment furnished in the homes for those remaining overnight.

The Laurel Methodists gave a good example of the old-time Southern hospitality. A number of the local people attended the open services in the evenings, where they heard Dr. J. Fisher Simpson in a series of three interesting addresses.

At the conclusion of the session it was unanimously decided that this form of meeting had passed from the stage of experiment to that of necessity. All the preachers voted that another such retreat be arranged for next year.

MILAM REEVES, Secretary.

THE NEXT GREAT STEP— UNITE!

(Continued from page 5)

don't know! We would leave that to time.

Over these branches, we would have the "General Assembly of the Church of Christ in America" made up of delegates on a pro-rata basis, with a minimum number guaranteeing representation of the smaller bodies. This body would have to do with the matters of general interest to the whole Church. District assemblies would deal with local matters, such as overlapping and duplication.

We would no longer tolerate competition or duplication, for we would then be on the co-operative basis instead of the competitive, as now. That would mean that the weakness of one would be

the weakness of all, and the strength of one would be the strength of all. The essential thing would be that we would be on a new basis in reference to each other—the co-operative.

Each nation might have its own national expression of Christianity—"The Church of Christ in Great Britain," "The Church of Christ in India," etc. Out of these national expressions would be a "World Assembly of the Church of Christ," made up of delegates from the national churches. This World Assembly would speak in the name of a United Christendom. It could give guidance to a distracted and confused world. We would not want to dominate the world through priestcraft, but we would guide it by moral convictions that would be inescapable.

In regard to the doctrinal basis on which this unity would be founded, I would suggest that that basis be simple—as simple and yet as profound as Christ made it. He founded His Church on the confession that He was the Christ, the Son of the Living God. That is the Rock upon which it was founded. That is the Rock beneath us all. Any group that would confess that confession could be recognized as a branch. That is sufficiently definite to hold us to the essential, and sufficiently indefinite to give freedom for marginal differences.

But are the denominations willing to look on themselves and others as branches? If not, then if any denomination wants unity with other denominations and yet is not willing to recognize itself as a branch and others as branches, then the matter is plain—it does not want unity; it wants absorption. And I'm not interested in absorption on the part of any group.

Nor will it ever happen! Any group that hopes that it will happen in regard to their group is hoping for the moon. It would impoverish Christianity to jam it into one denominational mold.

This plan would not ask any denomination to give up any truth it may possess. It would not have to give it up—it would give it to the rest of us. And each needs the others' truth, for all of us are but partial expressions of the Truth. Out of these pooled emphases there would grow a fuller expression of Christianity, more nearly approximating the Kingdom of God. For none of us are the Kingdom—we are only approximations. We are all poorer for our divisions. A mission compound in India was above the average and I asked the missionary how they were able to get hold of such lovely property, and the reply was, "The man who had the property built such huge walls around it that he went bankrupt building walls and was not able to complete the building, so he had to sell it." He went bankrupt building walls! The separate denominationalism has almost gone bankrupt building walls of separation between themselves and others and keeping them in repair. The time has now come

for us to take down those walls, and use the material to build a mighty temple of God.

But we are not only bankrupting ourselves, we are bankrupting the world by our divisions. In South India, the Ezhayas, numbering 850,000, a very intelligent caste, decided after many years of debate to accept Christianity. After the momentous decision had been made, a lawyer arose in the caste conference and said, "Now that you have decided to adopt Christianity, may I ask you, 'Which Christianity?' If you live here, you will be 'Church of England;' if there, then 'Baptist;' if the other place, 'Salvation Army.' Now you are united as a caste; then you'll be divided as denominations." This held up the whole movement and still holds it up. Many a thing is held up by our divisions.

Under this plan, the amalgamation of separate branches could go on, if desirable. It would simply mean that we would have that many fewer branches.

Many of our enterprises, as the missionary enterprise, could be conducted as a unit throughout the world. And with what an impact it would come, presenting a united front to the world need.

But let it be noted that this plan is more than a federation. In a federation, the constituent bodies are left intact. In this plan they are not intact. There are no more separate churches—there are branches of one Church. The churches have faded out; there is but one Church.

The figure that would perhaps express it would be a tree with its many different branches all of them different but forming a symmetrical whole by those very differences. Those branches adhere to the central trunk, "The Church of Christ in America," and that trunk in turn would adhere in the root—Christ, the root of us all—and the root would adhere in the sustaining soil—God, the sustenance of us all.

Or, to change the figure again: In Calcutta, I stayed with the Metropolitan of India, at "The Bishop's House." In this house are many rooms named after different bishops. I stayed in the "Heber Room." When people asked me on the outside where I was staying, I told them I was staying at "The Bishop's House;" but when those on the inside asked me where I was staying, I would reply that I was staying in "The Heber Room." But, the point was that even though there were different names over our doors, we were all under one roof, and belonged to one family. Now we are under separate roofs with dividing walls between us. Now and then we come together in some joint enterprise, but the central thing is not our togetherness. Then the central thing would be our unity and the marginal thing our separateness.

In the foothills of the Himalayas, the fire-flies are very numerous in the rainy season and become interesting points of light in the darkness. But one night I

(Continued on page 16)

North Mississippi Conference

PERSONAL AND OTHERWISE

Dr. A. T. McIlwain, presiding elder, will assist Rev. W. M. Campbell in a meeting at Doddsville beginning the first Sunday in April.

Rev. W. H. Mounger, pastor at Winona, has arranged a service of meditation on the sayings of Christ on the cross, for Good Friday. The service will last two hours and will be participated in by several visiting ministers.

Rev. S. H. Caffey, First Church, Greenwood, is doing his own preaching in a series of pre-Easter services. Rev. George York, of Price Memorial, is leading the singing. The meeting, which began on March 17, will run through Easter.

Miss Sallie Ritchey, daughter of the late Rev. John Ritchey of the North Mississippi Conference, died at her home in Memphis recently. She and her sister, Miss Mollie, had lived together in Memphis since the death of their father some years ago.

Rev. C. T. Floyd, presiding elder of the Columbus District, is very anxious to secure Mr. Morelock for an Institute for the northern part of the District, in the near future, since those in that area could not participate in the three-day meeting at Grenada.

Mr. Ed. F. Hardin, of Macon, writes enthusiastically of the Stewards' Institute held by Dr. G. L. Morelock at Starkville recently. He expects great good to result from it. Brother Hardin has been our friend since 1905, when we had the good fortune to be stationed at Macon.

Rev. J. O. Dowdle, pastor at Sunflower, reports the best congregations that he has had since he has been on his present charge. He received nine members during February and is happy in the outlook for his work. We acknowledge his invitation to attend the District Conference at Sunflower, and we hope to be present.

The Institute for Stewards and Church Workers, held at Grenada, March 10-12, was well attended by representatives of charges in that vicinity, and those present were captivated by the splendid addresses. Brother Morelock is a specialist in this work, and he brought light and help upon plans for financing the churches—plans which tend to make them spiritual as well as financially independent.

Rev. E. P. Craddock, pastor at Potts Camp, says that a sunrise Easter service is planned for the historic Eagle Springs location, where Col. Potts first settled when the Indians were still in possession of the land. Brother Craddock and his wife are very happy at Potts Camp. Rev.

J. D. Wroten, the presiding elder, will do the preaching in a meeting the first week in May, and Dr. C. M. Chapman, of Pontotoc, will be the preacher at the Commencement exercises of the High School.

Rev. W. C. Galceran, Jr., announces that Bishop Dobbs will dedicate the church at Hollandale at 11 o'clock, on April 4. All former pastors are cordially invited to be present. The dedication service will be preceded by a revival meeting led by Rev. Ralph E. Johnson, singing evangelist, March 21 to 31. The debt on the building at Hollandale was paid during the pastorate of Rev. W. C. Galceran, Sr., who is now a superannuate and making his home with the pastor-son. The editor appreciates the invitation to share in the happy occasion, but his own preaching engagements make it necessary for him to send regrets.

A GREAT WEEK IN THE GREENWOOD DISTRICT

The District Institute for stewards and all church workers began on Sunday afternoon, March 7, at the First Methodist Church, Greenwood, led by Mr. G. L. Morelock, Secretary of the General Board of Lay Activities, and closed with truly a great missionary institute on the following Wednesday.

For the beginning of the District Stewards' Institute there were more than 175 pastors and laymen present in spite of the rain, with every charge in the District represented except four—Winona, Winona Circuit, Lexington, and Ebenezer. These charges are on the outer edge of the District and some of them had impassable roads. On Monday and Tuesday nights the attendance ran over the hundred mark and some of the charges were represented that did not get there Sunday afternoon.

I doubt if Mr. Morelock's work in these District Stewards' Institutes can be excelled. His general theme is spiritualizing the finances of the local church and he gave us a practicable, workable plan by which giving for the support of the Kingdom can be a real spiritual blessing to the giver, and I think we will all agree that this is very much needed in Southern Methodism. His plan has been put into effect in many circuits, small and large station churches, and has brought about a transformation, not only in finances, but in every interest of the church work. Mr. Morelock arrived at this plan through years of experience, having been a member, as he expressed it, of the country village, county-seat and city church, serving on the official board of these various churches; and then as lay leader for the entire church, he has

had the opportunity to gather a great deal of data from the experience of others as well as his own, and out of these experiences he has formulated the plan that he is giving in the District Institutes. "It works," according to the testimonies of pastors and laymen which he had in his possession and read to us. He spoke for more than an hour and a half at each meeting and, believe it or not, nobody went to sleep. Nobody who is interested in his church, the kingdom of God, or his soul's welfare could go to sleep under a consecrated layman with a message such as Brother Morelock brought to us. We commend him and his work to the readers of the Advocate unreservedly—don't fail to attend one of his institutes if you have the opportunity.

A word about our Missionary Institute. First, the pastors and laymen were well prepared to appreciate the splendid program that had been well planned by our Conference Missionary Secretary, Rev. R. G. Moore, and Dr. A. T. McIlwain, our presiding elder, because of the high spiritual tide of the Stewards' Institute which closed on Tuesday night.

Every charge in the district was represented except two—Lexington and Minter City-Glendora charge—with an attendance of more than a hundred pastors, laymen and laywomen. Three pastors were absent—one due to illness, and the other two had funerals.

With our presiding elder in the chair the meeting opened with a splendid devotional, led by Rev. Geo. Boyles, of Itta Bena, after which Rev. S. H. Caffey, of Greenwood First Church, spoke on the subject, "A Missionary Minded Pastor," and in a brief fifteen minutes he covered his subject well with a helpful message. Mrs. Robert DeLoach, a member of the Missionary Society of Greenwood, spoke on the "Missionary Committee in the Local Church," telling us in an enlightening way of the duties and how to execute them. Those of us who did not know that the Missionary Committee was of vital importance to the local church and could do a needy piece of work were convinced when she had finished her address.

Dr. E. Nash Broyles pastor of the First Methodist Church, Columbus, spoke on "A Missionary Minded Bishop," presenting the Bishops' Crusade in a fine way and added a word of testimony to the great work our consecrated chief pastors are doing in leading the church in this Crusade to make our church more missionary minded.

Following announcements, Rev. Fred C. Woodard, of Shelbyville, Tenn., represented the General Board of Missions, and brought us a soul-stirring message on his work in one of our important mission fields, Poland, which he served for nine years. He served as a missionary for thirteen years in Europe but only nine of this in Poland.

Lunch was served by the Woman's Missionary Society of the church-host. They called it "lunch," but in my opinion that

term is in error, for we don't think of lunch consisting of fried chicken and all the trimmings, including a salad, dessert and coffee—that's "DINNER."

In the afternoon, Brother R. G. Moore, Secretary of our Conference Board of Missions, had a fine selection of literature which he presented in his usual efficient and effective way. It will suffice to say that he sold all the literature he had and took orders for more.

Rev. T. B. Thrower, our pastor at Drew, spoke on "Missionary Giving and the Fourth Sunday Offering," giving helpful information as to how this offering is divided and urged us to see that our churches observe the fourth Sunday for missions.

Prof. B. P. Brooks, our District Lay Leader, brought a brief message on the "Benevolences of the Church." Mr. S. V. Wall, layman from Cleveland, who is Treasurer of our Conference Special (the Lewis Memorial Hospital Fund), represented this worthy work in a very creditable way.

The meeting was climaxed in a great consecration service led by Mr. G. L. Morelock, who was one of our distinguished and appreciated visitors for the day.

The pastors, laymen and laywomen are indebted, and with a deep sense of gratitude to their presiding elder, Dr. A. T. McIlwain, for his consecrated and wise leadership in these District meetings.

J. O. DOWDLE Reporter.

SARDIS-GRENADA DISTRICT MISSIONARY INSTITUTE

By M. H. McCormack, Jr.

Rev. R. G. Moore, Conference Missionary Secretary, characterized the recent missionary institute in Sardis as the largest and finest he had seen in this District. Dr. E. Nash Broyles, one of our distinguished visitors, spoke appreciatively of the unusual spiritual atmosphere surrounding the meeting.

The Institute was held on March 11, and was attended by about 100 delegates, from practically every charge in the District. Our genial presiding elder, Rev. C. T. Floyd, occupied the chair, and spirited addresses were delivered by a large number of able speakers. The speakers included Rev. H. P. Lewis, district missionary secretary; Dr. E. Nash Broyles, representing the Bishops' Crusade; Rev. R. G. Moore, Conference missionary secretary; Hon. S. V. Wall, representing the Lewis Memorial Hospital in Africa; Brother Rook, an honored superannuate; Rev. Seamon Rhea, who conducted the devotional; Rev. C. T. Floyd, presiding elder; Miss Triphenia Rodgers, district secretary of the W. M. S.; Prof. J. R. Fewell, of Senatobia; Mrs. M. E. Woodson, of Olive Branch, and Rev. Fred C. Woodard, representing the General Board of Missions.

Dr. Woodard's address on "Czechoslo-

vakia's Relation to the Methodist Movement" was the principal message of the day, and those present were unanimous in declaring it one of the finest missionary addresses ever heard in this section.

Dr. Broyles' address on "The Bishops' Crusade" outlined the origin and purpose of this great movement within our Church. Dr. Broyles spoke inspiringly of the sacrificial leadership of our bishops, pointing out that the strenuous labor of the campaign launching the Crusade had already exacted heavy toll upon their physical strength. He stated that this was doubtless the cause of the sudden, untimely death of our lamented senior bishop, Bishop Mouzon, and the present serious illness of Bishop Ainsworth. "Such heroic devotion to the cause on the part of our chief pastors should inspire us to greater sacrifice and accomplishment," stated Dr. Broyles.

The Institute voted to request both Dr. Woodard and Dr. Broyles to furnish resumes of their respective addresses to the press for publication.

Brother Wall spoke of the great work being done by the Lewis Memorial Hospital in Wembo Nyama, Africa. He expressed his personal appreciation for what our district had done for this particular cause, and stated: "Bishop Arthur Moore tells me that it is probable that the Methodist missionary dollar goes further and accomplishes more in Africa than in any other field."

The Institute was a great success in every respect, and the cause of missions in the Sardis-Grenada District was given a decided boost.

RESOLUTIONS, COLUMBUS DISTRICT

Whereas, it is the sense of this body of stewards and Christian workers that the messages and leadership of Dr. G. L. Morelock, during this institute, have been outstanding and unique in inspiration and thought-provoking qualities, and

Whereas, his earnestness and the geniality of his personality have been contagious in creating an atmosphere of genuine Christian fellowship, and

Whereas, it is our sober judgment that this has been one of the most inspiring and helpful institutes it has ever been our happy privilege to attend, and

Whereas, we feel that great and lasting good will obtain as a result of these splendid lectures; therefore,

Be it resolved, that we wish to extend our sincere and grateful thanks to Dr. Morelock for his incomparable services, and to wish him God speed in the splendid work which he is doing.

We also wish to commend our beloved leader and presiding elder, Rev. L. P. Wasson, for his untiring efforts in bringing this institute to us. Surely he has been diligent and faithful to the cause, and our gratitude and love are freely offered to him for his fine service.

To Rev. Melville Johnson, our host-pastor, and Mr. J. W. Overstreet, our Dis-

trict lay leader, we extend our grateful thanks for their sympathetic and helpful co-operation in making this institute such a fine success.

Finally, we are grateful for the fine Christian fellowship which has been manifested throughout the meeting.

The co-operation of the pastors and of all Christian workers in the District has been an inspiration to all of us. To every one who has had any part, however slight, in making this such a wonderful experience for us, we are thankful.

If we heed the lessons of the messages brought to us these three days; if we manifest the fine Christian spirit in our daily walks that was shown in these meetings, then surely goodness and mercy shall follow us all the days of our lives.

Respectfully submitted,
Committee on Resolutions,
By E. F. HARDIN.

NORTH MISSISSIPPI CHRIST- MAS FUND

Since my report was published some four weeks ago, I have received the following:

Hernando, \$22; Lake Cormorant, \$4; Marks, \$1. Total, \$27.

There was \$16 in the former report for which no charge was given credit. This was sent by Rev. H. N. McKibben from the Ethel charge.

W. H. MOUNGER, Sec.-Treas.

YE SHALL WAKE

By Eda Vivian Corbin

Just as the tiny flower bulb
Beneath the ground doth sleep,
So shall ye, too, O mortal man,
Death's silent vigil keep;
And as the bulb from slumber wakes
To rise to beauty rare,
So shall ye wake from death to rise
Upon God's morning fair.

Ye ask, how shall this come to pass,
How can this thing be true,
That those who sleep in death shall wake
To rise and live anew?
'Tis by the grace of God's great love
The soul shall be reborn,
And by the power of Christ's shed blood
Ye'll wake and rise that morn.

For God did give His only Son
To save mankind from sin,
That all who would believe on Him
Immortal life should win.
And Christ, in being first to rise,
To man this power gave,
So he, too, might awake and rise
To life beyond the grave.

And so, just as the flower bulb
Its beauty doth regain,
So shall ye not, O mortal man,
In silent death remain;
But through the all-atoning blood
Of Christ shall be reborn,
And wake, a ransomed soul, to rise
On Resurrection morn.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, MARCH 28

By Dr. J. R. Countiss

JOHN'S RECOLLECTION OF THE RISEN LORD

The cross meant death and despair; the resurrection meant life and hope. The hours of the cross were the darkest hours in the history of the world; the day of the resurrection marks the dawn of all its brightness and cheer. Then

death lost its sting and the grave its victory. The literal minded disciples with their hopes fixed on a temporal kingdom had not in the least comprehended the sayings of Jesus about his death or his resurrection. Hence, their story of his triumph was no more a wish fulfillment than the story of his death. When they came from the tomb, hope was as dead as the body they had so tenderly laid away. They were as despondent as his enemies were exuberant. They were sheep without a shepherd, utterly confused and disorganized.

In the evening of the day of the resurrection, the disciples were assembled in a room, perhaps the very upper room where they had shared the Last Supper and heard the wonderful words of Jesus a week before. Only a week, but it must have seemed an age since they looked on his face and listened to his words of comfort. Suddenly there was the greeting of "Peace be unto you," and the Lord was with them. He showed his wounds to the astonished group of ten, giving physical evidence that he was alive, that he had conquered death and the grave. Again he pronounced upon them his peace, and handed over to them the consummation of the mission the Father had given to him—"as the Father hath sent me, even so send I you." As man had originally received his life from God, so Jesus now breathed upon them and gave them the Holy Spirit, a foretaste of the experience of Pentecost itself, an inner evidence of his presence which is the privilege of the saints of all time.

Thomas, who was not present, declared that he could not accept the report of his brethren without verification by sight and touch of the very wounds of Jesus. We may well rejoice that he was unwilling to take his information on so important a matter at second-hand. A week later, he was with the disciples when Jesus again appeared. When he saw and heard the Master, he was fully convinced, not only recognizing him as Jesus but as Christ the Lord. Jesus commended Thomas, and pronounced his blessing upon the multitudes who should believe, not because they saw his body, but because they perceived the truth of his teaching.

Peter, questioned by Jesus, three times declared his abiding love for the Master he had three times denied, and was commissioned to feed the flock and to follow his Lord. Not content with instruction for himself, he must needs ask about the future of John. Jesus cites him once more to his own duty—"Follow me."

Jesus appeared not less than eleven times to his disciples. His resurrection has been called the best attested fact in history. Even so, it is not easy to ac-

cept it on mere physical evidence, given in the distant past and wholly unverifiable today. Additional proof is found in the fact that the disciples did not make argument, but gave testimony, and at the cost of life itself. We have also the evidence of their spiritual transformation and the divinely glorious success that followed their testimony. Above all, we have the blessed experience of every true Christian of a living Christ enthroned in his heart and regnant in his life. For them, there can be no doubt that he "is alive for evermore."

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SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when, because of constipation, their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught acts on the bowels and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles.

How To Quickly Check A Cold

After every undue exposure, and the moment you feel a cold coming on, take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort, and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c. Economy size 25c.



Gray's Ointment

USED SINCE 1820 FOR---
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES

25c at your drug store.

FOR COLDS---Use our Gray's (Nothol)
Nose Drops. 50c at your druggist.

Why Laxatives Fail In Stubborn Constipation

Twelve to 24 hours is too long to wait when relief from clogged bowels and constipation is needed, for then enormous quantities of bacteria accumulate, causing GAS, indigestion and many restless, sleepless nights.

If you want REAL, QUICK RELIEF, take a liquid compound such as Adlerika. Adlerika contains SEVEN cathartic and carminative ingredients that act on the stomach and BOTH bowels. Most "overnight" laxatives contain one ingredient that acts on the lower bowel only.

Adlerika's DOUBLE ACTION gives your system a thorough cleansing, bringing out old poisonous waste matter that may have caused GAS pains, sour stomach, headaches and sleepless nights for months.

Adlerika relieves stomach GAS at once and usually removes bowel congestion in less than two hours. No waiting for overnight results. This famous treatment has been recommended by many doctors and druggists for 35 years. Take Adlerika one-half hour before breakfast or one hour before bedtime and in a short while you will feel marvelously refreshed. At all Leading Druggists.

For Special Trial Size send 10c coin or stamps, to Adlerika, Dept. 83, St. Paul, Minn.

The Christian Fireside

THE GREATEST VICTORY

By Clyde Edwin Tuck

The greatest of victories ever yet known
In history's annals of fame,
May not have been heralded by trumpets
blown—

No tablets or scrolls bear its name;
No hosts with war-banners ablaze in the
sun,

Coming back their brave deeds to re-
late;
No monarchs with trophies and treasures
hard won,
To be named with the mighty and great.

Though the strife may seem long, and
our courage may wane,

When the marsh-lights of sin onward
lure;

Or, pausing, we list to the sirens' re-
frain—

With His help our escape will be sure.

GONIES OF GONEYVILLE

In the middle of the Pacific Ocean
there is a little island called Midway Is-
land, says a writer in the Junior Cath-
olic Messenger. We read about it several
weeks ago. It is one of the islands where
the Pacific clipper planes stop. The men

Often the tractors destroyed the nests.
This did not bother the little gonies, how-
ever. They went right back to the spot
where the nests used to be. There they
sat until Mamma Gony said, "Your four
months are over. You may go now."—
Our Dumb Animals.

GRATITUDE AND THE FEEL- ING OF INDEPENDENCE

A certain physician who was noted for
his charity, particularly for his kindness
to the poor, had for a patient an old man
who was afflicted with a chronic trouble.
The doctor knew that the disease was in-
curable, but, out of the goodness of his
heart, for many months he paid a weekly
visit to the old man and, just to prevent
the old fellow's becoming utterly dis-
couraged, he would give him some harm-
less tonic along with such words of en-
couragement as he felt that he could
honestly give the sufferer. But one day
when the doctor came upon a weekly
round, the old man greeted him with:
"You needn't come no more, Doc. You
ain't done me no good, so I been savin'
up my money to get me one of them pay
doctors."

Prescott said of the conqueror of
Mexico, "Cortez had yet to learn that
gratitude has reference to the future and
not to the past." Such was the experi-
ence of the good doctor when his hope-
less patient, whom he had served for love
of humanity, imagined that he was able
to provide for himself.

MENTAL SATISFACTION

A woman moved into a furnished apart-
ment where roaches were a nuisance.
One day a friend called and laid her
wraps on the bed during the visit. That
night the occupant of the apartment was
disturbed and she arose and hunted the
bed for pests. Finally she set the four
posts of the bed in cans of water and
was not troubled any more. But when
she was moving away she discovered
that the bed had eight posts instead of
four.

HE KNEW BETTER

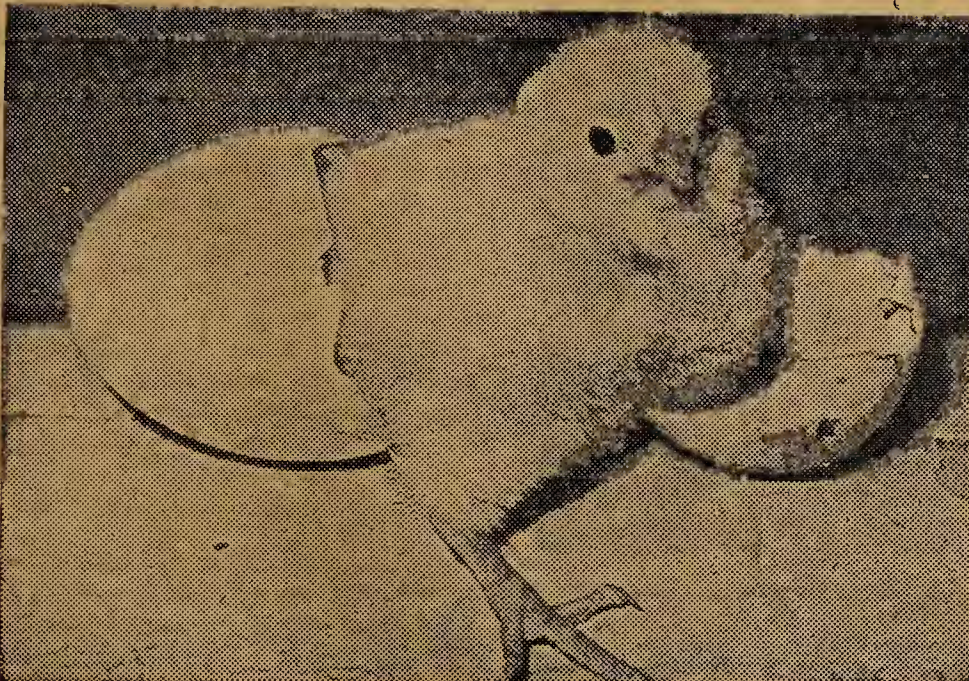
In the course of his sermon one Sun-
day, a certain minister told a hair-raising
story of a time when he was lost. The
interest of his little daughter was very
much aroused and when he reached home
after services, she asked him to tell her
all about his being lost. At that point
her little brother, older than she, broke
in with: "Aw, sister, daddy wasn't ever
lost. He was just preaching."

THE POINT OF VIEW

A proud-motorist said: "I've driven
this car ten years and never had a
wreck."

To that proud boast, a debunking friend
replied: "You mean you have driven
that wreck ten years and never had a
car."

"Paint My Egg?—Never!"



This young chick stepped out of the shell just in time to spoil some
child's Easter fun. But thousands of eggs will be colored this year as
American children participate in their annual Easter custom.

It is victory gained over self when we
fight

Our sorest temptation to bear,
Refusing to yield in our stand for the
right,

Though the prize may be never so fair.
We are then lifted up where the bright
star of hope

Shines to cheer us along the rough way,
Or when lost in doubt's wilderness blind-
ly we grope

And yearn for the breaking of day.

This triumph of soul over sense is not
won

Unless the greatest Captain is near;
How sweet it will be just to hear His
"well done,"

And our troubles and fears disappear!

who run the air line have built a hotel
there. The passengers from the airplanes
stop there for the night. Then they fly
on the next day.

On this island lives a strange kind of
bird called a gony. Baby gonies are the
most obedient children in the world.
When they are hatched from the eggs,
Mamma Gony tells them not to leave the
nest for four months. (This seems to be
an old gony custom). Baby gonies never
disobey. The men who worked on this
island, getting it ready for the clipper
planes, soon discovered this. The baby
gonies would not move out of the way
of their tractors. The men had to pick
them up so they would not be run over.
As soon as the tractors passed by, how-
ever, the gonies went right back again.

Millsaps College
Library

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

The first quarter's meeting of zone 4 of the Shreveport District was held recently at Sexton Chapel, with Mrs. William C. McDonald, leader, presiding. The following interesting program was given:

Morning worship—Pelican auxiliary.

Address—"What's Right with the Rural Church?" Mrs. Ben Wimberly, Wesley Chapel.

"Our Conference Pledge," Mrs. W. M. Ledbetter.

"Our District," Mrs. N. B. Wren.

The Quiet Hour, led by Deaconess Grace Gatewood.

Play—"Not Exempt," Coushatta auxiliary.

"Our Literature," Mrs. Sudie Lingle.

"The World Outlook," Logansport auxiliary.

Missionary Message—"Christian Education an Evangelistic Force in Cuba," Rev. Frank C. Collins.

Special music was rendered by the ladies of Hall Summitt, Grand Bayou and Harmon.

A joyous event of the day was the presentation of a baby life membership to Charles Emery Richie, three months' old son of Mr. and Mrs. M. A. Richie. Mrs. Richie is superintendent of "Baby Specials" of the Harmon auxiliary.

Mrs. Ben Wimberly was elected zone representative to the Pastors' School to be held in June at Centenary College.

Mrs. J. J. Walker is the capable secretary and treasurer of this zone.

* * *

Speaking of life members, Mrs. M. L. Meredith, said to be the oldest Methodist in Monroe, was recently presented with a life membership by her auxiliary. Mrs. Meredith has given a life-long and consecrated service to her Lord and to her Church.

* * *

The minds and hearts of all missionary women have been turned toward Columbia, South Carolina, this past week, to the meeting of the Woman's Missionary Council, held in Washington Street church. Highlights scheduled for the program were:

1. Devotional address delivered daily by Dr. W. T. Watkins, of Emory University.

2. Platform address by Bishop Arthur J. Moore on "Our Work in Foreign Fields."

3. A talk on "The Council for a Christian Social Order," by Dr. J. W. Shackford, pastor of Washington Street Church.

4. An address on "International Rela-

tions and World Peace," by Bishop Francis J. McConnell.

5. An address, "Woman's Responsibility in a Changing World," Miss Charl Williams.

6. Messages from the fields by a number of missionaries and deaconesses.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

The Petal W. M. S., under the leadership of Mrs. Eugene Carley as president, and Mrs. E. E. McKeithen, the pastor's

From Lily Farm



Two million Easter lilies like this come annually from the largest lily farm in America, located at Spring Valley, N. Y. Bulbs are imported from Japan.

capable and energetic wife, as a right-hand helper, is functioning as a real missionary society. Last year it made the best record of its history, having paid its pledge of \$90, plus the Scarritt and Wesley House pledges; also one dollar per member extra which entitled the auxiliary to membership on the Jubilee Roll. Mrs. McKeithen was honored with a life membership.

Beginning with this year, the president suggested that there be one meeting each month held in the evening when a missionary program would be given and the entire church invited to attend. One circle will be responsible for the program and entertainment. At the close of the year a vote will be taken on the programs given and an award presented to the circle winning for the most attractive evening's entertainment.

Two such meetings have been held. The

first program featured a pageant worked up from "Looking in on the Missionary Dollar While It Works," which was very instructive and interesting. A play, "Going South," which gives a splendid background for our spring mission study, was the leading number for the last program. Children, young people, and adults are all used on these programs. Attendance is fine and interest keen. We know the auxiliary is arousing the missionary spirit, and that valuable missionary knowledge is being disseminated throughout the church. Moreover, the fellowship these "family" meetings offer is a contributing factor in the church's spiritual progress.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The missionary offering in our Church Schools in the Conference has fallen even below the small amount of 1935. Less than \$300 has been received by the Woman's Missionary Society as their pro-rata. If your auxiliary has not already done so, we suggest that you elect a Secretary of Children's Work at once. Let her co-operate with the officials of the Church School in promoting the missionary education of the children of the churches and in remitting the offering for missions on the fourth Sunday of each month to Rev. Roy A. Grisham, Grenada, Miss. Mrs. C. A. Parks, of Grenada is the Conference Director of Children's Work under the Board of Christian Education. She will be glad to assist in any possible way in the promotion of this enterprise.

* * *

Mrs. Hinchcliff, of 313 Walker Street, Greenville, Miss., asks that after you have elected the Children's Secretary, as suggested above, that you send the name to her that her mailing list for the Bulletin may include every auxiliary. The spring study for the primaries is "Boys and Girls in China," by Juanita Ray Kent; that for juniors, "Let's See China."

Begin now to plan for this study and resolve to report the study to the Conference Secretary the first of July.

If you use this spring study, certain groups of Chinese children will be as pleased as these clippings show that the Mexican and Negro children were with the extra-curricular activities of the children of our Church during other study periods.

* * *

"How happy Bethlehem Center, Nashville, Tenn., has been because of the splendid interest shown by the white boys and girls of our Church in sending over one hundred lovely boxes of dolls, scrap books, soap, games, books, toys, pictures, crayons, pencils, scissors, construction paper, and many other things. Practically everything was new, which we deeply appreciate. This interest was

(Continued on page 16)

In Memoriam

MRS SABIA ERAN CARTER

Mrs. Sabia Eran Carter was born on November 21, 1854, and departed this life on January 10, 1937. This beautiful life came into being at Wade, Miss., where she lived a faithful Christian throughout the fruitful years of her life.

On June 25, 1874, she was married to Milton Carter. To this union were united six sons and three daughters. Surviving

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Your body cleans out Acids and poisonous waste in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-tex) today.

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PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1937

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

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Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term to 16 and Whole Life. Growing memberships. Assets over legal requirements. All claims paid without delay.

Write

J. H. SHUMAKER, General Secretary
Home Office: Association Building, 803
Broadway, Nashville, Tennessee.

her is her husband and eight children—Mrs. Henry Taylor, Vancleave, Miss.; Mrs. Brooks Johnson, Wade Miss.; Mr. Jack, Ford, and Grover Carter, also of Wade, Miss.; W. C. Carter, of Lucedale, Miss.; H. C. and C. C. Carter, Port Gibson Miss.

Going through life by the side of a faithful husband was the crowning joy of her life. She was so devoted and true to every interest which concerned the life and work of her companion. She never faltered at any time, as long as she had physical strength.

After her death her body was buried in Johnson cemetery where she now sleeps.

Rev. Luke E. Alford, of Moss Point, conducted the funeral services, assisted by Rev. A. S. Byrd, of Escatawpa.

Her last illness was one of prolonged discomfort and acute suffering, but she remained sweet and patient through the trials and tribulations of life and the suffering and anxiety of death.

Her greatest success was as a home builder. She gave much thought to the making of a Christian home for her husband and children, so that when they thought of home they would think of it with delight.

She was pleased to have friends in her home. She knew how to make them welcome and happy.

Another splendid virtue which stood out in her life was loyalty. She was eminently loyal to her church, beginning her Christian life when a child.

She cultivated her mind and heart with the best things the church afforded. She had none of those regrets that haunt so many people. Going from a Christian home to establish a Christian home was the natural and normal outgrowth of her purpose in life.

No words of eulogy can bespeak the noble characteristics of this life or tell the beautiful story of the contributions that this lovely life made to our world during its sojourn here.

She shall live on in the lives of her many associates, friends and loved ones, whom she touched, loved and helped.

Mrs. Carter was always generous in her sympathies and charitable in her disposition. Her noble Christian character made her one of the most lovable women in the community. She never spoke unkindly of anyone.

"Asleep in Jesus! Blessed sleep,
From which none ever wakes to weep.
Securely shall my ashes lie,
Waiting the summons from on high."

BESSIE.

DON'T LET COUGHING TEAR YOUR THROAT

Millions use Pertussin for Quick Relief

It's the drying of tiny moisture glands in your throat and bronchial tract that often causes coughs. Sticky phlegm collects, irritates, and you cough. Pertussin stimulates these glands to again pour out their natural moisture. Sticky mucus is loosened and easily expelled. Irritation goes away—coughing is relieved. Try Pertussin at our expense. Use coupon below.

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Removes Dandruff—Stops Hair Falling
Imparts Color and
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60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

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Headache, indigestion, gas, feeling rotten, half sick, not up to snuff, due to constipation? Don't worry if you've found old-fashioned laxatives unsatisfactory. For now you can get a modern laxative that's really different. Its name is FEEN-A-MINT, the delicious chewing gum laxative that looks different, tastes different and is taken differently. No wonder it acts differently! You chew it, and what a difference the chewing makes! There's no griping, no nausea or upset stomach, and no disturbance of sleep. Feen-a-mint acts gently but thoroughly in the lower bowel, not in the stomach. Don't suffer from the miseries brought about by constipation! Try the favorite laxative of more than 16 million wise people—young and old: FEEN-A-MINT! For a free sample write Dept. FF6, Feen-a-mint, Newark, N. J.

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TRADE MARK REG.
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biliousness, sour stomach,
bilious indigestion, flatu-
lence and headache, due
to constipation.

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ENDOWED senior college for women. BA degree in liberal arts, science, music. Courses

NORTH MISSISSIPPI CONFERENCE

(Continued from page 14)

the result of the study of the Negro in the Church Schools."

* * *

"One of the most interesting features of the Vacation Bible School at Centra Cristiano, Saltillo, Mexico, was the gifts

made by the children as an appreciation for gifts sent them by the elementary departments of Church Schools in the United States of America. The children of these schools had a unit of study on Mexico and as a result many boxes of lovely gifts were sent to churches in Mexico, the Saltillo church being among them. These return gifts were hand-made. One boy made a real jig-saw puzzle."

* * *

Kosciusko reports good work along most lines. Interest as a whole seems good. They have completed the study, "Preface to Racial Understanding," and are to begin "Out of Africa" this month. The first study was held with very good attendance and interest, though in neither case were they able to enlist enough members to have Council recognition. They have three splendid teachers—Mrs. Lucille Sullivant Sadler, Mrs. J. W. Allen, and Mrs. Will Hammond.

REV. W. J. WOOD SERIOUSLY ILL

After the Advocate forms had been made up, notice came of the serious illness of Rev. W. J. Wood, of Corinth, Miss. Brother Wood is pastor of Southside church at Corinth, and Rev. J. D. Wroten, the presiding elder, says that he "suffered a stroke yesterday (Thursday) morning. He is in a serious condition."

THE NEXT GREAT STEP—UNITE!

(Continued from page 9)

saw a fire-fly convention—there must have been tens of thousands of them in one great tree and there must have been a cheer-leader, for they put their lights on and off in unison. As they put them on together, they lighted up the whole countryside. Our separate denominations are interesting points of light as they shine in the darkness, but let them pool their lights and they will lighten the world.

One of the advantages of this plan is that it could be put into operation now, without years of backing and filling and compromising. And it would set our faces in the direction of complete unity at once.

Christians of America, unite! You have nothing to lose except your dividing walls!

HE KNEW HOW TO DO IT

A man was having trouble removing the cap from a lawn roller. The roller was hollow and the weight was increased by filling it with water. In this instance, it had been stored for a season and the cap had rusted until it could not be removed. A friendly woman standing by offered to assist the man in his struggle to remove the cap, but he made no acknowledgment of her friendly offer. As she walked away, she took a parting shot at him: "My dad would put coal oil on it and leave it a bit and it would turn

easily." He was adamant in his refusal to accept help or suggestion. Later the woman noticed that he was pushing the roller about the lawn, and he had used the coal oil. He had made an ungracious surrender.

CALM YOUR NERVES!



Mrs. Mattie Belle Wadsworth of 3303—5th Ave., Columbus, Ga., said: "A few years ago I had poor nerves associated with functional disturbances. I was weak and had an all-gone feeling. Before I had taken one-half bottle of Dr. Pierce's Favorite Prescription as a tonic I had a keen appetite, gained strength and I grew better as I continued its use." Buy of your druggist.

New size, tabs. 50 cts., liquid \$1.00 & \$1.35.

Now Ease Neuritis Pains Fast

Bayer Tablets Dissolve Almost Instantly



In 2 seconds by stop watch, a genuine BAYER Aspirin tablet starts to disintegrate and go to work. Drop a Bayer Aspirin tablet into a glass of water. By the time it hits the bottom of the glass it is disintegrating. What happens in this glass . . . happens in your stomach.



For Amazingly Quick Relief Get Genuine Bayer Aspirin

If you suffer from pains of neuritis what you want is quick relief.

Genuine Bayer Aspirin tablets give quick relief, for one reason, because they dissolve or disintegrate almost instantly they touch moisture. (Note illustration above.)

Hence — when you take a real Bayer Aspirin tablet it starts to dissolve almost as quickly as you swallow it. And thus is ready to start working almost instantly . . . headaches, neuralgia and neuritis pains start easing almost at once.

That's why millions never ask for aspirin by the name aspirin alone when they buy, but always say "BAYER ASPIRIN" and see that they get it.

Try it. You'll say it's marvelous.

15c FOR A DOZEN

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Virtually 1c a tablet



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Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this two-fold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. (Sent free in a plain envelope.) Cardui is sold at drug stores. (Pronounced "Card-u-i.")

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NEGLECT
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RUB soothing, warming Musterole well into your chest and throat. Musterole is NOT just a salve. It's a "counter-irritant" containing good old-fashioned cold remedies—oil of mustard, menthol, camphor and other valuable ingredients.

That's why it gets such fine results — better than the old-fashioned mustard plaster. It penetrates, stimulates, warms and soothes, drawing out local congestion and pain. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.



NEW ORLEANS

Christian Advocate

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NEW ORLEANS, LA., THURSDAY, APRIL 1, 1937.

Whole No. 41228.

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Faces Through the Mist



The children of Hon. Jefferson Davis. An old print from "The Land We Love." They are Jefferson, Margaret Howell, William Howell and Varina Howell ("Winnie").



Wallet of the Week



LEONARDO DA VINCI, whose immortality rests upon his paintings, was also a man of an inventive turn of mind. He spent much time upon the study and construction of weapons of war. He even devised a submarine boat which he refused to give to the public because he felt that it was "too satanic" to be placed in the hands of men. In the suppression of his imaginary instrument of destruction, he exhibited a conscience to which the twentieth century is a stranger.

* * *

TOMBSTONE BIOGRAPHIES of a hundred years ago often show an uncanny and even brutal frankness, not to mention a strange theology, as may be seen from the epitaph of an Indian fighter: "To Lem S. Frame, who during his life shot 89 Indians whom the Lord delivered into his hands, and who was looking forward to making up his hundred before the end of the year when he fell asleep in Jesus at his house at Hawk's Ferry, March 27, 1843."

* * *

IN FAR-AWAY NEW ZEALAND resound the echoes of nations arming for war. In recent months, official and patriotic organizations, backed by the public press, have waged an intensive campaign of propaganda in order to make certain the passage of a bill appropriating \$6,322,650—New Zealand's contribution to a senseless policy of making secure the peace of the world by a pageant of destruction. Great passenger planes of a type that may be converted for military use are to be built at once, and all this to meet the obligations of a place in the Commonwealth of Nations claiming to be civilized.

* * *

THE CHILD LABOR AMENDMENT failed of ratification in the New York House of Assembly recently after it had successfully passed the Senate. A reconsideration move was defeated by the vote of 105 to 35. The Amendment had the active support of President Roosevelt, ex-President Hoover, Governor Lehman and Governor Landon. It appears that Cardinal Hayes of the Catholic Church aggressively opposed the measure on the ground that it would ultimately substitute the state for the home in controlling the life of the child. One of the chief framers of the measure was the late Senator Thomas J. Walsh, an ardent Catholic. The defeat of the Amendment is a serious set-back to the cause of legislation in behalf of children.

THE BYZANTINE MANUSCRIPTS, said to be the most valuable collection in the world, have been destroyed by fire at the famous monastery at Megaspelaeon. The monastery was built under an overhanging cliff, which is said to have served as a giant flue for the flames. Three times previously the monastery had caught fire, in the ninth, fifteenth, and seventeenth centuries, but was saved. The only treasures saved from the recent fire were a portrait of the Madonna, which tradition says was painted by St. Luke, and the Bible of the monastery.

* * *

SNAKE WORSHIP, according to a report attributed to a well-known American periodical, is still prevalent in the turpentine camps of Georgia and the cypress swamps of Louisiana. According to the account, chickens, goats and cows are offered up at rough jungle altars, tomtoms are beaten, gourd fiddles are played, accompanied "by a frenzied whirl of dancing feet," followed by the slaying of the sacrificial victim. The accuracy of this story is on a par with the report of the bare-footed South, and certain presidential straw votes now somewhat discredited.

* * *

THE OLD ADELPHI TERRACE, which was an integral part of the life of London and was the haunt of such characters as Charles Dickens and David Garrick, is to give place to a new Adelphi—modern and efficient eleven-story office buildings of American design. It is one of many examples in which a romantic atmosphere has succumbed to the spirit and the ruthless march of modern progress—a movement common to our own land as well as in England and on the Continent. Progress is not made impressive by change so much as by comparison, the contrast of the old with the new.

* * *

ABYSSINIAN DISCONTENT is reported to have become very acute since the bloody slaughter a few weeks ago. The Italians fear to venture outside the city except in crowds, and the conquerors are finding that the sword is a doubtful remedy for their ills in that land. To other troubles, it seems that the religious element has been added also. At the time of the conquest, the integrity of the native Coptic Church was guaranteed. Now the Vatican announces a plan to divide the country into five Roman Catholic provinces. And Mr. Mussolini, while on a visit to Libya, is reported to have accepted the title of "Protector of Islam."

New Orleans Christian Advocate

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H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

THE BISHOPS' CRUSADE

With Easter over, our Church turns into the closing days of the first phase of the missionary Crusade which, for the past three months, has occupied the thought of our people from coast to coast. This movement has had the right of way in the church press and in the thinking of Southern Methodists. We shall be much disappointed if the first purpose of the Bishops' Crusade does not bring the missionary interests of the Church to an easier financial position and to a more hopeful and confident outlook upon our missionary frontiers. Surely the time has come when this goal must be achieved, for too long the pagan world has waited while the Church marked time because it lacked the financial resources necessary for missionary progress. But the tragedy of failure to achieve this first objective would not be nearly so great as would be the failure to carry through to a glorious fulfillment the deeper evangelistic aim of the movement. If we shall fail to recover for the Church the spiritual glow and fervor of Aldersgate, all else will be of little consequence and we will have little of worth to offer to nations that sit in darkness and to individuals who grope for the light and power of spiritual liberation. There may be some who would put up guards against emotional manifestation, but we do not share the anxiety on that account. Personally, we do not fear emotional excitement for any group, young or old, rustic or urban. We remember that the disciples of Jesus found it much easier to justify conduct attributed to their being filled with new wine than their more proper and conventional accusers did to explain a Sahara-like deadness in the history of the Church. Jesus was concerned for the life of the Church, the rabbis for its proprieties. We want a return of spiritual power and we are not concerned about fixing the style for its expression. If the millions of Methodists now enlisted can be brought into a new experience of consecration, we are willing to trust God to serve as the master of ceremonies at the demonstration which may follow. We would

much prefer to have our people emotionally stirred because they are spirit-filled than to be cool, calculating and program-regimented.

REGULATORS AND INCULCATORS

Such were the terms which the late William Winter, for half a century an outstanding critic of American drama, once applied to people who assume to prescribe the morals and regulate the conduct of mankind. "The Regulators," said he, "think that they know what is best for all their neighbors, and they are continually meddling with the affairs of others. The Inculcators are heavily freighted with Moral Lessons, and are never weary of the damnable iteration of moral platitudes." This general observation was re-enforced by equally severe and biting epithets: "meddlesome interference," "impudent assumptions," "clerical colic," etc. After all allowance is made for the heat and intemperance of such words, the fact remains that nothing is more distasteful and irritating than captious and arrogant criticism, and its offensiveness is not relieved in the least by any screen of sacred eminence. The attack was not upon just criticism, but upon an empty and pharisaical censoriousness. All wholesome reproof involves a measure of criticism, but its reproaches are made bearable by a systematic and understanding spirit, a personal reflection of the inner consciousness of what it costs to conquer wrong in habit and desire. It is a great deal easier for the most of us to become dabblers in things to which we have no legitimate relation than it is to bring to the problem and heartache of mankind the sympathy born of sharing responsibility. To put it another way, it is easier to be a disconnected critic of institutions and leaders than to bring constructive and helpful suggestion for situations which in themselves may merit the severest condemnation. The prophetic and the pastoral attitudes of spiritual leadership are far removed from bald and intolerant denunciation. The average person likes to take sides, no matter if it is only a dog fight; but he must create a sensible approach

for his intervention unless he is willing to wind up as one of the dogs in the melee of snaps and snarls. To know what underlies trouble of any kind, is a first and a necessary step in the reproof which works toward adjustment. The man who watched the theatrical pageant through fifty years was right in the feeling that mere criticism and platitude have little to offer for the solution of the tragic and the wretched conditions which outcrop in human thought and conduct.

THE GENEVA BIBLE

The Geneva Bible, better known as the "Breeches Bible," because of its translation of Genesis 3:7, has probably never been appreciated, certainly not in our time, for the merit which it really has. It is always introduced by its eccentric and provincial passages and very few people have had either the opportunity or the inclination to examine it for themselves. It has the early English spelling, the peculiarities of speech and the old type forms of the books of that period. But as a faithful and a discriminating translation of the original, it has genuine merit. In a recent article carried by *The Christian World*, London, Dr. James Black called attention to a number of striking passages. Among those cited, "It doeth no uncomely thing," for "Doth not behave itself unseemly," of the King James version. We have a copy of the Geneva Bible, prepared by those English and Scotch exiles in the reign of the "Bloody Queen Mary," and we have often found illuminating suggestion in its quaint phrases. Of course, it could not take the place of the King James version, if for no other reason, because of its obsolete language, but there can be no doubt that it had a large part in the making of that version. It was fifty years earlier than the Authorized version, but its originality and imagination are often in striking contrast with that of the later work. In the last verse of the twelfth chapter of Paul's first letter to the Corinthians it has "desire earnestly the best gifts," and the King James substitutes the word "covet." In the thirteenth chapter of the same epistle, the Geneva Bible uses the word "love" and for some unaccountable reason the Authorized version substituted "charity." Our Authorized version fills a place which the Geneva Bible could not supply, but despite its eccentricities, the Geneva Bible is a sympathetic and understanding translation of the thought and impulse of the original text, and those heroic men who were exiles for their faith evidently had felt the heart-throb of their Lord.

PROTESTANT GIFTS

Protestant gifts in 1936 show an upward trend, according to the tabulations made by the United Stewardship Council, 152 Madison Avenue, New York. The tabulations for twenty-four leading Protestant denominations show an increase in total gifts of slightly less than three per cent. The Church of the Nazarenes had a drop in gifts, but still holds its lead in total per capita contributions. The Southern Baptist Church which held the low record for 1935 staged a six per cent increase in its per capita giving. That increase compares well with the progress made by any denomination during 1936.

Editorial Miscellany

By Dr. H. T. Carley

MEN'S SHOES—BABY SOCKS

We were in a store the other day when a colored man came in and asked to be shown some men's shoes. He was a young giant—at least six feet in height, with other dimensions in proportion. His vehicles of locomotion were long, broad, and thick. When the merchant asked him what size he wanted, he said that he could wear a ten.

Then followed the process of selecting and trying-on. After about fifteen minutes of earnest endeavor, a pair was found that seemed to meet all specifications. Then came the inquiry as to price. The merchant named \$4.20 as the minimum. The Negro shook his head, and asked to be shown something cheaper. A \$3.50 pair was produced. Again there was a careful examination—and another shaking of the head. The price-range was too high for the customer, and it was evident that the old pair would have to serve a while longer. It looked, too, as if there would be no further negotiations.

But the young colored man then asked the merchant if he had any baby socks. "Plenty of them," was the reply. A generous assortment was produced—and a careful examination followed. The price was named as fifteen cents a pair. "Wrap me up a pair," said the customer—and the deal was completed.

We knew a man once who finished college, and then entered a noble calling. The last time we saw him he was the "butch" on a local passenger train on a branch road.

A father left his only child a fortune estimated in six figures. Within five years after the heir came into possession he was making a living by odd-jobs.

You can't buy men's shoes with the price of a pair of baby socks!

LARGER COOPERATION, FOR THAT I NOW PLEAD

By Arthur J. Moore

Moving across the country in half a hundred great missionary rallies in January and February, it was apparent even to the least optimistic that the heart of the Church was being profoundly stirred. Vast multitudes assembled to hear the messages, often in spite of most inclement weather, and their spiritual and financial response was immediate and hearty. Everywhere one heard comments to the effect that a new day had come to Methodism.

The Crusade purposely abated its direct propaganda during the month of March, seeking to stimulate and not hinder the Easter payment of benevolences. If in the spirit so manifest in the rallies there were ephemeral and unstable elements—any superficial emotion that did not go deep—there has been time and opportunity for such elements to subside. What remains represents the real spirit of the Bishops' Crusade. And if you could sit here in my office and read the mail that pours in from every section of our territory, you would realize—as I realize—that our preachers and people have their hearts in this enterprise. What moves them is not a passing sentiment; it is a sincere conviction that something must be done about the missionary passion and religious experience of Methodism, and that now is the time to do it.

THE TEST

We have reached the critical period of the Crusade. Now has arrived the testing time for bishops, preachers, and people. Have we grasped the full significance of the Bishops' Crusade? We were very enthusiastic at the Rallies—Is the spirit still within us—and powerful enough to move us?

What happens on April 23, and April 25, will be of the utmost significance. It will indicate whether our spiritual impulses are fundamental and lasting, or whether they are but passing whims. It will determine whether we can step together and make a program succeed or whether the few must do the work which properly belongs to all. Then will be decided whether our missionary debt will be paid and our energies released for an evangelistic advance, or whether we will permit an impediment we could easily remove, remain as a chain about our feet.

More than all this, what happens on April 23 and April 25 will determine the success or failure of the Bishops' Crusade.

This Crusade is a great spiritual venture—its objective is to change the whole life and attitude of our Church. The missionary forward movement is but a part of the total enterprise, and the payment of the debt is but a part of the missionary phase. Probably the most important section of the Crusade is that which falls in 1938—when Bishop Smith leads the

Church in a movement to deepen personal spiritual experience and commemorate the two hundredth anniversary of John Wesley's "heart warming" experience. This deals with our supreme need; its objective sums up and includes all others. Unless we succeed in getting our people back to God and to personal religion, all the other things we are doing will eventually prove futile.

But we cannot bring the second phase to success over the failure of the first phase. The whole movement must be cumulatively successful. To call people to deeper religious experience in 1938 when they had spurned a missionary appeal in 1937 would be useless. We cannot revive the Church spiritually while our missionary work languishes around the world.

ALL TOGETHER

We must make the missionary forward movement gloriously triumphant, and fresh from the achievement we must go on and bring to all our members a new life in God. We must not only pay our missionary debt, but it must be done in such a way that the people will be uplifted and the missionary passion rekindled and deepened. The plan of the Bishops' Crusade provides the method by which this can be done. If that plan is everywhere carried out fully and faithfully, it will be done.

First, observe the commemoration occasion on Friday night, April 23. A half million Methodists should be gathered around tables on that evening, dining in Christian fellowship and celebrating the sailing of Charles Taylor and Benjamin Jenkins eighty-nine years ago. It is needless to reiterate that this is to be an important spiritual occasion—the observation of an epochal event in Methodist history—and not an ordinary "church supper" given to raise money. There is no conflict between the spiritual nature of this program and the fact that it will return funds for our missionary cause. The pastor whose hand is skillful and whose heart is in this Crusade will know how to combine the two—as he will also be able to adapt the plan to the nature of the charge he is serving and the particular situation he faces.

Second, we must have a series of Sunday services, commemorating the beginning of our foreign missions, that will electrify the Church. The culminating dates are April 23 and 25, but every day from March 29 until that time will be needed to inform and enlist our people.

In this event pastors have the theme for great sermons. And above everything else, preaching is desired on these occasions, for nothing is so influential in Methodism as the pulpit utterances of the preacher. Speak unto the people, and they will go forward.

At these services the free-will offerings will complete the Bishops' Crusade debt-retirement fund. The offering envelopes will be invaluable here. Every home should receive an envelope days or weeks

in advance, and the missionary commemoration service should be the occasion for bringing in the gifts.

We have seventeen thousand Southern Methodist churches in this country. We have seven thousand Southern Methodist preachers in charge of these churches. How easy it would be to raise several times the amount we need if every preacher presented the matter in every church!

The call of the hour is to individual Christians to face their own obligations in the light of Christ's clear command. Too many of us have drifted from our early conception of what it meant to be a Christian. We have lost our sacrificial spirit. The Church will never be revived and Christ's mission to the wide world never accomplished until the marks of the Lord Jesus are discernible in our daily living. In this way and this way alone can we hope to see the sanctification of the Church and the salvation of the world.

In order to be worthy of the great opportunities which confront us and accomplish the purpose for which the Crusade was organized, we must have loyal cooperation and sacrificial service. For that I now plead.

ARTHUR J. MOORE.

THE SOCIAL GOSPEL AND THE ABDICATION OF THE CHURCH

By Bishop Warren A. Candler

We hear much of what is called the "social gospel" in which talk the saving gospel seems to be ignored, if not utterly rejected. It implies that the truth as it is in Jesus Christ is ineffectual to save the world and the State or some other secular force must be substituted in its place.

Dr. H. R. Niebuhr in his recent book entitled "The Church Against the World" has this striking passage in which he predicts the ruin of the church by what is called the "social gospel." He says:

"The 'social gospel,' in so far as it is the identification of the Gospel with a certain temporal order, is no recent American invention. In the history of Europe and America there have been many similar efforts which sought ideal ends, identified the church with political agencies, and succeeded in fastening upon society only some new form of power control against which the church needed again to protest and rebel. . . .

"The confusion was as explicable and as specious in every instance as is the identification of Christianity with radical political movements today. Yet in every instance the result was a new tyranny, a new disaster, and a new dependence of the church. It is one thing for Christians to take a responsible part in the political life of their nation; it is another thing to identify the Gospel and its antagonism to 'the world' with the 'worldly' antagon-

(Continued on page 9)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. Joe Spaulding, of Bogalusa circuit charge, says that the pastor was "fired up" as much as his people were in the recent revival conducted by Rev. Harry S. Allen.

Bishop Dobbs has called the presiding elders of his district to meet jointly with the missionary leaders. The meeting is in the interest of the Bishops' Crusade and will be held in Jackson, Miss., on March 30.

The notice carried last week of the services being held at McDonoghville and Reserve was considerably in error. The fact is the two meetings were held simultaneously. Rev. Elmer C. Gunn did the preaching at Reserve and Rev. J. G. Snelling did similar service at McDonoghville.

The death of Mr. J. R. Abels on March 23, will bring sorrow to a wide circle of friends in Louisiana. His death occurred at Ponchatoula following a stroke which we noted in our issue of last week. Brother Abels was seventy-eight years of age, and he had lived worthily and well.

Mrs. Rebecca C. Gorton, of Shreveport, in renewing her subscription, inquires about Dr. Raulin's column carried as a feature last year. That column was discontinued as a feature when we assigned special pages to the Conferences. Dr. Raulins has a standing invitation to write when he so desires.

Dr. Theodore Copeland, one of the closest readers of the church press that we know, remembers us with a solicitous inquiry which we appreciate. We trust that Mrs. Copeland who was ill recently, may be entirely well by now and that Dr. Copeland may be able to resume his work in the evangelistic field soon.

Rev. D. B. Boddie has been very busy in the days preceding Easter. In addition to conducting services afternoon and night at Sulphur, he gave a radio devotion over Lake Charles station each morning at 10 a. m. He is continuing his services at Sulphur next week when the editor of this paper will be the preacher.

Dr. C. A. Bowen, secretary of the Editorial Department of the General Board of Education, has our sincere thanks for a brotherly interest in our recovery from our recent auto mishap and for an equally appreciated word regarding the Advocate. We are glad to say that we are still improving, but recovery has not been as sudden as was the accident.

We have just received a list of subscriptions sent in by Rev. L. W. Smart, of Bossier City. This completes his quota for the campaign, and this is the third charge to raise its quota in full. Brother

Smart's final word makes us feel good: "It has given me pleasure to get these for my Church. I hope all the preachers will do as well." We like the wider spirit of loyalty expressed in those words.

A BEAUTIFUL SPIRIT

Dear Dr. Duren: I thank you sincerely and heartily for the fine introduction you gave me some weeks ago to the people of Iuka.

I do not feel worthy of the good things you said of me, but am sincerely trying to measure up to the standard God has set for us, and it encourages me to know that friends believe I have made progress in that direction.

And the fact that I am a superannuate shall not lessen my desire, and purpose to devote myself wholly to the Master's work and to be of some service in advancing His Kingdom.

I am not an entire stranger here, having been raised in nearby Tippah County, at the old Camp Ground Church, and attended school at Iuka when a young man. And it was here that I did my hardest and only successful courting; and it was successful in the highest and fullest sense, for I found and secured a companion here who has blessed my life and ministry, and who is an increasing source of strength and happiness as we journey on toward the sunset together.

Brother Ashmore is doing a great work here and is in fine favor with his people. He is a good preacher, a good pastor, and a hard worker, so, of course, effect follows cause.

I greatly enjoy and appreciate the Advocate and more so, if possible, since my retirement from active service. My prayers are with those who are in the active ranks, and I trust this year will witness great progress in the Master's work.

Yours sincerely,

L. C. WILSON.

A UNIQUE OCCASION

On the morning of February 6, 1907, a bridal party gathered around a large table in the home of Mr. and Mrs. C. A. McGowan, in Jeanerette, La. Paul N. Cyr had, a few hours before, been wed to the daughter of Mr. and Mrs. McGowan, and this was the wedding breakfast that was to set them off on their honeymoon.

On the night of March 4, 1937, former lieutenant-governor Paul N. Cyr and his wife sat around that same table with eighteen other adults in attendance at the Adult Night Supper of the Jeanerette Methodist Church, of which Mrs. Cyr is a member. That table measures ten feet across and is in the form of a perfect

circle. Having been constructed especially for the wedding breakfast of the Cyrs, it has been preserved through these thirty years and is brought out on rare occasions for use.

In addition to the twenty gathered around the central table there were twenty-eight others assembled in the spacious dining-room of the McGowan home.

After a delightful supper, during which addresses were made by Pastor Alvin P. Smith, Adult Teachers Dr. C. I. Bray and Mrs. A. O. Rhoad, and guest speaker Rev. J. T. Harris, of Franklin, the entire group assembled in the living room for a period of singing and fellowship.

A. P. SMITH.

REVIVAL AT BOGALUSA

Dear Dr. Duren: We have just closed a two weeks' revival here in Bogalusa, Evangelist Harry E. Allen doing the preaching. (March 1-March 14.)

The Methodist Mission, opened in December, was sponsoring the tent meeting and was blessed mightily in having this man of God with its people at this time.

With small attendance and poor weather to open the meeting, each service was better attended and the closing nights saw the tabernacle filled. Evangelist Allen preached a gospel message that brought grown men and women and children to the altar where they gave themselves to God; some wept tears of joy as they felt the Spirit of God at work. Some forty people were converted and joined with churches of the city under the powerful sermons of the evangelist.

On family night, a feature of the meetings held by the evangelist, all chairs were taken and some persons stood. Awards were made to those who were the oldest parents, those who had the most children present, the one reading the most scripture during the meeting, the person bringing the greatest number of people out to the meetings and so on. The services were conducted as the old time services—songs were read then sung, the evangelist, with the help of the elderly people, recalled the worship customs and habits of the little church of long ago. Since the meeting, many have told the pastor how they were blessed of God by this one service alone.

Harry S. Allen gave of his time, energy, talents, and other resources to make this meeting the mighty spiritual blessing that it was. His sermons were deadly to sin yet at the same time a comfort to all who heard them. Souls were touched and blessed in many parts of the town and from other churches.

The people and the pastor pray God's blessings upon this prophet of God and trust that he will come our way again soon.

From three we have grown to a membership of near thirty persons and feel that the power of God is working in our young church. Plans are going into shape

now for a house of worship for our classes and services.

JOE SPAULDING,
Pastor, Bogalusa Circuit.

LOUISIANA YOUNG PEOPLE

Along about February 26th at Carrollton Avenue in New Orleans there was a young people's night which was great fun, comments Robert Crichlow. The evening's chief pastime was folk games conducted quite ably by Eddie Brock and Luther Booth. This same department's council met on March 1 to plan its next few months' program and this meeting proved to be a turning point upward for these young people. They already have half the money for an assembly delegate. Their pledge system has worked efficiently, due principally to Bob Carter's able work as treasurer.

Here comes the Lambuth Union news. It met February 14th at the Mangham church, with Wisner having the largest attendance. The Mangham young people put on an inspiring devotional. Plans to have a council meeting the next Monday night proved successful.

On January 8th over forty young people from Lake Charles and DeQuincy gathered in friendly fellowship for a splendid union meeting at Lake Charles. An inspiring devotional and good recreation made the meeting one that will be remembered. Now for something else from the Electric Spark—Nothing will tend to give an organization union life more than a worthwhile and lasting project—something of permanent value to the community. Sulphur's young people, awake to the value of this policy, have undertaken a splendid project in the form of landscaping their church lawn. May we pause here to present a few orchids to these Sulphur young people, whose president is Miss Esma John? They have a definite project which they work on each month, each officer sends in a monthly report, the publicity superintendent has an article or two in the local paper each week, accurate minutes of every meeting are kept and all the committees are actively functioning. Congrats, Sulphur. Keep it up.

The Live Wire Union met at DeQuincy with the North Methodist young people February 19. The count: Sulphur, 13; DeQuincy, 40; Lake Charles, 15. Total, 68. They enjoyed a splendid session of recreation and fellowship in the annex. The union plans to have a Good Friday sunrise prayer meeting at Vincent's Landing with breakfast. There is also the possibility of a District Rally at Lake Arthur in May. Thanks, Claudius Mayo, for all this info.

May we pay a final tribute to Vance McLean, a fine district director who resigned when he accepted a position in Oklahoma City? He was thorough in his work and was interested in having his plans work out to the finest detail. We are sorry to have lost Vance, but our loss is Oklahoma's gain. Best of luck to you,

Vance. You deserve it. Now for his final report: His district camps are practically planned. Brothers Lueg and Spann are to teach classes, and Mrs. David Tarver is to be dean of the Intermediate Camp. Vance, after his last round of the unions, reported that all were faring nicely. He received 18 reports from the presidents in his district the past quarter.

By addressing your correspondence to Mrs. John S. Williams, Box 567, Winnsboro, La., you can reach the former Miss Juanita Funderburk. It happened on Mar. 6, at 7 p. m., at the Methodist parsonage in Wisner, with the Rev. R. M. Bentley officiating. Congratulations to you both.

(Continued next week)

SAFETY SIGNALS

There is a tendency abroad in the Church today to decry or underestimate the value of oratory in the pulpit. To my mind this is unfortunate and really detrimental to the upbuilding of Christ's kingdom. For there is a power of conviction for the course advocated, in the voice and impassioned speech of a real orator found nowhere else. No calm, deliberate speech can take its place. The New Testament bears witness of the value of oratory. Stephen's sermon so aroused the opposition of the unbelieving legalistic Jews that they put him to an open and shameful death. Peter's plea for the Christ as the true Messiah brought about the conversion of thousands. Paul's speech before Agrippa, Acts, 26th chapter, must have been more than a mere talkie. For there is this in masterful defence, one of the greatest examples of real oratory found in all literature, sacred or secular. Jerome tells us that the two disciples, James and John, were named by the Master, Boanerges, sons of thunder, on account of their fiery eloquence.

Great thoughts need great men to express them. Erasmus was a great scholar, the most learned man of Europe in his day, but lacked real conviction. Luther had both scholarship and with undaunted courage and eloquence he won the victory for truth and righteousness. When a certain Greek spoke the crowd approved, but when Demosthenes spoke they said, "Let us march against Philip." And history records that he held the liberties of Athens, a sacred boon for his

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fellow citizens, for years against the wiles of the Macedonian tyrant. Prof. R. C. Jebb gives this beautiful estimate of real eloquence: "The modern world can never catch again the finer tones of that great music as they still echoed on the ear of Greece in her calm aftertime, but men can still hear the voice of a prophet whose resonant warnings are above confused sounds of strife. They can still feel the energy, the anguish, the indignation which vibrate through his accents." The radio bears on the wings of sound, songs from the great singers of our day, music from bands, operatic performances from conservatories, but to me nothing is more entrancing, more beautiful, more convincing than the resonant voice of one who has been given the rare gift of real oratory. And like the true poet he is born, not made, though study and training can add force to natural ability.

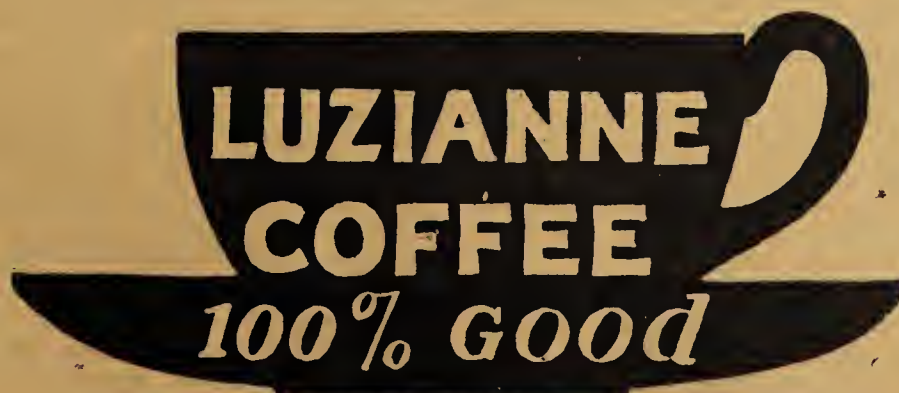
S. J. DAVIES, D. D.,
628 Kings Highway.

Shreveport, La.

BISHOP ARTHUR MOORE'S ENGAGEMENTS

In the last month of the Crusade Appeal, Bishop Arthur J. Moore is speaking day and night throughout the Church. He has announced the following speaking engagements:

March 30—Washington, D. C.
March 31—Louisville, Ky.
April 1—Lexington, Ky.
April 2—Charleston, West Va.
April 3 and 4—Nashville, Tenn.
April 6—Tyler, Texas.
April 8—Muskogee and Shawnee, Okla.
April 9—Chickasha and Ardmore, Okla.
April 13—Fort Worth, Texas.
April 14—St. Joseph, Mo.
April 15—Elmo and Smithville, Mo.
April 16—Moberly and Hannibal, Mo.
April 18—St. Louis, Mo.
April 19—Nashville, Tenn.
April 20—Jackson, Tenn.



Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. W. D. Fulton, Route 3, Philadelphia, sends us an article for publication, and with it a word of cheer which helps us to carry on in our task.

Bishop Hoyt M. Dobbs was the preacher for the pre-Easter services held at Galloway Memorial Church, Jackson, last week. Dr. J. Lloyd Decell is the pastor of the church.

The editor acknowledges his indebtedness to Rev. R. L. Walton, of Poplar Springs, Meridian, for his thoughtful word of commendation. The message relates to the editor and is personal, but we feel that we must acknowledge the fine spirit of loyalty and appreciation.

Brother W. C. Fulgham, who has been serving as Director of Religious Education and office secretary at First Church, Gulfport, is now with Avondale Park Church, Birmingham, where he has charge of the educational work. His friends in Mississippi will note his new connection and address.

Rev. O. S. Lewis, pastor at East End, Meridian, is conducting a series of "Home-Coming" services preceding the service of dedication for his church on April 4. Former pastors, J. L. Neill, A. M. Broadfoot, Elmer C. Gunn, J. L. Sells, and W. H. Lewis will preach each evening during the week. On April 4, the dedication sermon will be preached by Dr. T. D. Ellis of the Board of Church Extension, and Dr. Foster K. Gramble, editor of the Alabama Christian Advocate will preach at night.

BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference will convene at Crystal Springs, Miss., April 13, 9 a. m. There will be a preaching service Monday evening at 7:30 o'clock, with Rev. E. L. Ledbetter the preacher.

Tuesday at eleven, Rev. J. L. Neill will speak on the Bishops' Crusade.

Tuesday evening, at 7:30, sermon by Rev. L. L. Roberts, followed by the Sacrament of the Lord's Supper.

Wednesday, at 11, sermon by Rev. Ira E. Williams.

The following committees are announced: License to Preach—A. M. Broadfoot, J. M. Lewis and L. L. Roberts. Orders, Admission and Readmission—C. W. Crisler, I. E. Williams and J. B. Holyfield.

Brethren, let me have list of your delegates not later than Tuesday, April 6; this is important.

R. H. CLEGG, P. E.

EASTER AND CAPITOL STREET CHURCH

Easter was a great day at Capitol Street Church. Colorful pansies lined the altars and beautiful Easter lilies near the pulpit. The church was packed to capacity. Parents dedicated their children in baptism.

A great offering enabled the church to pay in full the benevolences asked of the church, \$3806 for General Conference Work and \$105 for District Work. The church has also raised a thousand dollars for retirement of long standing debt on the parsonage, and since Conference has contributed nearly a thousand dollars to the Methodist Orphanage.

There have been accessions on profession of faith for several Sundays consecutively as well as by certificate. Seventy-four have united during the past two months.

There are many evidences of spiritual life in Capitol Street Church.

B. M. HUNT, Pastor.

MEETING OF THEOLOGICAL PROFESSORS AT EMORY

By L. H. Snyder, Jr.

Problems facing the present day theological seminaries were discussed at a meeting of the Southwestern Section of the American Association of Theological Schools, were held at Emory University on March 29. Twenty-five representatives of fourteen schools were the guests of Emory during the morning sessions on the campus, and at a luncheon and afternoon session at the Biltmore Hotel in Atlanta. In charge of the meeting was Dr. Charles Lynn Pyatt, of the College of the Bible, Lexington, Ky. Composing the program committee were Dr. Frank H. Caldwell and Dr. Lewis J. Sherrill, of the Louisville (Ky.) Presbyterian Theological Seminary, and Dr. W. L. Carver, of the Southern Baptist Theological Seminary, Louisville, Ky. Attending the conference were Dr. Benjamin E. Mays, Dean, Howard University School of Religion, Washington, D. C.; Dr. James McDowell Richards, President, and Dr. Patrick H. Carmichael, Columbia Theological Seminary, Decatur, Ga.; Dr. Willis J. King, and Dr. Frank W. Clelland, Gammon Theological Seminary, Atlanta, Ga.; Dr. Henry C. Morrison, President, Asbury Theological Seminary, Wilmore, Ky.; Dr. Frank H. Caldwell, and Dr. Lewis J. Sherrill, Louisville Presbyterian Theological Seminary, Louisville, Ky.; Dr. W. O. Carver, and Dr. John K. Sampey, Southern Baptist Theological Seminary, Louisville, Ky.; Dr. Elbert Russell, Duke Uni-

versity School of Religion, Durham N. C.; Dr. Jas. A. McAllister, The Evangelical Seminary of Porto Rico, Rio Piedras, P. R.; Dr. Chas. A. Freed, President, and Dr. John B. Moose, Lutheran Theological Seminary, Columbia, S. C.; Dr. T. F. Gailor and Dr. Chas. Luke Wells, Theological School of the University of the South, Sewanee, Tenn.; Dr. Umphrey Lee, and Dr. Wm. Allen Harper, Vanderbilt University School of Religion, Nashville, Tenn.; Dr. Wallace E. Rollins, Protestant Episcopal Theological Seminary, Alexandria, Va.; Dr. E. R. Lacy, Jr., President, Union Theological Seminary, Richmond, Va.; Dr. Arthur Braden, President, and Dr. Chas. Lynn Pratt, the College of the Bible, Lexington, Ky.; Dr. Franklin N. Parker, Dr. Lavens M. Thomas, II, and Dr. H. B. Trimble, Candler School of Religion, Emory University, Ga.

GET BACK ON BOARD

First surely we are minded and give all honor and glory to Jesus, our Strength and Leader. Only use human terms in transit.

Get on board. A few got on with John Wesley in the small train; first stop, Salvation. At this point awaited and boarded more passengers to add to the happy company, and so on up the line, finding eager and anxious waiting passengers until the train had added many coaches well filled, pulled by the great engine of success over the mountain-top where the exhilarating and purifying air floated its zephyr breezes through every isle, filling the lives of all of the obedient, happy passengers with surety of safe deliverance at their destination. Then the junctions, where were met other trains to Pleasureville, coaches painted in all of the alluring colors of deceit, bound for Cardville, Drinkdom, Dance Valley, Sunday Revel, Moneyall, Swim Pool, Nude-ton, Movie Dazzle, Divorce Scandal, Popularity Dump, and many other stations Mr. Wesley did not have on his route.

Why ride this restricted train? We are liberal and can have plenty room for freedom at these stations, and come at will and catch the Wesley train and enjoy its wholesome atmosphere. I see no harm in these stops. We can come teach Sunday School and attend services when the elder comes, IF good weather, good cars, fine raiment, and dazzling jewels will give us plenty prestige, we won't need any other power. Our pastor gets his pay; we don't hear him call out Danger Station on these other lines. And so at each junction one by one they told their companion, "Hold my seat; I'll need it occasionally."

Mr. Wesley arose from the restful berth in his sleeper of Success to call out with pleasure the great station of JOY; and, lo! but few noddly heads in the day coaches, and several sound asleep in the sleepers. And but few for the station of JOY responded.

Let's get back on board, that we may arrive safely and enter the union depot, where Jesus is anxiously waiting.

LAYMAN J.

THE SOCIAL GOSPEL AND THE ABDICATION OF THE CHURCH

(Continued from page 5)

isms of some revolting political group.

"The common social ideal of the West includes the establishment of liberty, fraternity, justice and peace. Every revolting movement in the past, as well as in the present, has fought in the name of this ideal and sought to establish it. With the ideal Christianity has profound sympathy, for Christianity taught it first of all to the Western world. But every political and social revolt is based on the belief that the ideal can be established through the exercise of power by a group or persons, be it the feudal group, the monarch, the middle class, or the proletariat.

"In so far as a new revolt attacks the philosophy and structure of power politics and self-righteousness, Christianity cannot but sympathize with it. But in so far as it is in itself a new form of philosophy, Christianity must reject it, or at least refuse to be identified with it. On the other hand, if the Church has lost its faith in the power of a divine spiritual revolution, and has no strategy of its own for participation in that revolution, it will need to commit itself to some of these revolutionary proposals. But in such a case it ceases to have any true existence as a Church. . . .

"If the church has no other plan of salvation to offer to men than one of deliverance by force, education, idealism, or planned economy, it really has no existence as a Church, and needs to resolve itself into a political party or a school of philosophy. But the Church knows of a plan of salvation which is not of its own devising. When the memory of Jesus Christ, the crucified, comes fully alive it will not come as a traditional formula, but as the recollection of the most decisive fact in the present life of men."

If the church is to rely upon some sort of outside organization, or legislative reinforcement, it abdicates its own mission, and really declares that its life is not really indispensable to mankind.

A secular daily agrees with Dr. Neibuhr and speaks in this wise:

"Some day the strategists of churchianity are going to wake up to the fact that the social gospel, which eternally hammers at getting Government to do this and enforce that and pass still something else, is actually making the church more and more non-essential. Why should a man join a church to carry out the social gospel when he can get direct action by joining the Democratic party? Or, if he doesn't care for the new deal, he can make it the Socialist party or the Communist party. When churchmen perceive

that the social gospel is founded on law, and therefore on force and outward conformity, whereas Christianity is founded upon love and inward awareness towards God, they will proceed differently. The church will once more become unique in its ability to complete the personality of soul-hungry men and women and unique in its power to energize them with zeal to aid their fellows, not because they must, but because they wish."

The supreme mission of the church is to seek and to save souls. So Jesus declared, and to that mission He devoted Himself. He never called upon any political force to carry on His work of redemption, but declared most emphatically "My kingdom is not of this world."

In so far as what is called the "social gospel" has found a place in any community, or in our country, it has minimized the work of saving souls and depreciated the redemption of individual souls. It proposes a sort of mass salvation, and in so far as this proposal is accepted the Church abdicates its highest and holiest functions.

Men who narrow their gospel to the rectifying of social systems, and turn it away from the salvation of souls, become hobbyists. They wish to emphasize some one matter and forget the wide scope of Christianity as salvation for all souls.

They really depreciate the value of a human soul as such and overestimate the importance of a full and complete redemption of all souls.

One of the distressing things of our times is the increasing number of clerical hobbyists who forget the supreme work of the ministry and turn themselves into superficial reformers of external conditions.

Along with the evils discussed, there is one most conspicuous departure from the method of Jesus. He made much of little children and said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

But the advocates of the "social gospel" are concerned with the saving of adults through social conditions, and pay no attention to the salvation of children, which salvation, if accomplished more generally, would save the necessity of so much effort for the saving of adults by magnifying the redemption of the human souls.

Our world is always a young world, and if the children are not saved, the adults will grow more and more godless and the reformers will depart further and further from the emphatic Christianity of Christ in which the salvation of children occupies the chief place.

The temperance reform is a great movement, but, great as it is, the saving of the youth in childhood outranks the cause of temperance by legislation or by any other process whatsoever.

If scarcity of an article makes it valuable, the old fashioned heartfelt religion is the most valuable thing on earth.—Exchange.

"STILL AHEAD"

Dear Dr. Duren: Kindly allow me, through the columns of the important New Orleans Advocate, to say that "Alabama is still ahead" by a reputable majority of votes against "prohibition repeal."

A number of counties at the recent election went for the "state store plan." The city of Attalla voted "dry." The larger city of Gadsden, however, in the same county, voted distinctly "wet." As a consequence, the "state store" may be possible in Attalla, entering, of course, by an overflow of neighboring votes, and not by special invitation.

Numerous and honorable people have no doubt supported the "state store" plan from conviction of what looked to be best, and it is reported that "good order" will be observed.

We have no very good way to "revise" the Book of Inspiration and to change the reading which affirms that "Wine is a mocker" and that "Strong drink is raging."

More or less of intoxicants appear to "leak out" under regulations of whatever kind. The county, however, "sobered up" tremendously as a result of prohibition restrictions.

Heaven is possible, and "all things are for your sakes," says the word of life, but the riches so measureless may not be secured unless well defined conditions are met. So also great civilizations do not "spring up" if proper restraints and rigid prohibitions are recklessly "repealed."

A. H. WILLIAMS.

Attalla, Ala.

HOW TO BE AGREEABLE

Here are a few daily rules, going the rounds of the press that are intended to make the world more livable and "abundant."

Do not contradict anyone even if certain you are in the right.

Never be inquisitive about the affairs of another.

Do not discount what others have.

Do not believe evil of others.

Never repeat gossip, even if it is interesting.

Do not make light of others' religion.

Learn to conceal your troubles, aches and pains under the cover of a smile.

Give attention to your business but never to another's business. Try always to be a real gentleman or lady, one who courteously considers others.

It is a fine thing to have the right tool for one's task. But if you have not the perfect tool, use the tool that you have. Better to be carving with love and a jack-knife than waiting discontentedly for a sculptor's chisel.—Anon.

North Mississippi Conference

PERSONAL AND OTHERWISE

REV. W. J. WOOD

News reached us a few days ago of the death of Rev. W. J. Wood, pastor of Southside church, Corinth, early on Wednesday morning, March 24. He suffered a stroke on the Thursday before, and he declined constantly until the end. The funeral services from Southside church were in charge of Rev. J. D. Wroten, the presiding elder, assisted by Rev. E. H. Cunningham and Rev. W. P. Bailey. Interment was at Jernigan cemetery west of Pontotoc with Rev. W. R. Lott in charge.

The people of Lula, under the leadership of Rev. W. T. Phillips, have put a new roof on their church.

Rev. L. M. James, pastor at Myrtle, is out for victory in his Advocate campaign. He is well on the way and expects to achieve full success.

Rev. J. S. Maxey, the enterprising pastor at Noxapater, has added much to the worship of his church by placing the New Methodist Hymnal for the use of his people.

Rev. B. F. Bullard, pastor, began his revival at Shuqualak on Easter Sunday. He is doing his own preaching and Rev. Mathis Armstrong of Mooreville leads the singing.

Louisville circuit, Rev. W. S. McAlilly, pastor, has just completed a new parsonage located in Louisville. The building is a credit to the charge and a joy to its occupants.

Rev. S. B. Potts, pastor at Duck Hill, is much encouraged over the outlook for his work. Good congregations wait on his ministry, and there is evidence of a deep spiritual hunger.

The Columbus District Ministerial Association will meet at Crawford on April 13, with Rev. W. M. Hester as pastor-host, and Rev. G. C. Gregory the preacher for the occasion.

Rev. C. L. Oakes, serving his fifth year at Gunnison, is getting a new roof for the parsonage so that it will be in good condition for the new preacher next year, so says the reporter.

The contract was let for a new church at Artesia recently. It will be recalled that the church burned upon the morning set for its dedication. Rev. W. R. Crouch is the pastor.

Rev. W. C. Galceran, Jr., has with him in a meeting Rev. Ralph E. Johnson who is drawing large crowds and creating much interest. The meeting is scheduled to close on March 31.

We have a much appreciated note from our good friend of days gone by, Mr. F. S. Jackson of Brooksville. Among other things he says that the Advocate is a welcome visitor in his home.

Rev. C. A. Northington sends a list of Advocate subscriptions from Verona. These subscriptions are credited to Sister J. W. Bell who, with her husband, Rev. J. W. Bell, makes her superannuate home there.

Rev. N. N. Maxey, Chalybeate charge, sends us a list of three subscriptions, and among them we note the name of F. E. Ray, of Walnut, who has long done yeoman's service for Methodism in that section.

The Greenville District Conference is scheduled to meet at Boyle on May 18-19. We appreciate the invitation of Dr. Countiss to be present, but we are not able to make plans for the District Conferences as yet.

Rev. W. R. Crouch was the preacher at Nebo church, on the Chester charge, at the second quarterly conference recently. At the conference it was decided to increase the assessment for pastor's salary by \$240.

Special Good Friday and Easter services were conducted at Durant where Rev. E. S. Lewis is the pastor. The speakers were neighboring pastors who also assisted in the administration of the Sacrament of the Lord's Supper.

We acknowledge the invitation of our good friend, Rev. J. D. Wroten, to be present at his district conference which meets at Corinth, First Church, May 20, 21. The District Preachers' Meeting will be held at Booneville, April 6, at 10 a. m.

The young people of West Point gave a splendid devotional program for the organization meeting of the Intermediate-Senior Union of that group. The next meeting will be held in Starkville on the afternoon of the third Sunday in April.

A Training School was in progress at Kosciusko last week. Rev. Roy A. Grisham and Mrs. C. A. Parks, Conference Director of Children's Work, were the teachers. The subjects taught were "Worship" and a course in Children's Work.

Rev. Roy A. Grisham, Conference Executive Secretary of Education, was the teacher of a Training Class at Mathiston recently. Thirty-seven were enrolled and there were eighteen credits issued at the end of the period. Rev. E. L. Jernigan is the pastor.

Rev. T. B. Thrower, the pastor, reports that the church at Drew has ordered New Hymnals, and that they are expecting the singing, already good, to show im-

provement. An enterprising church and an enterprising pastor make a splendid combination.

Mrs. L. E. Barrentine, who now lives at Little Rock, Ark., is still devoted to Mississippi, her former home, and to the Advocate which she has read so long and with such joy. On March 5, her brother, Frank Moore, passed away at Carrollton, Miss. He was in his seventieth year.

Rev. John W. Robertson is having a great year for the completion of his quadrennium at Macon. In addition to the installation of a beautiful Kilgen organ, the gift of Judge H. Dent Minor, the entire program of the church is being carried with great smoothness and success.

Dr. V. C. Curtis reports progress and an increase over the record of last year in his work at Aberdeen. Salaries are paid to date, a remittance has been made on the Benevolences and fifteen members have been added since Conference. His is a church with a great victory and a worthy constituency.

Rev. Melville Johnson is giving able leadership to the Methodists at Starkville. The sum of eleven thousand dollars has been paid on the church debt in the past two years, and the balance of the indebtedness has been refinanced. All obligations of principal and interest are being met as they become due.

Under the caption, "Still Ahead," Rev. A. H. Williams, of Attalla, Ala., sends us an interpretation of the recent liquor election in Alabama which we gladly use. We do not forget Brother Williams' abiding interest in the Christian Advocate and his generous words of appreciation and approval.

Rev. R. G. Moore, of Leland, is bringing a quadrennium of service to a great climax. During his pastorate of that church, he has added 165 to the membership, has paid \$8,000 on the indebtedness of the church, and will hold the dedication service on the evening of April 4, with Bishop Dobbs as the preacher for the occasion.

An item of interest to many in the North Mississippi Conference was reported in the Southwestern (Texas) Christian Advocate last week. It was that Dr. Hal T. Cunningham, formerly of Mississippi, is critically ill at the home of his son, Hal Cunningham, Jr., at West Columbia, Texas. He is a brother of the late and greatly beloved J. E. Cunningham.

Rev. R. G. Lord has the work well in hand at Tunica. The treasurer, Mr. J. W. Thompson, one of the most faithful laymen in the Conference, has already sent the Conference treasurer \$300 on benevolences, which is about half the total accepted. The efficient chairman of the board of stewards, Mr. M. G. Burrow, with his helpers, has made full provision

for the annual budget and the pastor receives his salary monthly.

Rev. R. P. Neblett is making good progress at Brooksville. Brother and Sister Neblett are to be congratulated on the fine record which their sons have made in college. George R. Neblett was honored recently by being chosen for a place in the 1937 Hall of Fame at the University of Mississippi. He is maintaining the reputation of the family in winning honors and we rejoice with his parents in the honors bestowed upon their children.

Rev. R. S. Lawson, 1900 Grant Street, Denver, Colo., is a superannuate member of the North Mississippi Conference. He is also a good friend of the editor and of the Advocate. We have a recent letter from him which pays such compliment to our work that we do not dare to publish it, lest it call forth less complimentary comparisons. We appreciate Brother Lawson and his good opinion, and we are happy to know that he is in such evident good health and spirits.

NEWS FROM TUTWILER CHARGE

Almost every minister has his hobby among many phases of church work, and although I like all of my job, I am especially interested in the missionary enterprise of our great Church. I am using the expression "great Church" with renewed force, for I have just finished reading "Out of My Mail," by Dan A. Poling, page 4, March issue of the Christian Herald. And that reminds me, did you hear Dr. Poling Wednesday, Jan. 6, in New Orleans? My, what a speech! But all of the speeches at that meeting were good, of course. Some of us country preachers like "um" better when they don't read "um," and yet we are told that Henry Ward Beecher read his sermons.

The Lord bless all of them. Our bishops and their assistants have done the church a great service in providing the Bishops' Crusade, for that furnished the occasion for the great speeches and the many good articles which have followed concerning it.

All of our ministers could not go to either New Orleans in January, or to Jackson in February. But both ministers and Laymen have had the opportunity of reading our church papers.

Our church literature is most excellent, and that minister has done a great work who gets his people to read it. In this connection I would speak of our mission study book, "By the Waters of Bethesda." It's a great book. We "put it on" at our church last Sunday, assigning the six chapters to one person each. Three chapters were presented at the 11 o'clock hour and three at the evening hour. Our people enjoyed the service very much.

Of the many ways we have tried to get missionary information to the minds of our people, this method seems to be the most successful.

But church work here at Tutwiler is

easy on a minister, for our people are very responsive to worthy calls. For the past six months we have had an average of 45 in attendance at the mid-week prayer services. Church attendance is also good—in fact, our people are a church-going people; so it's no wonder in its being a delight to serve them as their minister.

We are making plans to begin a revival meeting the fourth Sunday in April. We have engaged Rev. M. H. McCormack to preach for us during the meeting, and George York to lead the singing.

Will you join us in prayer that the Lord will revive us again?

R. T. HOLLINGSWORTH.

RESOLUTION

Whereas, the trustees of this church have just passed a resolution accepting the gift of a pipe organ from H. Dent Minor, of Memphis, a former member of this church, reference being now made to the minutes of the meeting of the said Trustees at which said resolution was passed for the details of same, and in that resolution the said trustees accepted the conditions outlined by Mr. Minor.

Now, therefore, be it resolved, by the Board of Stewards of the Methodist Episcopal Church, South, of Macon, Miss., in regular meeting assembled on this the 14th day of March A.D., 1937, that we approve the resolution adopted by the said Trustees and agree that the church shall be bound by the conditions therein set forth.

As a further assurance of the binding force of this resolution, this paper is also signed by the pastor of said church and by the presiding elder of the circuit to indicate their approval.

Resolved, further, that an authenticated copy of this resolution be forwarded to Mr. Minor at Memphis, Tenn.

W. M. LAMBERSON,
ED. F. HARDIN,
C. D. FEATHERSTON,
J. F. AMES,
R. L. RHYMES,

Trustees.

Approved:

JNO. W. ROBERTSON, Pastor;
L. P. WASSON, Presiding Elder.

M. T. PEW SPEAKING

Hello, Folks: I must speak again. I am so full of hope that my "veneer" is almost splitting with joy. Next Sunday is Easter and I am sure to be needed. We pews will all be full next Sunday. No doubt they will have to bring in chairs and set them beside us. Chairs, some straight and prim with squeaky cane bottom, others rattling, collapsible and unsteady, that give that sudden "thump" when first sat upon. I most laughed out loud last Easter when a large obese lady rustled in late and trusted herself to one of these uncertain chairs and it suddenly gave signs of utter collapse. But it finally received the load in silence. I wanted to

tell the good lady that if she would come to church on other Sundays she could have a good sturdy, comfortable seat.

The good pastor will be very happy next Sunday. He will have a full house. I wonder if he has considered why some of them have come? He should wish many of them a "Merry Christmas," for he likely will not see them again until next Easter. But it will do his soul good to preach to one full house. He might even boast about the crowd and even drop a line to the Advocate about preaching to crowded houses. Poor fellow! I don't blame him one bit. One always feels much better after a full meal.

From the way some people behave on Easter one might conclude that Jesus is alive only once a year, Easter. But there is something about our church that makes me know that He is here every Sunday, a living Christ for a living soul, with power to make alive even those who may be dead.

I trust that after Easter I shall not have to continue to be,

M. T. PEW.

RESURRECTION

By E. P. Craddock

Early the third day came Mary Magdalene,

A heaving heart her bosom bore;
The sun was rising beyond the eastern sky.

She came to anoint His body once more.

The ground was wet with dew, her eyes with tears,

Sighs from her heart—she could not refrain.

From speaking to the gardener—her fears.

Oh! Sir, where have you laid Him again?

Her mission was one of deep sorrow and woe.

Her hands bore the ointment for the dead

Body of the Master whom she loved so dear.

"Thy sins are all forgiven," He once said.

There came a voice saying, He's not here.

The tomb is unbarred, look up and see
Jesus the Christ, to you He's so near,
Hear ye Him, as He speaks to thee.

Mary, Mary, came that voice so sweet and clear;

Go tell my beloved brethren in all Judea.

The gates of death were closed in vain.
He lives, He's risen, He's alive again!

Vain the watch, the guard, the stone, the seal;

Jesus the Christ hast burst them all!
The Resurrection morn, at the early dawn,

Came redemption from Eden's fall.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, APRIL 4

By Dr. J. R. Countiss

GOD THE CREATOR

The beginning. "In the beginning God." Could man conceive nobler words for the opening sentence of the world's greatest Book? Grant the truth of that statement, and one need not worry about anything geology or astronomy or biology may say about the long and slow process by which the cosmos has come to its present form

Minister's Son Invents

Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to church and the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 171, 70 Fifth Avenue, New York City.—Adv.



IT takes more than "just a salve" to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the local congestion and pain when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application, relief usually follows.

Even better results than the old-fashioned mustard plaster. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.



or life to its present character. Had Moses been able to give the people of his day a scientific statement of natural phenomena, his writing would have been tossed in the ashheap as without meaning or worth, just as have most of our own scientific texts of even a quarter of a century ago. We may well thank God that the Bible is not a treatise on science nor even a record of mere historical annals. It is the story of God's dealings with men, his "message to the human soul." It has instruction suited to all classes, from kindergarten to university; it is a library for all grades.

Creation. In swift but orderly fashion the author sketches creation from chaos to man. When all that natural science attempts to explore has been brought into existence, what is it worth? What does it mean? There are strong animals, but none to tame them. Jungle gardens, but none to tend them. Minerals and metals, gases and solids, woods and fibres, but none to mold or fashion them to shape and use. To stop there is to leave a toy world and none to play with it, a world of raw material useless and meaningless to the animal creation, not to mention the treasure of truth in flower and dewdrop, in earth and sea and sky which there was no eye to see nor mind to perceive. It was all but so much junk till God made man.

Moral Values. Had creation closed with animal life, there would not only have been no creature able to say, "I know," but there would have been none to say, "I ought." That some higher end was in view from the first seems to be plainly indicated by the laws, resources, and truths everywhere evident in the material world. All is made clear when God makes man in his image, that is capable of thinking, feeling, obeying, worshiping, of understanding and controlling the material and shaping it to the use and glory of the Creator. Such is the creature, man, made but a little lower than angels, and given the freedom and mastery of a sphere, his mind so attuned with God's that he can distinguish right and wrong and follow the laws of God not only in perfecting wonderful and useful inventions, but in the development of his own character and spiritual life.

A friendly God. The religion of the Bible is not a religion of fear. God speaks to the man he has made and apprises him of his kinship and of his dominion over all created things. His position is one of honor and trust, and his clear duty is to love, to trust, to honor, and to obey the God who has placed a world in his keeping. Every human advance testifies that the universe is friendly. That there are difficulties to be overcome, obstacles to be surmounted, work to be done agrees with sound reason and correct pedagogy,

else all good parents and teachers have taken the wrong methods with children and pupils. God himself is a worker, and his materials are often stubbornly refractory, none so much as his human material. God is our Friend as well as our Creator, and the purpose of the Bible is to declare unto man his love and goodness through Jesus Christ.

LOOKING FOR A POSITION?

There is a scarcity right now of Stenographers, Secretaries, and Accountants. The government, the state, and business firms need them by the thousands. The Draughon graduate is in demand, and right now is the time to enroll and prepare for the big business needs of 1937 and 1938.

Write for free information about courses, prices and Free Employment Service.

DRAUGHON'S BUSINESS COLLEGE
Main at West Court Memphis, Tennessee.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

Dr. Pierce's Pleasant Pellets made of May Apple are effective in removing accumulated body waste.—Adv.

Why BLACK-DRAUGHT

Pleases So Many People

When it comes to the proper size dose of a laxative medicine, different persons and different ages naturally need different doses. Proper size doses thoroughly do the work expected without harsh purging.

Black-Draught laxative is prepared in a dry powder so the size of the dose easily can be adjusted to the needs of the person taking it. Not too much, but just enough thoroughly to relieve constipation.

Black-Draught is so economically packaged and so reliable. But as to quality, there's nothing "cheap" about it. For instance, its principal ingredient is the leaves of a certain species of plant that are brought 10,000 miles from where they grow to the factory where the medicine is made. These leaves from far, far away, help to give Black-Draught its well known "laxative reliability." They could not be left out, or substituted, without real loss of good medicinal quality.

For a good, purely vegetable laxative, insist on Black-Draught. About 25 doses in each 25-cent package.

The Christian Fireside

NOTICE, BOYS AND GIRLS

We want to run a series of letters on "My Favorite Bible Story." We want letters of about two hundred and fifty words or less telling us what your favorite Bible story is and why you like it. Just tell us in your own way about your interest in any particular incident and we will gladly publish all the letters that our space will permit. Be sure and do not write too long a letter, and tell us right out of your heart why you love the story.—Editor.

MAN AND THE HORSE

The eye for a horse, the love for a horse, is as old as man himself and is a part of the inheritance with which multitudes are born. There are those who take as naturally to a horse as to their mother's milk. They have no remembrance of the day when to be with a horse, to smooth his glossy neck, to ride him and drive him was not one of the rarest pleasures of life. It would be no hardship for such men to live for days alone with an intelligent horse, gentle, responsive to its owner's will. It is because of this love for the horse, a part of the very nature of so many men, that the horse persists, and always will persist, no matter how many means of transportation may be invented which seem to threaten his future.

To multitudes of others, however, the horse is only a means to an end. They feel toward him as a man might feel toward an engine or an automobile. As long as he delivers them or their goods at the goal desired he fulfills his function. Love for him, craving for his companionship and confidence, the joy of dealing with him in justice and kindness—these are things they never know, any more than the man with no ear for music knows the delight he experiences who listens to a Beethoven Sonata.

What form of life lower than our own has served humanity as the horse has served it? He has played bravely his part on a thousand fields of battle, facing war's appalling horror, and moved to his task by no hope of its glory. He has helped build the world's greatest cities, their temples, their palaces, their libraries, their universities. He has made possible a million harvests. He has toiled on the railways of the nations. He has been a partner in the rearing of our homes. He has been our swift messenger in joy and sorrow. He has carried us through many happy hours of recreation. He has stood ready to die in our service when we have asked it.

Well may have the great Homer have

sung of the horses famous at the siege of Troy! Well may Alexander have founded a city in honor of the charger which bore him safely from the perilous field! Well may Cimon have reared beside his own an enduring monument for the fleet-footed mares which won him the chariot races at the Olympian games! Well may nations, as Japan has done, build monuments to the memory of the horses which have fallen in their wars! —Our Dumb Animals.

A DELICATE SUBJECT

Not long ago a mother noticed that a handle had been broken from a prized vase. She called her little hopeful and said to him: "Arthur, did you break this vase?"

"Little Arthur surveyed his mother for a moment and then rose to the occasion with, 'Well, mummie, that thing was awful delicate.'"

THINGS ARE NOT ALWAYS WHAT THEY SEEM

A lady was walking down the street when she saw a big boy pummeling a little fellow. She stopped and said to the big boy: "Aren't you ashamed to pick on such a little fellow?"

There was a temporary armistice in which the little fellow said: "Aw, lady, leave us alone. It ain't the lengthiness that counts, it's the strengthiness."

SMILE ONCE MORE

A distinguished professor of a noted university was delivering an address before a group of business men. At its conclusion a manufacturer joined issue with him.

"Natural science is of no benefit to me," he insisted.

"What is your business?" inquired the professor.

"I manufacture suspenders," was the reply.

"And where would your business be," was the next question, "if the law of gravity was suspended?"—Montreal Daily Herald.

IT WAS TOO MUCH FOR HIM

It was the practice of a father to wash his little son's mouth with octagon soap when he found that the boy had told a story. The ordeal was anything but pleasant for the little fellow.

One day he heard his mother singing, "I love to tell the story."

Beverly, having a vivid recollection of his own punishment, said: "What! And get your mouth washed out with octagon soap?"

A CHILD'S REASONING

A little fellow four years old moved from the city to the country. One day he was caught in a blizzard. Later he was standing by the window when the trees were swaying back and forth in a bitter wind and a pelting rain. The little fellow said: "Mother, why don't God make the trees come in out of the rain?"

"This town is so unsociable; I have lived here six months and had no callers."

"My dear, you straighten your house and dress too early in the day. Just try leaving morning papers about, leaving your nose unpowdered, and wearing an old house dress and stockings with runs!" —Michigan Christian Advocate.

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Methodist Women

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The Methodist women of North Mississippi will hold their twenty-fifth annual Conference in the Methodist Church of Aberdeen, April 6-9. The meeting will draw more than two hundred representatives of the two hundred and two W. M. S. organizations in North Mississippi.

The sessions will be presided over by Mrs. H. L. Talbert, of Clarksdale, with Mrs. G. C. Jones as secretary.

Other prominent workers in the state whose reports will form a large part of the proceedings are Mrs. R. P. Neblett, Brooksville, corresponding secretary; Mrs. D. H. Hall, New Albany, treasurer; Mrs. W. H. Ratliff, Sherard, vice-president and chairman of World Outlook; Mrs. G. A. Brown, Grace, Spiritual Life Groups; Miss Myrta Davis, Cleveland, Rural Development.

On Tuesday afternoon the District secretaries and zone leaders, under the direction of Mrs. Neblett, will give reports of their year's work. Mrs. W. A. Newell, the Council representative, will bring the Council message.

Help Kidneys

Clean Out Poisonous Acids

Your kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. \$10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-Tex) today.

Mothers Recommend Cardui

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years.

Besides easing certain pains, Cardui aids in building up the whole system by helping women to get more strength from their food. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician.

Cardui, for women, is sold by druggists. (Pronounced "Card-u-i.")

On Tuesday evening Bishop Dobbs will speak on the "Bishops' Crusade." At eleven-thirty on both Wednesday and Thursday morning, Bishop Dobbs will conduct the Quiet Hour. On Wednesday afternoon, Dr. A. S. Raper, Bishop Dobbs, Mrs. Newell and Mrs. Neblett will present the various phases of the Christian Social Relations department of the Woman's Missionary Society work. The Wednesday evening hour will be a message from Mrs. W. A. Newell. Connectional work will be the topic of the Thursday evening program. Featuring this hour will be Rev. J. E. Stephens, Rev. Roy A. Grisham and Mrs. C. A. Parks.

The sessions will close Friday at noon.

MISSIONARIES NEEDED

By Miss Sallie Lou MacKinnon,
Secretary of Foreign Work

The impression seems to be abroad in the church that missionaries are not being sent to the fields, and that young people are not now needed for foreign service. From my experience as a missionary and as secretary of foreign work of the Board of Missions, I am convinced that the greatest present need of the mission work of our church is for missionaries able to meet the opportunities and demands of service abroad today and tomorrow. For several years there has been in the Woman's Section of the Board an inadequate number of qualified candidates. In consequence, our institutions are under-staffed, our missionaries over-worked and new opportunities of service constantly being refused because the missionaries are too few in number to carry their share of the already established work in which they are co-operating with national Christians.

In a recent article in The World Outlook, my colleague, Dr. A. W. Wasson, wrote that the missionary dollar has greater lifting power today than it has ever had in the history of the mission work of our church because to it are added the dollars of the national churches and the experience of years of mission work. This is equally true of the missionary life. The missionary of today works in co-operation with and often under the leadership of national Christians whose insight into the ways of their fellow nationals and the ways of Western Christians makes possible for the missionary a service more fruitful than was conceivable in the old days, when the missionary worked alone or in lonely

positions of leadership. The Christian fellowship of the missionary and national strengthens incalculably the contribution of each. In this fellowship they are working courageously and confidently in the midst of world conditions which place on the younger churches terrific problems. With a united voice they plead continually for reinforcements in missionary personnel.

The requirements for missionary service are of the highest; the minimum academic requirement is a degree from an accredited college or university and graduate study in subjects necessary for effective missionary service. At least one year of successful work experience should be secured in this country before attempting to work abroad. Vigorous health with good health habits and emotional stability are essential. Ability to co-operate and to live graciously with other people of one's own and other races is necessary. Above all, the missionary must have a faith in God and in His love for her and for every individual which will enable her to lose herself in making Him known in His world and in bringing others into the way of fellowship with Him.

The forms of service may change in the lifetime of a missionary, but for the able person who so shares with Jesus the longing for the Kingdom of God that she is willing to give her life for its coming, the mission field offers increasingly satisfying and meaningful service.

The specific needs today for women workers in the Foreign Department of our Board of Missions are:

1. Social-evangelistic workers, both rural and urban.
2. Teachers—(a) English, (b) Music, (c) Home Economics (d) Physical Education, (e) Religious Education, (f) Education, including kindergarten training; (g) In Africa, teachers of elementary subjects.
3. Doctors—(a) For hospital practice, (b) For teaching in medical school.
4. Nurses. While an academic degree is desirable for nurses, candidates are accepted who have completed two years of standard college work and who have graduated from an accredited school of nurse training.

The above statement is written from the standpoint of the demand for foreign missionaries. There is a great need also for qualified workers in the home field.

Pastors and other Christians can render a vital service by introducing the ablest young women of their acquaintance to the need and opportunities for missionaries in the building of a world-wide Christian fellowship.

Mrs. J. W. Downs is chairman of the Committee on Candidate Work of the Woman's Missionary Council, and inquiries addressed to her at the Doctors' Building, Nashville Tenn., will receive careful consideration.

In Memoriam

RESOLUTIONS OF RESPECT

The official Board of the First Methodist Church of Shreveport, La., in regular session on March 10, 1937, instructed that a committee composed of Randel T. Moore, Judge B. F. Roberts and W. A. McKennon be appointed to draft resolutions on the death of Mrs. A. W. Baird.

This Committee, therefore, presents the following:

Whereas, in the passing of Mrs. A. W. Baird, on February 22, 1937, this church has lost one of the outstanding saints of this generation, and

Whereas, the life and influence of Mrs. Baird upon the membership of our church and upon the city in which she lived was too great to be recorded in any feeble at-

tempt by us, and her life, aside from her family duties, was given completely to her church through all of its organizations, and for years she served as president of the Woman's Missionary Society and gave to it her Christian optimism and enthusiasm until today it ranks as one of the outstanding Societies of the Southern Methodist Church, and

Whereas, Mrs. Baird and her beloved husband organized the Baird Sunday School class many years ago and gave to the class for over a quarter of a century their leadership, and this adult class was No. 1 in registration with the General Sunday School Board, where thousands upon thousands of men and women through the years have felt the influence of Mrs. Baird's Christian character through this class, and for many years the Sunday School drew largely upon the Baird class for teachers and departmental superintendents, and even now it is one of the large and influential adult classes of the Church School; therefore, be it

Resolved, That the Board of Stewards, in recognition of the life and influence of Mrs. A. W. Baird, now stand in silent prayer of thanks to Almighty God and pray to Him that through her life there may be added others to take up the work where she laid it down.

Be it further resolved, That a copy of this resolution be placed in the minutes of our meeting and a copy sent to the bereaved family.

R. T. MOORE,
B. F. ROBERTS,
W. A. MCKENNON.

MARY JEAN DENHAM

Little Mary Jean Denham, the youngest daughter of Mr. and Mrs. Luther Denham, was killed in an automobile accident on February 19, 1937, while riding in the car of a very dear friend of the family. The accident was unavoidable. Little Mary Jean, at the time of her death, was 6 years old.

Funeral services were held at the Methodist church with the pastor in charge, assisted by Rev. Charles G. Bruce, pastor of the Presbyterian church, Rev. J. H. Hamilton, pastor of the Baptist church, and Rev. Jim Sinsentafer, pastor of the Methodist church at Jonesville. Interment was in the cemetery at Sicily Island.

Mr. and Mrs. Luther Denham, the parents of little Mary Jean, are faithful members of the Methodist Church, and have a host of friends, who mourn with them in the tragic death of their little daughter. Friends and relatives not only came from far and near to fill the church to overflowing capacity, but the floral offering completely covered the chancel, and was as beautiful as the life and character of the little one in whose honor they were given.

Little Mary Jean was a child of exceptional qualities for her six years. She was obedient, kind-hearted, and devoted to her parents and to her surviving brother and sister. She rarely missed Sunday

School and church, and manifested such an interest in class that her teacher often remarked how wonderful Mary Jean was in Sunday School. All who knew her loved her and admired her sweet disposition. As Edgar A. Guest expressed in one of his beautiful poems, we can understand why God would take one of earth's precious jewels. Heaven would be indeed a lonely place without some sweet lovely children to brighten it and give it a homely atmosphere. Little Mary Jean has made heaven more attractive to all who knew her.

EDGAR C. DUFRESNE, Pastor.

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ANNUAL MEETING OF THE EDUCATIONAL COUNCIL

The executive committee of the Educational Council, Methodist Episcopal Church, South, in session at Nashville, Tenn., fixed December 9-15 as the date for the 1937 annual meeting of that body and decided upon Nashville as the locale. The committee formulated a tentative program and selected "The New Approach to Christian Education in Southern Methodism" as the general theme.

The Educational Council is one of the largest organized groups in the Methodist connection, its membership being conservatively estimated at 400 leaders from every section of the church's territory. The Council is composed of two sections, each officered and sponsoring its own special programs, namely, the Local Church section and the College section. These two bodies, in addition to separate meetings, will hold joint sessions. The entire educational system of the church is embraced in the organization, including a church-wide system of 53 institutions of learning, a system of religious education fostered by 17,000 local church congregations and the denomination's church school and young people's publications. These lines of work will be reviewed at the forthcoming session.

More than usual significance, it is thought, attaches to the approaching session in Nashville, since the meeting will close a Methodist quadrennium, and, in view of probable approaching Methodist union, will mark a new era in Methodism.

Dr. G. E. Clary, of Macon, Ga., and Dr. W. P. Few, president of Duke University, respective presidents of the local church and college sections, and the following members of the executive committee were present at the meeting here to plan for the annual session: Rev. R. Ira Barnett, Lakeland, Fla.; C. T. Terrell, Birm-

Attention, Pastors!

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NEW ORLEANS, LA.

ingham, Ala.; Miss Faye McRae, Little Rock, Ark.; Dr. Leonard Riggleman, president Harvey Morris College, Charleston, W. Va.; and, from local headquarters: Dr. W. F. Quillian, Dr. J. Q. Schisler, Dr. W. M. Alexander, Dr. C. A. Bowen, Rev. Earl Cunningham, Rev. M. Leo Rippey, Miss Rowena Ferguson, Rev. A. J. Walton, and Boyd M. McKeown.

There will be another meeting of the executive committee on August 19, at Lake Junaluska, N. C., at which time program plans will be completed.

JUNALUSKA, 1937

The Church is naturally interested to know of the progress that has been made in connection with the Methodist Assembly at Lake Junaluska. After the successful completion of the financial campaign in the summer the entire indebtedness against the Assembly has been liquidated and the title was placed in a Holding Committee composed of Bishop Edwin D. Mouzon, Dr. W. A. Lambeth and myself. After the death of Bishop Mouzon, Dr. W. P. Few, president of Duke University, accepted the vacant place on the Holding Committee. The back taxes against the Assembly have been adjusted and paid and Haywood County has assured us that since the grounds are now the property of the Church there will be no taxes against that portion of it which is owned by the Church and used for educational and religious purposes.

The Holding Committee requested Dr. J. M. Ormond, of Durham, N. C., to have charge of the program for the summer of 1937. He has been at work on it for some months and assures us that it will be of a very superior quality. There will be many new features on the program this year that will interest the public and special provision will be made for the direction and leadership of young people's groups and programs. Full details will be published, giving the program for

every day during the summer, and the public will be kept informed as to what to expect at the Lake during July and August.

Mr. James Atkins has been maintained as manager of properties and is busy getting the grounds and buildings in good shape for the summer season. It must be remembered that Junaluska has been in the hands of a receiver for several years and that almost no permanent repairs have been put on the grounds or buildings. There are many improvements which we are very anxious to make and which are sorely needed. This can be done only as financial resources are available. It is the firm determination of the Committee not to let the institution go into debt. Hence, the public must be patient while we work ourselves out of a situation which has long needed constructive attention. We believe that with a better season this year in prospect many things can be done which will greatly delight our public. Our patrons, however, must understand that we cannot spend money that we do not have. Some people have the idea that now that the Church "owns Junaluska" every kind of fee and admission charge can be taken off, but this is far from true. We are anxious to prepare a new schedule of entrance fees and to keep every financial scale at the lowest possible figure, but we must move cautiously and use sound business sense. With the co-operation of property owners and the public we believe that a new and brighter day is coming for Lake Junaluska. All correspondence regarding property, lots, etc., should be addressed to Mr. James Atkins at Lake Junaluska. Any requests for information regarding the program should be addressed to Dr. J. M. Ormond, Duke University, Durham, N. C.

From time to time the public will be kept informed regarding progress of developments and details of the program at the Lake.

PAUL B. KERN.

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Vol. 84—No. 14.

NEW ORLEANS, LA., THURSDAY, APRIL 8, 1937.

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What Is Religion?

By Marshall Wingfield

Religion is not in knowing all wise and ancient lore;
Nor in one's showy charity from goodly stock and store.
It's not in quoting Scriptures with grave and pious air;
It's in the giving of ourselves with everything we share.

Religion is not in rites and rules and admonitions wise;
It's in the grace of seeing life as with another's eyes.
It's not in creeds and doctrines however true they be;
It's power to believe the best in spite of what we see.

Religion is in the attitudes we take from day to day;
It's in all kindly deeds we do, all tender words we say.
It's in the thoughts we entertain each of his fellowman;
It's in our standards of success and in the way we plan.

Religion is honest sympathy that's eager to befriend;
It's finding in the worst of folk something to commend.
It's the pity of a gracious heart, an understanding mind
Or, summed up in a sentence, it's the art of being kind.



Wallet of the Week



VIRGINIA DARE, the first white child born on American soil, is to be honored by an issue of half-dollars which will bear an image representing her and carrying the proper data for such a coin. The occasion will be the celebration of the three hundred and fiftieth anniversary of her birth. She may have been entitled to fame on other grounds, but the fame for which she is to be recognized was a circumstance of history. We believe that such recognition of historical events has a distinct value.

* * *

PUPPET PREACHERS is a term which a Newark priest of the Catholic Church is reported to have applied to a timeserving type of minister. The vigor of what he had to say may be judged from what is given as the substance of his message, "The minister of religion who refuses to criticize the lives of his people—especially his wealthy people—for fear of endangering his position is a traitor to the cause of Christ." Anyone must sympathize with a fearless ministry, but courage without good judgment and discrimination could be a liability rather than an asset.

* * *

A VERY VALUABLE COLLECTION of Journals, books, biographies, memoirs, pamphlets and letters is to be found in the New England Methodist Historical Society Library in Boston. There can be found all the General Conference Journals, Minutes, Disciplines and Year Books. All New England Annual Conference Minutes and all standard Methodist histories are included in the list. It has also a complete file of Zion's Herald, all local histories of New England churches, and hundreds of biographies and valuable rare books, and other source material of Methodist history.

* * *

GERMAN PROTESTANTISM suffered severe losses a few years ago on account of withdrawals, but in 1934 more than two hundred thousand of the three hundred and twenty-three thousand additions were returning Protestants who had withdrawn in previous years. The report indicates that defections from the Catholic Church have greatly increased. The number changing from Catholicism to Protestantism in 1936 was 31,203, as against 16,302 in 1930. The reason assigned for this trend is an increased zeal among the Protestants caused by persecution.

THE NEW YORK LEGISLATURE has before it a bill for extending the Civil Rights law of the state. The pending measure proposes to make it a misdemeanor for an employment agency to furnish employees to an employer who makes either race or religion a condition of employment. It is conceivable that such a bill might become a law, but it is certain that it would not be easy to secure an effective enforcement of it, particularly in New York, where religion rather than race will make difficulty.

* * *

IN BRAWLEY, CALIFORNIA, the second largest city in the Imperial Valley, there are reported to be more Buddhists than Christians. The followers of Buddha have erected a temple for their use. Among the Japanese residents, there is a group known as "The Friends of Jesus." The organization was formed as a result of the visit of Dr. Kagawa to the Imperial Valley several years ago. Such a situation developing in the very heart of Christian America is something which should cause deep concern to the religious forces of the land.

* * *

A NEW ANGLE OF ADULT CONVERSION has been introduced into Greece. The Parliamentary Commission for Constitution Reform in Greece has decided unanimously, says a report, to include in the new Greek Constitution a clause prohibiting the conversion of all persons under twenty-one years of age. Another instance of daring and blasphemous thinking regarding the operation of the Spirit of God in the hearts of men. Surely God, who is not a respecter of persons, cannot be made to observe either years or seasons.

* * *

RELIGIOUS INSTRUCTION FOR THE DEAF is described as a unique feature of the program of Religious Education in Fort Worth, Texas, where Rev. C. F. Langdon lectures to a well filled classroom in the sign language of the deaf. The account says that there are only two missionaries ministering to approximately one hundred thousand deaf folk in the Southern states. We do not know about the accuracy of that statement, but we do know that St. Mark Methodist Church, Atlanta, Ga., has maintained a ministry to the deaf for a period of about twenty years. It was organized by Mr. Cruselle, for a long time it was ministered to by Rev. Mr. Freeman, and Mr. Fred Cooledge, a Baptist, is continuing the work.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

RELIGION IS INCLUSIVE

On one occasion Jesus answered a quibbling lawyer thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The factors which indicate the sweeping inclusiveness of the command of God were not supplied by the translator, but they are distinctions recorded in the original text. Whatever else may be found in these words, Jesus emphasizes our responsibility for every factor of life. In this answer, he was not influenced by the academic processes of analysis which our psychologists employ today, but through his practical understanding of life, he perceived the essential oneness of every sphere, and he represents them all as having their unity of possibility and of responsibility in God. Over against the hollowness of a superficial allegiance in great things, he set the declaration that wastage or perversion of any factor is recorded ultimately and eternally in the unity which is life. This position resolves itself into the doctrine that Christianity is the sum total of what we are in emotion, in thought, in word and in deed. By plain implication, Jesus means that religious loyalty is not recorded in the high spots or on the parade ground more than in the simple attitudes to human problems, whether such be personal or social. If, therefore, one's thought stream is soiled and polluted, so that affliction and tragedy are made to appear as judgments upon moral delinquency, or the slightest word or gesture is translated into evidence of an unworthy design, can such an one claim the moral unity which has the promise of God's approval? Is there hope of immortality for one who fails utterly in the wholesome integration of his life? We would not be willing to set limits for the grace of God, and we do not know the measure of His allowance for human frailty; but we do not believe that a mind clogged with silt, distrust and slander can establish a claim to the favor of God in the face of these plain and searching words with which Jesus dismissed the quibbling lawyer.

RELIGIOUS ILLITERATES

A few evenings ago we chanced to be listening to a radio program in which a group of people, housewives, lawyers, engineers, and others, drew questions from a receptacle to which they made impromptu answers. It was a prize contest and the questions related to science, history, invention, literature, entertainment, and the Bible. Very naturally, some of the questions drawn were so completely outside the thinking of those who drew them that their offhand answers were not impressive. But one finds difficulty in believing that such could be true of the most elementary questions regarding the books of the Bible. Yet, when a woman drew: "Name the first five books of the New Testament," she could give no answer. Her only word was "I'm sorry." That any grown person in this land of Christian culture could have been so uninformed is a tax upon the imagination. But such was the case. We imagine that instances of people who have such deficiency of knowledge concerning elemental things of Scripture are not numerous. We believe, however, that there is an appalling illiteracy as to the values of Scripture, which is doubtless contributing much to the condition of social chaos which we have faced during the past few years. It indicates something of the problem which confronts the Christian Church in America. Very naturally, Christian leadership is drawn toward centers of social disturbance and it is prone to think in terms of proposals which are not always separated from selfish interest. Some of the situations which have arisen cannot be postponed for an ideal time or condition. But the Church must exert itself to establish appreciation of spiritual values in the thinking of the people. Any other method of adjustment, no matter by whom administered, can be only temporary. The author of Proverbs observed wisely, "Righteousness exalteth a nation; but sin is a reproach to any people." American citizens must be grounded in the reasons for righteousness before any lasting and effective social integration can be achieved. Spiritual illiteracy must be cured before selfishness can be conquered.

WHY WE DO NOT DISCUSS SOCIAL ISSUES

We know that there are those who feel a measure of disappointment that our editorial policy has not led us to take up the discussion of the controverted social and industrial issues now furnishing grist for the mill of every variety of publication in the land. Our course does not reflect a lack of interest, and our convictions are positive on most of the issues now being discussed, but the Advocate is not a personal organ. A few questions are so vitally related to the purpose and program of the Church as to call for notice, but we cannot believe that participation in the discussion of industrial disputes and partisan issues, as such, would promote the ends for which the Church exists. We are not unmindful of the fact that Christianity appears to create problems by the very ideals which it presents, but it is in reality a clash with opposers of truth. We do not think that a partisan alignment would be either wise or helpful. There are few instances of social disagreement in which all truth is on one side, and few men are great enough to join in hectic partisan discussion without becoming part of rather than helping to clarify the situation. Jesus refused to accept the role of arbiter in a dispute over an estate, and that was an elementary example of the contests now existing throughout the country. We do not wish to avoid legitimate social responsibility, but neither would we build a caste altar where parties to a contest might become embittered in the name of religion. A few days ago we noticed an account of a New England "liberal" minister who had been dismissed from his pulpit for "radicalism." He was charged with being a member of the American Civil Liberties Union. His dismissal brought forth strong resolutions from his fellow-craftsmen, who asked for a black-listing of that pulpit until the board of control should be dismissed or brought to terms. We do not know the inside of this matter and we do not offer any judgment upon its merits. Regardless of the facts, however, we doubt if any religious interest was advantaged by the alignment which ended in the ejection of the minister and an effort at a retaliatory boycott. It has been the time-honored policy of the Advocate to devote its energies to the spiritual cultivation of its constituency. It seeks to promote ethical righteousness by the elevation of the thinking and character of its readers. It seeks to minister justly and fairly to all, regardless of economic or social station, and without seeking to regulate or regiment social attitudes. We think the policy is wise and we shall try to keep our emphasis upon the fundamental verities of the Gospel which in the end must, we believe, straighten out the tangles in our social relations.

REMEMBER!

THE ADVOCATE CAMPAIGN IS ON. WE MUST MAKE IT A GREAT SUCCESS. IF EVERY DISTRICT AND EVERY CHARGE WILL JOIN IN THE EFFORT, SUCCESS IS ASSURED.

Editorial Miscellany

By Dr. H. T. Carley

"DISTANCE LENDS ENCHANTMENT"

When we used to live in towns where gas for fuel was available, we reacted favorably to the advertisements of the gas companies, in which the slogan was frequently used, "The ideal fuel—nothing to bring in, nothing to take out."

But always—somewhere in the back of our head—there was the recollection of those good old open fireplaces, big andirons, plenty of good wood, a neatly swept hearth, and a blazing fire. While we found great comfort in being able to strike a match, turn a little spigot, and instantly have heat, ever and anon we would think fondly of fat kindling, seasoned sticks of oak, and a ruddy blaze.

And whenever by chance we would say something to a congenial soul about the charm of a wood-fire, the response would be immediate and enthusiastic. In addition to the charm of it, certain practical advantages were nearly always mentioned—you could see it, the fire-place was a convenient place to throw things, and if for any reason expectoration became necessary, the environment was totally favorable. Many pleasant moments have been spent viewing this picture on memory's walls.

We still like fireplaces and wood fires—we have to like them, for they are all we have. But along with their advantages, there are certain disadvantages to which we cannot be blind. Fat-pine kindling is unknown in a hardwood country—busted-up dry-goods boxes, split boards, twigs and chips, old shingles and pickets have to take its place. The woodpile has an exasperating way of reaching the vanishing point in the coldest spell of weather. Good oak or hickory is not always obtainable, and the best substitutes are bad enough. Wet wood—and it rains a good deal in the winter—is a vexation of spirit; and a good deal of any kind you get is either too long or too short.

And the ashes! The kind of wood we are using now can make less heat and more ashes than ought to be legal in any civilized country.

Dream about wood-fires all you please—but use gas if you can get it.

Those good old days! "Distance lends enchantment" to a lot of things.

Unification

A SOUTHERN QUESTION

By Rev. N. G. Augustus

At a meeting of the Bishops of the Methodist Episcopal Church, South, recently held in Atlanta, Ga., it was decided by the Bishops that the question of union with the Methodist Episcopal Church (North) and the Methodist Protestant Church, now pending, should be submitted to a vote at the approaching sessions of the Southern Annual Conferences. The Southern Methodist Church is so large and important a part of the life of the South and the natural influence of a large element in any society is so great, that the proposed action is of vital concern to the entire South as it is certainly calculated to affect the social, moral, political, and religious life of this entire section.

Owing to the peculiar government of our Church, this union could be voted upon the Church by Annual Conference action, over and against the wishes of a vast majority of our members, and so the members might be voted into the membership of an organization which they never had joined and in countless instances would not have joined when uniting with a Church. This would involve the flagrant invasion of a plain natural right.

In the matter of this merger we are told to enter into it as a duty enjoined by Scripture. In other words, we are told to enter into an outward form of Christian unity for which there is not a shred of evidence in the New Testament. If that Book says anything about the outward form or organization of the Church, I could never find it, unless we construe as a teaching on government the forms assumed by the first churches formed. A church then was the assembly of believers in a given place, for instance the church at Corinth or at Ephesus. The apostles and elders had only moral, advisory, persuasive authority. I find no hint of legal or organic authority. The apostles rebuked, but with rebuke comes not the idea of legal power. The apostles exhorted to "withdraw" from certain men, but there is no hint of legal force or power. Both "withdrawing and rebuking" might be used with profit today both as to membership and ministry. In the course of time there came on, as some historians say, an aggregation of local churches as a help against persecution. A large part of Protestantism today wears the outward form of an association of local churches. This may or may not be for good. But this form of outward unity has furnished a large and favorable field for the gratification of ambition or for the gratification of man's innate lust for power.

When shall these mergers end? Shall they combine all Protestantism, and thus bring about two or three great aggre-

gations of churches; and shall these two or three grow into one embracing all? And which shall finally absorb all? We see that the logic of this leads to the Vatican and the Pope—the great Catholic Church, that marvelous creation of Italian genius. While I could never be a Catholic, yet for that for which it now stands—the right of property, the sanctity of marriage, and the authority and inspiration of the Book—these great foundations of civilization, the Catholic Church commands my respect. It stands ready with its world-wide organization to receive us. As a Protestant, I resent methods whose logic points to Rome. Our leaders point us to the empty shells of an imagined Christian unity.

Christian unity is not of form but of faith and spirit. Real association, real unity among men, is based on community of belief and of genuine belief. One striking ground of suspicion as to these recent attempts at unity through outward form is that it advocates in many instances are those who minify faith as the basis of

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life and unity. Of course the more lightly items of our belief are held and the fewer they are, the easier it is to get men to go into organizations so based. Carried to a logical conclusion, an organization so based believes nothing and stands for nothing. I have never known a man who was loose or in modern phrase "liberal" in his belief who was not an advocate of an outward form of Christian unity. Real unity has no need of artificial form. It is a matter of faith and feeling.

These denominational mergers have been to a large degree failures. Some years ago a merger of various denominations in Canada, including the Presbyterian Church, was attempted. There was to some extent a merger and a denomination with a new name was formed. But the Presbyterian Church still exists and is an active vigorous denomination in Canada. Some years ago a merger of the Cumberland Presbyterian Church with the Presbyterian Church, U. S. A., was set on foot. Out of the wreckage of the Cumberland Church, the Presbyterian Church, U. S. A., acquired various valuable assets, but the Cumberland Church persists as a vigorous Church. And today from the Presbyterian Church, U. S. A., there are withdrawals on doctrinal grounds of sufficient volume to warrant the institution of Presbyteries of a new denomination.

Will men ever learn from experience? It seems not. There is a key to American history which has been strangely overlooked. Madison speaking of the conditions confronting the Constitutional Convention of 1787, says he soon discerned that the difficulty to be met was to unite in one government two peoples of dissimilar interests. He might well have added two peoples unlike in temperament and character. However by compromise an adjustment was made and a union established in form, if not in reality. Then began the mighty drama of history—a struggle between two different peoples for the possession of power through the control of the new government, a struggle destined to be completed only after the lapse of some eighty years. The struggle was for power, the deepest lust of the souls of men and of peoples. The real nature of the struggle was only disguised by the appeal of slavery.

At the beginning the South was possessed of such wealth of leadership that governmental control passed into her hands and there remained until displaced by force. She had furnished the eloquent son who had inspired the discontented colonists to armed resistance. She had furnished the pen which wrote the principles for which the fathers fought. She had furnished the great soldier who had led the armies of revolt. When victory had been won, she furnished the man who led in the construction of a new government. And when that government was set to going, she furnished the jurist whose decisions shaped all the future of the land. But after seventy years of national existence, an issue of force was joined, and in place of a government by free consent of the governed, a new government was set up under which the North controls the government with a power which shows no sign of passing away. Such was the outcome of the governmental struggle for power between what some Englishmen designate as a contest between two civilizations.

How was it in the field of religion? Peoples from all quarters joined, in the building up of a common united Methodism. While concord lasted, great was the glory. But owing to the differences of the peoples above referred to and with slavery as a pretext, such differences arose at the General Conference of 1844 that a division occurred under a plan then and there agreed upon, and a separation ensued. After this separation, it appeared that great prosperity ensued on every hand.

As I read in a stenographic copy of the Louisville (Ky.) Convention of 1845, now in my possession, this plan of separation was written by Dr. Hamline, who immediately on writing it was elected a Bishop of the Northern Church. But our Northern brethren refused to carry out the terms of separation until resort was had to the civil courts. Then we see the Negro caused the trouble with our brethren.

(Continued on page 11)

Louisiana Conference

PERSONAL AND OTHERWISE

We heard in Vinton a few days ago of the fine work being done by Rev. Alonzo Early. Just back of the town is an imposing spectacle of derricks which mark a newly-developed oil field.

Rev. B. C. Taylor, of Homer, featured both his Easter service and the Woman's Missionary Conference in a very attractive bulletin for March 28. It was comprehensive and in good taste.

We appreciate the interest of Mrs. T. W. Beville, of Bernice, and the Advocate gladly responds to her request as it will to any other call which may help the cause of the Church in that section.

Dr. Dana Dawson, pastor at First Church, Shreveport, received ninety-four members into his church on Easter Sunday. The reception of such a class doubtless added much to the impressiveness of the great service of that morning.

Rev. H. J. Boltz, whose home is in Ruston, writes us an enthusiastic commendation of the Advocate, which he has read for over fifty years. We appreciate both the good opinion and the friendship of Brother Boltz.

Rev. Sidney A. Seegers, writing from Lake Providence recently, reported a splendid response in the pre-Easter services then in progress. We heard through another source later that a great throng attended the Easter service.

Rev. D. B. Boddie, now in his first year at Sulphur, is working to conserve the resources of Henning Memorial and at the same time he is making ready to anticipate the progress indicated by the oil developments in that section.

Rev. C. B. Powell writes that his pre-Easter service at Melville was well attended, and that the attendance of men was especially gratifying. He reports that Dr. R. H. Harper, the presiding elder, is in great favor with the people.

Rev. Thurmond Spinks, of the Moss Bluff-Bell City charge, was over for a service during the meeting at Sulphur. His appointments lie around Lake Charles and some of them were originally developed in connection with First Church.

Rev. W. C. Scott, pastor at First Church, Monroe, was a caller at the Advocate office during our absence last week. We are sorry to have missed him and we invite him to give us another chance to show him that we mean what we say.

Rev. B. H. Sheppard, pastor at Hackberry, is in a field both unusual and difficult. The charge is made up largely of churches with a community type of

organization, and the continuance of the groups depends largely upon production in the oil fields which are there.

Mrs. W. E. Moreland, of Powhatan, and a member of Natchitoches church, gives substantial evidence of her continuing loyalty to the Advocate. We like to have people feel that the paper is not a special appeal, or a personal favor, but that it is an institution and a ministry of the Church.

Rev. J. M. Mashburn, now of Tallahassee, Florida, writes that he looks forward to the coming of the Advocate, his old home paper, for it brings him news from his old friends. We are glad to make the Advocate a weekly messenger to those who are thus separated from the ties of the past.

Rev. Guy M. Hicks, pastor at Trinity Church, Ruston, made his Easter folder more than a mere blueprint of the services for the day. It was packed full of the program which was to follow, and other material vitally connected with the resurrection and the local celebration of the fact. All of the calendars of Trinity Church are filled with local color and inspiring facts.

Rev. J. Richard Spann, First Church, Baton Rouge, takes the time to write us an appreciated note concerning our accident and also a brief word touching the progress of work in his great church. The March attendance record of his Church School shows a marked increase over that of the year before, he received fifty-seven members on Easter Sunday, and plans are under way for a material reduction of the church debt.

Rev. J. B. Grambling, of Epworth Church, New Orleans, is now engaged in special services at his church. He has the assistance of the Tebo Gospel Party, composed of Mr. and Mrs. Clarence Tebo, Miss Modina Leonard and Miss Edna Mae Borders. The party play fourteen different instruments, and the meeting which began a little more than a week ago will continue each evening, except Monday, through April 18. The hour is 7:45.

EASTER SERVICES AT FIRST METHODIST CHURCH, SHREVEPORT

Easter services at the First Methodist Church, Shreveport, will be long remembered by the membership. Beginning with a preaching service at 9:30 a. m., the congregation overflowed the capacity of the church, and at the 11 o'clock preaching service the congregation was even larger. This second preaching service was an identical service. This condition is made

necessary on Easter on account of the large membership of this church and the limited seating capacity of the auditorium.

At 4 p. m. a service of infant baptism was held, at which another large congregation assembled and 42 babies were baptized and nine received into membership at this service. At 7:30 p. m. the choir rendered a sacred cantata, "From Olivet to Calvary," at which time the church was again filled.

There were received into the membership of the church at these four services on Easter a total of 94 new members, and this number, added to 76 new members received the previous Sunday, makes a total of 170 new members received into membership in the two Sundays. During the pastorate of Dr. Dana Dawson there have been over eight hundred additions.

Plans are being formed for an enlargement at an early date. The church owns property in the rear of the church on which they intend erecting an educational building next year.

At the last meeting of the board of stewards Dr. Dawson was voted a three-months' leave of absence in order to accept an invitation to fill the pulpit of the largest Presbyterian church in Northern England during the summer months, located just out of the city of Liverpool. Dr. and Mrs. Dawson will leave about the middle of June.

CENTENARY'S PHYSICAL EDUCATION BUILDING DEDICATED

With prayer and music, addresses and athletics, a memorable occasion was written in the history of the oldest college west of the Mississippi—Centenary College, of Shreveport, La., on Friday night, March 12, when the new Physical Education building was formally dedicated.

Through the generosity of W. A. Haynes, local oil man, this new gymnasium, large enough to seat more than 2,000 people, has been erected on the Centenary campus. Dr. George S. Sexton, president emeritus, speaking for W. A. Haynes, officially presented the building to Dr. Pierce Cline, president, who accepted the building and then committed its care to the college board of trustees with the admonition that they "see that it serves its purpose."

The formal dedication was made by Bishop Hoyt M. Dobbs, who delivered the dedicatory address. Music was furnished by the Centenary College band, under the direction of Dr. S. D. Morehead.

Prior to the ceremony, the girls' championship basket-ball game, sponsored by the Women's Athletic Association, was played, and the night's activities were concluded with the playing of the basket-ball game between the varsity team and alumni all-star.

At a total cost of \$150,000, this beauti-

ful brick building will provide ample space for basketball games and will also serve for indoor training for members of the football squad and other athletes. It also houses the offices for the athletic officials, and Dr. George S. Sexton's office is included in this new edifice.

A bronze tablet may be found in the lobby of the building on which is inscribed the following: "Physical Education Building, Centenary College of Louisiana; a gift of W. A. Haynes; Dr. Pierce Cline, president; Dr. George S. Sexton, president emeritus; board of trustees—Bishop Hoyt M. Dobbs, chairman; Paul M. Brown, secretary-treasurer; building committee, John B. Atkins, chairman; Curtis Parker, athletic director; George D. Sray, Bonneau Peters; Henry E. Schwarz, architect; Charles S. Barr, engineer; Werner Co., builders, 1936. 'A Sound Mind in a Sound Body.'"

CARROLLTON AVENUE, NEW ORLEANS

The auditorium of the Carrollton Avenue Methodist Church, New Orleans, was packed to its capacity at the 11 o'clock service on Easter Sunday.

As a result of the recent evangelistic survey, in which Mr. Edward Nuwirth, W. C. Harris, V. R. Patterson, J. H. Carter, M. Strait and other laymen played a prominent part, 47 new members were received into the membership of the church, all, with the exception of eight, being adults, thirty of whom were received on profession of faith. The pastor, Dr. D. B. Raulins, in keeping with the occasion, delivered a great message on the resurrection, using as his subject, "He is risen—What of it?"

In addition to the many evidences of spiritual growth among the membership, a large offering was received for the Ruston orphanage, all salaries and obligations are paid to date, and indications point to even greater accomplishments in the coming months.

Carrollton Methodism is on the march.
REPORTER.

LOUISIANA YOUNG PEOPLE

(Continued from last week)

A word from Brother Morris reminds us that he, as dean of our assembly, is wholeheartedly planning a swell assembly, August 2-7, at Centenary College. He is to preside at a meeting of the Program Committee in Shreveport, May 14-15. It is hoped by that time that final plans will be ready for printing the program.

Due to a conflict with another camp, the dates for the Lake Arthur camps have been changed as follows: Christian Adventure, June 28-July 3; Epworth Training Camp, July 5-10.

Marjorie McCarty, of Pineville, tells us that Maud McFarland, with the help of others, is forming an Intermediate Union in the Alexandria District composed of

Pineville, Boyce, Lecompte and Alexandria. The first organizational meeting was held in Pineville on March 12. Incidentally the Young People's Union met in Pineville on March 19.

Practically all the churches in Alexandria and Pineville banded together recently for the purpose of taking a religious census. That's practical cooperation.

The regular meeting of the Elizabeth Langford Union in Amite on March 7 proved to be the best of the year. The program centered around young people's Christian use of their money and their leisure time. The Kentwood young people, who report progress in constructive and fruitful work in their church, gave the devotional, consisting of hymns, scripture, and two beautiful and thought-provoking talks on tithing. Rev. Carl Lueg, of Hammond, rendered a most interesting address on the Christian use of leisure time. He asserted that there is more leisure time now than ever before and that the church has an opportunity to help solve the problem. He said that we as Christian individuals must use our leisure time for something worthwhile in God's Kingdom.

The union as a group is assisting the young people of Tangipahoa Parish in a drive to abolish slot machines in their parish. The chapters, which had 96 persons present, reported favorable progress in the local departments. Thanks, Arolyn Hastings, for the above report.

Miss Julia Webb McGehee, conference vice-president, would appreciate a prompt response from all the union presidents on the report blanks recently sent out. If you don't receive a blank write to Julia Webb at Downsville.

The February meeting of the C. F. A. Union was held at Istrouma on the 12th. Three departments were represented by thirty-six members. The theme, "Friendship," radiated through the devotional program. Valentine games, stunts and songs were participated in and enjoyed by all present. Followed by the benediction the union song, "Are Ye Able?" was sung. The next meeting was held on March 14. Miss Jessie Pearl Stott, president, sent in this report. Thanks.

Over Lake Providence way they're planning big things for Easter, according to Charles Brown. All the Methodist young people who come home from col-

lege are to be invited to a waffle breakfast on Saturday morning at the parsonage (Pastor Seegers).

From the Shreveport Journal we quote the following:

"Officers were elected and plans for the coming year were discussed at a business meeting of the Ida Young People's department. The new officers are: Damaris Petty, president; Kelly Womanck, vice-president; and Doris Hawthorne, secretary-treasurer. The president appointed Helen Clements, Mary Loraine Murphy, and Norma Lee Nicholas as the recreation committee; and Oscar Perry, Kelly Womack, and Marshall McKinney as the building improvement committee.

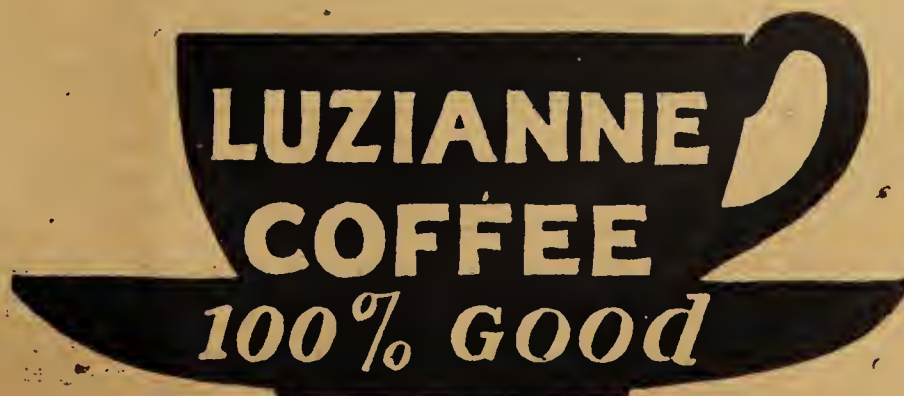
"The Ida department, in cooperation with the Woman's Missionary Society, has selected as its goal this year the remodeling of two church school rooms to make a church kitchen. Such a project will prove a valuable asset when entertaining large groups of people at the church as well as at the department socials."

W. D. BODDIE.

EMORY STUDENTS CONDUCT LEADERSHIP CULTIVATION CONFERENCE

Students of Emory University were the leaders of a leadership cultivation conference, held at Jackson, Ga., March 21. The students, Earl Brewer, Clegg Avett, Jesse Waller and Leon Smith, were assisted by Miss Leila Penn, of Griffin, Ga.

A worship period, led by Earl Brewer, opened the day's program. It was followed by a discussion on principles of worship, led by Clegg Avett, and a sermon by Dr. Bascom Anthony. In the afternoon session a discussion of the administration and progress of the Young People's Division was led by Earl Brewer, and the conference closed with committee discussions on problems of worship, missions, citizenship, recreation, and literature.



Mississippi Conference

PERSONAL AND OTHERWISE

Crystal Springs, Rev. J. W. Leggett, Jr., pastor, will pay every current claim to date by the meeting of the District Conference.

Mrs. E. Lou Whyte, of Bond, has our thanks for a renewal, a new subscription and a personal appreciation of the Advocate as a spiritual ministry.

Rev. J. B. Holyfield reports progress in all phases of his work at Summit. Among other things, much needed repairs are being made on the parsonage.

Mrs. M. E. Owens, Osyka, adds to the note remitting her renewal a very gracious word of appreciation concerning the pleasure which she finds in the paper.

Rev. H. L. Daniels, Wesson, received a good class into the membership of his church, the result of his pre-Easter service. He is reported to have sixty per cent of his benevolences in hand.

Rev. C. W. Crisler, Hazlehurst, was assisted by Rev. E. L. Ledbetter, of Utica, in the pre-Easter services for his church. We have not been informed as to the results of the meeting.

We appreciate the interest of Mrs. N. E. Cunningham, 2504 Oak St., Vicksburg. She sends her own renewal and reports progress and a determined purpose with reference to the Advocate campaign.

Meadville and Bude, Rev. A. S. Oliver, pastor, made a report of progress along all lines at the second quarterly conference. The report included the Bishops' Crusade in the list of active interests.

Rev. L. P. Nelson, now in his third year on the historic Adams charge, is doing an excellent work and is in fine favor with his people. His presiding elder was with him for a service on Easter Sunday.

Rev. L. P. Anders, pastor at LaBranch, McComb, reports a good day on Easter Sunday. Rev. R. H. Clegg was the preacher. One-half the benevolence assumption will be paid by District Conference.

Dr. Henry T. Carley writes from Sartia that weather conditions have been very unfavorable for farming in that section. The rains which followed the receding of the floods have kept farm work at a stand-still.

Rev. J. Lambert Neill did the preaching in the meeting in his church at Brookhaven. He raised one-fourth of his benevolences on Easter Sunday and prospects are good for making it one-half by the District Conference.

Mrs. J. M. Morse, Jackson, says that she cannot do without the Advocate. It

has been a long-time friend and is a great comfort to her. Sister Morse, with her noble husband, the late Rev. J. M. Morse, did long and faithful service in the Mississippi Conference.

We acknowledge the invitation of our good friend, Rev. H. A. Gatlin, to attend his District Conference. We will do so if it is possible for us to get there. We appreciate his word of assurance with reference to the campaign, and we know that he means just what he says.

Rev. R. H. Clegg, presiding elder of the Brookhaven District, and Rev. L. P. Anders, of LaBranch, McComb, remembered the Advocate office with a call last Friday, which the editor missed, much to his regret. Brother Clegg's father is in the Baptist Hospital of this city.

Rev. R. H. Clegg, presiding elder of the Brookhaven District, reports his work as making satisfactory progress. The pastors have been busily occupied with their revivals, and Brother Clegg has gone from place to place preaching and keeping in touch with the work.

The Board of Stewards of Centenary Church, McComb, has given assurance, we learn, that all obligations including the benevolences will be paid by the time the District Conference convenes. Rev. Otto Porter, the pastor, received eleven members by profession at his Easter service.

Rev. Otto Porter reports a great day at Centenary, McComb, on Easter Sunday. Early Communion, Church School, Morning Worship at which nineteen were received by profession of faith, a Knights Templar service, a wedding and a cantata. Well, that was at least one of his busy days.

Rev. A. M. Broadfoot had various pastors to assist him in the meeting at Pearl River Avenue, McComb. Many accounts of long standing were paid off, interest on the church debt is on the way to full settlement soon, and benevolences will be paid up to date by the meeting of the District Conference.

Mrs. R. M. Weissinger, Louise, sends us a subscription for her sister, Mrs. J. J. Hester, who is well into her eighties and has long been a reader of the paper before moving to Arkansas, her present home. We hope that its visits may be the means of making real the ties and the joys of the past.

Dr. A. P. Hamilton, of Millsaps College faculty, taught a well-attended class in "The Survey of the New Testament" at Yazoo City during the week beginning March 14. This was Dr. Hamilton's third class in this church, where his services are greatly in demand. A feature of the class was the singing of the great Meth-

odist hymns from the new hymnal.

Conditions in the delta section of the Vicksburg District are returning to a semi-normal state. The waters are receding slowly and repeated rains have prevented much farming being done. Church services have been well attended in spite of unfavorable conditions. The Holly Bluff church has resumed services after more than a month of interruption from backwater.

The meeting of the presiding elders and other leaders in the Bishops' Crusade in Mississippi and Louisiana was optimistic and encouraging throughout. We appreciate the resolution of the leaders of the three Conferences to back the Advocate campaign one hundred per cent and better. We are confidently expecting the greatest Advocate campaign we have had in a long while.

Rev. Osmond S. Lewis, of East End church, Meridian, writes that his congregation has carried through to success their debt-paying campaign. He says that Mrs. C. M. Martin was asked to raise twenty-five dollars, but that she had raised one hundred and thirty-five dollars and had not finished. Mrs. Martin has charge of the Cradle Roll or the Beginners department, we do not recall which. No church has a better worker and no cause a better friend than she.

Dr. T. M. Brownlee, presiding elder of Jackson District, reports enthusiastically of the work in Jackson. Galloway Memorial Church, Dr. J. L. Decell, pastor, had a remarkable meeting with Bishop Hoyt M. Dobbs doing the preaching. Rev. Bruner Hunt maintained a great record at Capitol Street Church by raising the entire \$3,810 assumed for benevolences, and in addition he raised money for the liquidation of a twelve hundred dollar debt also. Dr. Brownlee expects that at least one-half of the benevolences for the District will be in hand by the meeting of the District Conference at Canton on April 15, 16.

The death of Mr. Joseph S. Pugh in Texas recently removed the last surviving member of the family of the late Rev. Josiah M. Pugh, D.D., of the Mississippi Conference. Mr. Pugh was born in Texas in 1874 while his father was president of Marvin College, but he spent twenty years in business in Yazoo City. He is survived by his widow, formerly Mrs. Kate Russell of Vicksburg, a daughter and two sons. His mother was a daughter of Rev. Thomas C. Thornton, D. D., first president of Centenary College at Brandon Springs, later president of Madison College at Sharon. Mrs. Kidd, of Yazoo City, founder of Kidd-Key College, was a first cousin.

Mrs. Helen Collins Leach, a member of the Yazoo City church for sixty-five years, passed away on March 23 and was buried the following day from the residence of her sister, Mrs. J. W. Gregory. She was born on May 2, 1861, and in 1872

was received into the Methodist Church by Rev. Charles B. Galloway. She was married to Lee B. Bates in Oakland, California, in 1899, and, after his death, to Richard C. Leach in New Orleans. He, too, passed away several years ago. Mrs. Leach had been an invalid for some time. She is survived by her sister, Mrs. Gregory, and a brother, Will L. Collins, of Fresno, California, and several nieces and nephews.

The new pastors in the Vicksburg District have all given a good account of themselves and will make creditable reports at District Conference at Rolling Fork. W. O. Sadler and his wife have made a fine beginning in the cultured old town of Woodville. C. A. Schultz, at Natchez, is carrying on with all the enthusiasm of his predecessor. Rumor has it that Charlie thoroughly approves the regularity with which he gets his salary. A. W. Wilson, at Lorman, is holding up the banner of Methodism in the home community of the Watkins and Jones families. J. E. Gray has made a most favorable impression at Port Gibson, and J. V. Bennett is having a great pastorate at Gibson Memorial. Wesley Ezell is doing well at Silver City.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: Five pieces of literature authorized by the General Board of Lay Activities have been prepared for publication in attractive booklet form by the General Secretary, Dr. G. L. Morelock, and copies of each recently supplied to all presiding elders, pastors, and district lay leaders. Please examine them carefully, and you will no doubt be impressed with their attractiveness and value, and wish to use them effectively in every congregation. These booklets are:

"Methodism Marches On as a United Force Through Benevolences."

"Ye Are My Witnesses."

"The Christian Steward in His Church."

"Spiritualizing Church Finance."

all by George L. Morelock, and a fifth, "Hidden Fangs," by W. B. Selah, D.D., which presents the substance of an address on Temperance delivered by Dr. Selah at the last session of the Mississippi Annual Conference.

Certainly the progress of the Church is dependent on a live and loyal membership, which must also be an informed membership. Inspirational messages must be gotten to the people and there is no more important unit than the Board of Stewards. Will the pastors and lay leaders cooperate in seeing that a copy of "Methodism Marches On" is made available for every steward in the Mississippi Conference? The price is only 10 cents, and the other four booklets mentioned are to be had for free dis-

tribution in limited numbers.

I submit a report from the Treasurer on payments for Benevolences to March 28. You will note that 92 charges have paid nothing for this report:

Brookhaven District.—Crystal Springs, \$100; Georgetown, \$10; Hazlehurst, \$50; Meadville and Bude, \$97.55; Osyka, \$23; Prentiss, \$200; Summit and Topisaw, \$22.20;; Utica, \$75.35. Total, \$578.10.

Hattiesburg District.—Bonhomie, \$25; Bucatunna, \$10.50; Collins, \$25; Ellisville, \$6.50; Hattiesburg, Court Street, \$50; Heidelberg, \$40.50; Magee, \$10; Matherville, \$5; Montrose, \$15; Mt. Olive, \$27; New Augusta, \$30.24; Petal, \$25; Taylorsville, \$14.97; Waynesboro Circuit, \$10. Total, \$289.71.

Jackson District.—Brandon and Pelahatchie, \$35; Camden and Sharon, \$18.25; Fannin, \$104; Homewood, \$12; Jackson, Capitol Street, \$1,268; Jackson, Galloway Memorial, \$500; Madison and Pocahontas, \$15; Morton, \$75; Walnut Grove, \$10.50. Total, 2,037.75.

Meridian District.—Cleveland, \$7.70; Daleville, \$8.65; Decatur and Hickory, \$37.50; DeSoto, \$23.05; Lauderdale and Electric Mills, \$46; Meridian, Hawkins Memorial, \$35; Meridian, Wesley, \$15.50; Philadelphia Station, \$200; Quitman, \$60; Vimville, \$5.95. Total, \$439.35.

Vicksburg District.—Nebo, \$60; Rolling Fork and Cary, \$50; Satartia, \$20; Vicksburg, Gibson Memorial, \$22.29. Total, \$152.29.

Seashore District.—Bay St. Louis, \$1; Coalville, \$5.50; Escatawpa, \$15; Gulfport, First Church, \$300; Kreole, \$15; Long Beach and Pass Christian, \$21; Lucedale, \$30; Moss Point, \$28.45; Saucier, \$10; Vancleave, \$18; Biloxi, \$75. Total, \$518.95. Grand total, \$4,016.15.

J. M. SULLIVAN.

OSYKA AND FERNWOOD

The purpose and spirit of the Lenten Season was emphasized during the forty days.

The Palm Sunday sermons were delivered in keeping with the custom observed for many years, and the need, privileges and blessings of Holy Week, in the "Upper Room," with the Savior and his friends was urged, and stressed, not only to seek a larger measure of this spirit for the time being, but to carry it through life.

Because of existing conditions in the community life and homes of our membership we did not hold the usual sunrise service and have the sacramental service, but held it at 10:45 a. m., and then preached on the Resurrection of our Savior.

At 3 p. m. we drove out to Muddy Springs, ten miles west, and preached and administered the sacrament there. During Holy Week we had preaching every night, except Saturday; and we had the privilege of having our neighbor pastors to fill the pulpit here in Osyka.

Monday evening, Brother J. L. Smith, of Magnolia; Tuesday evening, Brother Everett, pastor of the Baptist church of Kentwood, La.; Wednesday evening, Brother Hunt, pastor of the Baptist church here in Osyka, and Thursday evening, Brother Otto Porter, of Centenary Church, McComb. On Friday evening we had Brother L. P. Anders, LaBranch, McComb, to preach, but the rain and cold weather made conditions so that the service could not be held.

At 7:30 p.m. the McComb City High School Glee Club came down to our church and put on a Easter song service as a closing of the Easter season. In this club there were about forty or more young people, well trained and under the leadership and direction of Mrs. Agnes Nelson. She is a capable leader and a musician of great ability. The people of our town, of all denominations, enjoyed the services very much and will give them another invitation some time in the future.

At each place and time we gave special stress to the importance of meeting fifty per cent of our benevolences so that our boards could meet the obligations we hold to each department of our great Church.

We are now ready to put over the program of the Bishops' Crusade, and hope to realize satisfactory results, both in a spiritual and material reality.

If it should fail in spiritual results, somebody, some way, somehow, will be responsible for the outcome. Of course, the financial situation is not the result of mismanagement on the part of our leaders. Back of this is, and was, the general conditions resulting from the depression all over the world. It is quite certain, too, that the churches suffered less than any other department of the social interests of the country. Many banks failed, and very few churches failed in spite of the downward pull. One thing, especially, is worthy of attention, great business leaders still have confidence in the church, and it was and is easier to readjust business matters for the churches than most any other department. The time has come, though, when we must remove this embarrassment and set the church free to extend her bounds and strengthen her forces.

We are also ready to launch a campaign to vote on the question of beer and wine. It is to be held in the near future, and we hope that one more county, Pike, will send the business out. We will do our part to put it over.

W. H. SAUNDERS, P. C.

As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.—Jeremiah.

Since nations have existed, they have fluctuated between Authority and Control.—Andre Maurois.

North Mississippi Conference

PERSONAL AND OTHERWISE

The parsonage at Sherman has a new ice box, and Brother Jack Henry, pastor, is wearing a big smile.

The Kossuth circuit recently increased the pastor's salary about 15 per cent. Rev. A. M. West is the pastor.

The parsonage at Chalybeate is much improved under the leadership of Rev. and Mrs. N. N. Maxey.

Several churches in the Corinth District are now ready for dedication, namely, Baldwyn, Ashland, and Dumas.

The unified financial plan is working well in several churches in the Corinth District, notably Iuka station, Baldwyn and Gaines Chapel.

Good attendance and fine interest marked the three educational institutes and the District Missionary Institute of the Corinth District.

Rev. E. H. Cunningham had an impressive service at Corinth on Easter Day, as is indicated by his beautiful and well arranged calendar for that occasion.

Snowdown church, on the Iuka circuit, was recently dedicated. The service of dedication was led by the pastor, Rev. L. P. Jumper, and Rev. J. D. Wroten, presiding elder.

Mrs. O. E. West, of Caledonia, has our thanks for a renewal of her subscription and for her enthusiastic interest in the paper. Nothing pleases us more than for the Advocate to be valued for itself.

It is estimated that fifty per cent of the benevolences for the Corinth District were in hand by Easter Sunday. Most of the pastors were working hard on this item of the church's work and were getting results.

The new church at Oxford is in process of construction under the leadership of Rev. W. R. Lott. It will be finished in the summer. In addition to the erection of the new building, there is also spiritual awakening.

Mrs. Bessie C. Williams, of Victoria, renews her Advocate and says that she has been reading it for practically thirty years. She says that she enjoys its good company and then passes it on to others to make them happy also.

Both in Christian education and in missions, the churches look forward to a good year in the Corinth District. Rev. J. D. Wroten, presiding elder, is himself enthusiastic about these matters and has the ability to create like enthusiasm in his people.

The bulletin of Dr. Broyles, pastor of First Church, Columbus, featured the

Easter Service, an Easter Pageant, and a message of Easter Greeting to his people. Dr. Broyles is doing an excellent work in that great old church, according to reports reaching us.

The stewards of the Becker charge are meeting regularly to consider the business of the church and to study the Discipline. Prof. Mauldin is the leader in this, and is setting a praiseworthy example not only to the local stewards but to the whole District.

Rev. E. S. Lewis, pastor at Durant, sends us one of the many beautiful and impressive Easter folders which has reached our desk. It features the Good Friday and Easter services, and has in addition wholesome facts and thoughts bearing upon the theme of the week.

Rev. V. C. Curtis is pastor-host of the Woman's Missionary Conference which is meeting at Aberdeen this week. Bishop Dobbs is to be present for the Conference, and we appreciate the invitation to share the pleasure and profit of the session, but it will not be possible for us to do so.

A note from Mrs. W. H. Mounger says that they had a very happy service at Moore Memorial Church, Winona. Mrs. Mounger reports a well organized and active Missionary Society of about one hundred women. The active and capable director of the department of Social Service is Mrs. J. W. Conger, whom we know and appreciate.

The presiding elder reports that the church at New Chapel, Nettleton charge, caught on fire while he was preaching there recently. He says that he can not quite decide whether his sermon was so dry that a spark got in it and caused a blaze, or whether it was so hot that it set the church on fire. Everyone rallied and extinguished the fire, though a good bit of damage was done.

The Methodist church at Derma was badly damaged by fire on Easter morning, according to a news item carried in the *Monitor-Herald* of Calhoun City. The fire broke out about 10 o'clock and for a time it seemed that there was no hope of saving the building from total loss. The timely arrival of a CCC fire crew, and a hard fight saved the building, but the loss was about six hundred dollars. Rev. G. R. Meaders is the pastor.

Special attention is called to the meeting of the stewards of the district at Shannon, April 13, and at Vardaman, April 14. These meetings have been called by Mr. W. L. Elkins, District Lay Leader, and Dr. W. P. Buhrman, the presiding elder. Laymen will take the principal parts of the program. Last year

these meetings were so successful that the laymen requested that they be held quarterly, but a very full calendar prevented the first meeting.

A tabulation of the reports to the presiding elder of the Aberdeen District for the first quarter shows improvement over last year. In a total of thirty-two items, twenty-one show an excess over the previous year, three remain the same and eight fall behind. The benevolent assumption is not only larger, but to date payments are nearly four hundred dollars ahead, and the amount is nearly twice as much as last year. This represents sixteen charges against twelve of 1935-36. Other finances are in as good shape, and the total financial excess amounts to \$5,335.

Prospects for building are wide-spread in the Corinth District. At Corinth, First Church, the congregation, led by Rev. E. H. Cunningham, will soon begin a building fund for the erection of a more adequate plant. A new church is soon to be built on the Guntown charge. At Myrtle an improvement program has been launched, several churches on the charge having already been improved. There are plans for a new building on the Rienzi charge. At Southside, Corinth, the debt for the building has been cut almost in half since the meeting of the Annual Conference.

The church at Ingomar was dedicated on March 7, with the sermon of dedication preached by Rev. T. H. Dorsey, of Water Valley. An interesting item in the day's program was the burning of a note, eleven years old, which had been held against the church. The paying of this old debt was made possible largely by the enthusiastic work of Rev. S. P. Ashmore, pastor of the charge, who burned fifty gallons of gasoline in visiting the members of his circuit to plan with them to free this church of indebtedness. Fifty per cent of the benevolences for the charge are now in hand.

A FINE EASTER

The program of the Methodist church at Durant, Miss., culminating on Easter Sunday was an occasion of interest and profit. Had a two-hour program on Good Friday, when brief messages were brought on the Seven Words. A number of pastors assisted the local pastor and all had a good time.

The sacrament was administered at an early hour Easter morning. At the 11 o'clock hour a great crowd assembled and a most enjoyable service was held. Three little girls joined the church on profession and a number by letter. A good start was made on the benevolences.

A young people's program was presented at 5 in the afternoon and the same was greatly appreciated.

We expect the presiding elder to be with us the second Sunday morning in April.

E. S. LEWIS, P. C.

ABERDEEN DISTRICT MISSIONARY INSTITUTE, NORTH MISSISSIPPI CONFERENCE

The District Missionary Institute met in Pontotoc, Miss., on March 17, 1937. The program for the several missionary institutes was followed and resulted in a very inspiring time for all attending. No doubt this program will be mentioned several times in the several accounts from the districts, so it is needless to call attention to it in its entirety. The fact that we would like to call attention to is that the Aberdeen District had well over a hundred people from the different charges within its bounds. Several charges on the edges of the district sent delegates to other institutes as well as this.

From without the district came the Rev. E. Nash Broyles, pastor of First Church, Columbus, with an inspiring message concerning the Bishops' Crusade; the Rev. J. H. Holder, representing the Conference Board of Missions; the Rev. R. G. Moore, Conference Missionary Secretary and himself a former foreign missionary, presenting the cause of the World Outlook and the study book for the year, and Rev. R. A. Grisham, Executive Secretary of the Board of Christian Education. A devout and devoted layman, S. V. Wall, of Cleveland, Miss. called our attention to his godchild, and our Conference Special, the Lewis Hospital Fund. The district secretary of the W. M. S., Mrs. Kolb, of Aberdeen, brought to us an account of the faithfulness of our loyal churchwomen. Mention has been withheld until the last of the inspiring and piercing message of the Rev. Fred Woodard, of Shelbyville, Tenn., who in a dramatic way took us to the Methodist Mission in Poland. He at one time was a missionary there, and at our institute did a real piece of mission work.

The ladies of the Pontotoc church served a delicious lunch, during which time much fun and fellowship was enjoyed.

REPORTER.

A SOUTHERN QUESTION

(Continued from page 5)

ren ninety-two years ago and the Negro is still here with greater powers to make trouble now than he had then.

A most serious phase of this matter is the question of race relations. I think the circumstances of my life warrant me in saying that I can approach this subject without hostility to the Negro. Born on a cotton plantation. I became before the completion of my first year an owner of slaves. They were my play fellows in childhood—my friends, for many of whom I had a warm attachment all through life. Former slaves of my family named their children for my brother and myself. Besides spending my first ten years on a

slave plantation, for fifty other years I knew them in business and had an interest in the products of their labors. Whatever else we may think of the Negro, his presence here is a fact and a serious one. Slave dealers of many kinds—Dutch, English, and New England Americans—went to Africa, enslaved him, and bringing him here sold him to the Southerner for gain. The Southerner bought him for gain. Attempts were made by Virginia in the Constitutional Convention of 1787 to stop this traffic. The Convention, with seven Northern votes out of twelve—one for each State—permitted the extension of the slave trade for twenty years. There were not enough Southern votes there to do this without the help of some Northern States.

The Literary Digest of January 2, 1937, carried reports of outcroppings in various places of voodooism, snake worship, fetich worship, etc. These outcroppings, relatively are not important, but are significant of the original state of the African when first entrusted to Southern hands. Under the discipline of slavery, he was divested of his gross heathenism, trained to labor, and forced to conform to at least the outward semblance of morality, and in countless cases genuinely converted to real Christianity. If the Negro's coming here was providential, then it is a wonderful compliment paid by God to the Southerner, in placing in his hands the keeping and uplifting of a degraded race. The meeting of this trust by the South is one of the brightest pages of history.

During the War Between the States, it was my fortune to live on a plantation with thirty slaves where my widowed mother and I were the only whites. While Southern men were absent in the Confederate Army there is no instance on record where the unprotected white women and children were ever injured by the slaves in any invaded section of the South.

But in this matter of race there is a bar, fixed and immovable—the bar against race mixture. Here we find in the attitudes of the people to be united religiously an irremediable difference. A noted Mississippi publicist declared some years ago, that, if there was ever racial amalgamation, it would come through the church. It seems useless to expect men to learn by the experiences of other men, but it would be well to turn our eyes to the vast continental regions extending from the Rio Grande to Cape Horn. That vast section was appropriated, held, and settled by two peoples—Spanish and Portuguese—whose religions ignored racial distinctions in the church. And today we see the whole of one great continent and a large section of another given to the indiscriminate mixture of three races of men. The colonies of peoples having a different church polity have not so fared.

I quote here from an article by Dr. J. F. Yarbrough, a well known Southern Methodist layman, which was published in the Montgomery (Ala.) Advertiser:

The Northern General Conference at

their meeting in 1932 passed a law granting the Negro full social and racial equality. They further decreed that their General Conference should never again be held in any city in which racial discriminations are made. Here is an item taken from the New York Christian Advocate of June 4, 1936:

"Due to Dr. Tittle's resolution at Atlantic City in 1932, the General Conference of 1936 experienced the thrill of rising completely free from racial discrimination. Not only did the delegates of all races share the floor, but they moved through the chief hotels and shared the most exclusive dining rooms. Many men and women had a rich sense of Christian exaltation in this high experience."

A highly probable result of the membership merger would be to increase the already regrettable tendency of the ministry to be too much interested in politics. This political tendency has always been characteristic of the Northern brethren. General Grant is credited with the remark that "the Methodist Church was the left wing of the Republican party." Regardless of which party is favored by the church, this is not the field for church activity.

Our ministry seems tempted to follow the lure of the social gospel into the field of civil government, and so to make the church totalitarian in trying to influence all the activities of the citizens. We do not want a church that trespasses on the functions of the State any more than we want a state that trespasses on the functions of the church. Totalitarian churches are not more desirable than totalitarian, that is socialistic, States.

A question of such great importance should be understood, considered, and fully discussed before final action is taken. Our church papers should not only discuss this question, but their columns should be open to a full expression of the sentiments and views of our people.

The terms of this proposed merger are known to few and understood by fewer still. About all that the majority of the people know of this question is that our people will comprise a minority in the new organization, and that minorities are controlled by majorities. As a member of the Methodist Episcopal Church, South, who has been in its ministry for fifty-four years, I hereby, on my own behalf and on behalf of the countless uninformed people of the church, earnestly call upon that great church statesman and lawyer, Bishop Collins Denny, to explain to us fully the terms upon which this proposed merger is to be effected. This is too serious a matter to be lightly passed in a conspiracy of silence.

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Christian Education

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CHURCH SCHOOL LESSON, APRIL 11

By Dr. J. R. Countiss

THE SIN OF ADAM AND EVE

Sin is a difficult problem, whether we consider its introduction into the world, or its elimination from life. In the lesson it is portrayed as coming from the voluntary act of man in violating an express command of God. Its advent through the wiles of a serpent is meant

to indicate its subtle treachery and slimy character. Its history has been despicable enough to justify the use of the most horrible pictures or similes in our efforts to warn and forewarn youth against falling victims to its clutches. It is hard to believe that Adam or any man could or would fail God after having been made in his image and given a place of dominion over the world. The tragic experience of our time and people forbid our railing at Adam and Eve. At least they had no opportunity to observe its wreck and ruin till it had seized upon their own vitals.

The tempter still pursues the same method used in the garden—"eat and know," "have your own way and become as gods," "let the boy assert his freedom and thereby become at once a man!" The knowledge of righteousness illumines and purifies, but the experience of sin sears and sullies the very soul. Millions of people would give the world if they had never partaken of its guilty knowledge, and another world if they could only forget what they have learned. Sin has brought them shame and regret, the humiliation of corruption and failure, or else the brazen face that cannot blush and the hardened heart that cannot feel. Sin offers nothing new, not even novelty of form. Probably no new sin has been invented during the years of recorded history. Only the setting is new. Under the glare of arc lights men and women of the modern city commit the same sins of greed and lust and violence wrought by the ancient dwellers on the dim streets and dark alleys of Sodom and Gomorrah. Only today there are more bleaching bones and grinning skeletons along the way. And men still succumb to serpents!

The consequences of sin are both material and spiritual, personal and social, immediate and deferred, but cumulative always. Men reap what they sow, but they reap more than they sow. Little children are called to help reap father's wild oats, and the community often has to suffer from the misdeeds of a single citizen. As fearful as are these effects, they are as nothing compared to separation from God. Men are prone to take God's favor for granted till sin has shut him out from the soul and they stand helpless and bewildered, without God and without hope in this world or the world to come.

Still, Law and Gospel come from one Author and are bound in one Book. The door of salvation is never closed to a penitent heart. Even in announcing the fearful penalty of sin, God proposes a remedy and kindles hope for reconciliation and return. If the prophet portrays the sinner in darkest colors of guilt, he

also points to a fountain of cleansing that shall make him a saint of light, tells him how to become better than he has ever dreamed he could be. The God of inexorable law is also the God of redeeming love and unfailing mercy.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

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Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

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face "Broken Out?"

Relieve the soreness and aid healing by washing daily with Resinol Soap and freely applying

Resinol

Growing Girls



Mrs. J. D. Hartsfield, 2251 Phyllis St., Jacksonville, Fla., said: "When growing into womanhood I took Dr. Pierce's Favorite Prescription as a tonic. Mother realized I was not very strong—I would tire very easily. After taking the 'Prescription' I grew stronger and had a real appetite. Later in life, when I became a mother, the 'Favorite Prescription' as a tonic helped me again." Sold by druggists. Buy now! New size, tablets 50c. Liquid \$1.

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The Christian Fireside

A PARABLE OF RECESS

By John Irwin

The house in which I live is across the street from two public schools. Occasionally, I look out my window and watch the children at recess. It reminds me of my own grade-school days—it is so different.

In my youth the whole school was turned out for the same fifteen-minute period. Boys of all ages ran over each other. The big and the strong grabbed all the equipment, pre-empted the best space for baseball or football, or bullied and swaggered. It was a poor recess that did not hear the cry of "Ki yi yi," that brought all the boys scurrying to encourage two gladiators to knock one another's blocks off.

Over on the girls' side I suppose the same process went on, for in those benighted days a fence and a row of high shrubbery separated the sheep from the goats, and the sexes were carefully protected from learning anything about one another. But doubtless the big girls grabbed the best places to play jacks or jump rope, thus developing those techniques which would enable them to get their men later on.

As I look across the street one or two rooms come out at a time. They do not run around hit or miss, but under the direction of the teacher or a member of the physical education staff, boys and girls together play games of skill and of body building value. Big and little, weak and strong, boys and girls—all have an equal chance at the values of exercise and play. At first sight someone may charge that these children are regimented. Big boys aren't free to torment little

ones; children can't run anywhere they like or do anything they please. But who will doubt that every child has a more real freedom than under the old system? —Christian Advocate (New York).

THE TONGUE

The tongue is one of the smallest members of the human body yet the most difficult to control.

The Apostle James describes the tongue as a fire, a world of iniquity, that it defileth the whole body, and it is set on fire of hell, Jas. 3:6. He also tells us, "If any man seemeth to be religious and bridled not his tongue, that man's religion is vain."

How many hearts have been made to ache by unkind and hasty words! And many a fair life blighted by the slanderous tongue.

"Oh, words, words, dangerous enemies of the soul." This exclamation should stir one's very soul to the need of bridling the tongue.

The psalmist exclaimed, "I will take heed to my ways that I sin not with my tongue. I will keep my mouth with a bridle while the wicked is before me." Yet he found it necessary to pray: "Set a watch before my mouth, O Lord, and keep the door of my lips."

There are two rules that should be written on every heart: Never to believe anything bad about anybody unless you positively know it to be true.

Never tell even that, unless you feel it absolutely necessary, and that God is listening while you tell it.

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Jas. 3:2.

One should ever pray as did the psalmist: "Let the meditations of my heart, and the words of my mouth, be acceptable in thy sight, O Lord, my strength and my Redeemer."

MRS. E. W. SOREY.

TWITTERINGS OF TIMOTHY TWIG

By Rev. R. H. Bennett

Men, Like Turtles, Must Live in the Shells They Build

A kind-hearted rich man brought the plans of a home to a young builder and said, "Build me the best house you can from these plans. I am particular about its being well built. I want to give it to a friend when it is finished." He then went off on a trip.

The builder was a thief. The man did not know it. He took every short cut he could, using inferior material of every

sort, cheap lumber, too much sand in the cement and plaster, cheap plumbing, the shingles spread out too thin on the roof, etc. At last he slicked it over with cheap paint so that it looked pretty fair, and it was done.

Then the man, for whom he was building it, returned, and brought him the deed for the house and said, "It is yours. You were the man for whom I was having it built. You are young, just married and I wish you to live in your own home and be a happy and useful citizen."

The builder now has to live in that house. It is his. He built it. The public knows too well the fraud in its construction to buy it. And whenever the sap flooring on the porch rises up after a shower, or the cheap plastering cracks and falls, or the cheap paint peels, or the cheap plumbing leaks, or the roof lets in the rain, he knows he robbed himself and cheated himself and swindled himself.

Every man swindles himself when he does conscious wrong. Every man is building a house. It is his record—himself. He has got to live in it a long, long time. Let him get the plan for his life from the Great Architect, use proper material and daily follow the specifications. For

"Virtue alone outbuilds the Pyramids,
Her monuments shall stand when
Egypt's fall."

"No life can be pure in its purpose
And strong in its strife,
And all life not purer and stronger
thereby."

WANTED

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Methodist Women

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The first zone meeting of the year was held in the Vaiden Methodist Church on



METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE (Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1937

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

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Home Office: Association Building, 808
Broadway, Nashville, Tennessee.

CARDUI Has Helped Many, Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow directions for its use. (Pronounced "Card-u-i.")

March 2, 1937, opening with prelude by Mrs. Graves, of Vaiden.

Mrs. V. A. Gee, of Vaiden, conducted the devotional, using the parable of the Talents, Matthew 25:14-29, to stress our opportunity for life investments that would be enduring rather than fleeting, such as stocks and bonds often are. A letter of appreciation for cooperation and loyalty shown her was read from the Past President, Mrs. Harold Flowers, of Kilmichael. A rising vote of thanks was given her for faithful service as chairman. The new chairman, Mrs. Boyett, of Vaiden, asked for cooperation and pledged her best.

Because of Mrs. Taylor Everett's absence, her interesting paper on "Officers' Training Day—Duties of Officers and Members," was read by Mrs. Holmes, of Columbiana.

"Our Efficiency Aim" was very efficiently discussed by Mrs. Townsend, of Winona. Mrs. Lawhon and Mrs. Gladney, of Carrollton, presented a playlet, "Arthur Takes a Walk." This playlet concerned the helpfulness of Young Women's circles.

The great need and helpfulness of Spiritual Life Groups was told by Mrs. Greenlee, of Kilmichael.

Mrs. H. A. Lott, of North Carrollton, convinced us that the World Outlook was worth much more than one dollar.

Stewardship was presented by Mrs. D. Ashford, of Vaiden.

All societies read good reports.

There were present: Winona, 10 and pastor; Columbiana, 7 and pastor; Kilmichael, 6; Carrollton, 7 and pastor; North Carrollton, 7 and pastor; Vaiden, 8; visitors, 4. Revs. Mounser, Langley and Lawhon made very inspiring talks. Mrs. Boyett was unanimously elected as delegate to Annual Conference. Next meeting will be held in Columbiana.

* * *

Mrs. V. C. Durham, of Alligator, writes thus: "In summing up our first quarter's work in the missionary society we decided that one of the outstanding achievements is that we have completed our Bible and Mission Study until fall and we are now planning to cooperate with our pastor in presenting to the Church a Home Mission book.

"We had splendid attendance in our study classes, which were led by Brother H. B. Gladney, who is a most capable and interesting leader. We feel that we have received much inspiration and are more missionary-minded than ever before."

"Let us suggest that the head of every Methodist home use 'The Upper Room' in his family worship, and that through these days he center the devotions of his home around the Power Circle of the Bishops' Crusade." Let every individual who thoughtfully goes aside for daily meditation pray for "a real advance in our missionary work, and a great revival of personal religion for us all."

You'll Like the New Adult Student

By Far the Best Lesson Periodical
FOR ADULT BIBLE CLASSES

It has changed its appearance and enlarged its usefulness, a periodical capable of rendering more valuable service than ever to Adult classes everywhere, a periodical whose new form, style, and content matter will be highly pleasing to every superintendent, to every Adult teacher, and to every Adult class member.

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The new 6x9-inch size makes it easy to slip into the coat pocket.

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TRY IT ONE QUARTER, and, like thousands of others, we know that your adult members will welcome it. Send for FREE sample copy of the April issue. Issued monthly at 20c each a quarter which includes three monthly issues, less than 7c a month. Yearly individual subscription rate, 90c.

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In Memoriam

MRS A. E. ROGILLIO

Mrs. A. E. Rogillio, formerly Miss Gertrude Austin, was born on July 15, 1859, at Lakewood, Pointe Coupee Parish, La. Moved to West Feliciana Parish in 1861. Married on December 23, 1883. Moved to Tunica in 1900. Died on March 20, 1937.

At an early age she joined the M. E. Church, South, and had been a very active member of Tunica church for many years. She was also an active and beloved member of the Eastern Star Order.

Sister Rogillio had been in failing health for several years. At times she seemed much improved, able to attend church and other gatherings in the community, but her last illness was of just ten days' duration.

She leaves her good and faithful husband, children, grandchildren, and one brother, also a host of friends and other relatives to mourn her death.

On March 21, at 11 a. m., many of her friends gathered at the home of Brother Rogillio to pay our last respects to the noble departed wife. We marched slowly to the family cemetery, a short distance from the family residence, to hold the last services in honor of the departed saint, for a saint she was, and so judged by all who knew her. There, under the majestic trees which for so many years she had viewed with great pleasure, there where the birds sang all day, nestled in the midst of the beautiful Tunica hills, the friends sang a few of the hymns she loved so well, and the pastor, Brother Nesom, delivered a most beautiful and appropriate message for the occasion.

We mourn for her and her loved ones, but for her we do not weep as those who have no hope, for as we turned away from that beautiful spot of God's wonderful handiwork, we felt assured that one of His handmaidens had gone to be with Him in that home long ago prepared for her.

E. M. MOUSER.

CAPTAIN WILLIAM C. STEWART

Captain William C. Stewart was born on February 13, 1854, and departed this life on November 12, 1936, at the ripe old age of 82 years and 11 months. He was born at Moccasin Point, in the Wool-market community of Harrison County, some twelve miles from Biloxi, and spent a long and useful life, always making this community his home.

He was a leader in his community. He

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CUTS AND BURNS
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in art, physical education, home economics. ACCREDITED by national and southern agencies. Athletic and recreational facilities, including gymnasium, field and water sports. Outdoor theatre. A CHRISTIAN COLLEGE, non-sectarian. 30th year. Limited enrollment. For catalog, address, C. Sylvester Green, President, Box L, Hartsville, South Carolina.

encouraged church work and for many years was a member of the Methodist Church. He fostered schools and education. He was instrumental in the organization of the first consolidated school in Mississippi and served as trustee for several years.

At the age of twenty-one he married Cecile Parker, of his home community, and with her spent a long, happy life. To this union were born eleven children, four boys and seven girls, all of whom were living, except two girls, at his death. The blessings of divine approval have been poured out in many ways on this godly family. Some nine years ago, "Uncle Billie," as he was known by those who knew him best and loved him most, and "Aunt Cecile," his devoted wife, celebrated their golden wedding anniversary and lived over again, amid kinspeople and a multitude of friends, those happy days of fifty years ago. He was permitted to see all of his children develop into useful citizens and take their places in the front ranks of usefulness and service in the church and state wherever they chanced to cast their lot. At his death, 23 grandchildren blessed the homes of his children. In addition to his large family connection, a multitude of friends mourn his going.

His life was a life of simplicity. He meekly went about his daily duties and was kind and gentle. His deep sense of humor and jovial spirit added to these qualities and made his an attractive personality. He was retiring and often slow in expressing himself on important issues. But after deliberation he spoke, and his words were final, for truly his word was his bond. He was conservative but firm in his decisions.

He spent most of his active life at sea, plying the waters between Biloxi and New Orleans, and at various times was master of "The McCaferly" and "The Ramsey." Many were the hardships experienced on the voyages of those early days, and many were the hours spent away from loved ones, thinking and longing for the time when he would reach home again. There was a reason. A welcome awaited him there, for love was in that home. He was always ready to sail and to serve. But now his voyages are over. The old boats are rotting away, but his immortal soul was ready when the final summons came and he sailed out with chart and compass on the great unknown sea, where God is, and some day we shall see him again on those beautiful shores, for we know that the reward of righteousness is eternal life through faith in his Christ.

A friend of the family,
W. A. WELCH.

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JAMES LUKE

In loving memory of Jim Luke, whose sad death occurred on January 5, 1937.

You have crossed over the river,
Where the light doth always shine.
You have gone back to God the giver—
To your Savior and to mine.

It seems we have lived ages since that sad day.

But God has promised that somewhere,
Some day, at His command,
He will reveal all secrets,
And then we will understand
Why you were called so early
To enter the promised land.

No one knows the silent heartaches;
Only those who have lost can tell
Of the grief that's borne in silence
For you whom we loved so well.

We think of you so often;
We miss your sweet voice and smiling face.
There could never be another husband
And father to fill your place.

Our love grows deeper for you as time moves slowly on. Some day we'll meet you, darling, in that eternal home.

His Uncle,

DAVE LUKE.

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lence and headache, due
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ANNUAL MEETING, GENERAL BOARD OF CHRISTIAN EDUCATION

The General Board of Christian Education will meet in regular session in the Chapel of the Methodist Publishing House, Nashville, Tenn., Wednesday, April 28, at 9 a. m. The Committee on the Local Church will meet Tuesday morning, April 27, and the Executive Committee of the General Board will hold its first session on Tuesday evening at 6 o'clock.

WM. F. QUILLIAN,
General Secretary.

VICKSBURG DISTRICT CONFERENCE

The Vicksburg District Conference will meet at Rolling Fork, Miss., April 14-15, opening at 9 a. m., April 14.

Wednesday, at 11 a. m., Rev. J. L. Neill, Conference Director of the Bishops' Crusade, will speak.

Wednesday evening, at 7:30, sermon by Rev. C. A. Schultz, followed by the Sacrament of the Lord's Supper.

Thursday, at 11 a. m., sermon by Bishop Hoyt M. Dobbs.

The following are the committees: License to Preach—W. O. Sadler, C. H. Strait and J. M. Corley. Orders—T. C. Cooper, F. J. Jones and J. F. McClellan. Admissions and Re-admission—J. E. Gray, J. V. Bennett and J. B. Cain.

H. A. GATLIN, P. E.

GOLDEN CROSS

Supplies are being sent out from Dr. Emmons' office for use in the Annual Golden Cross enrollment. May 9 to 16 is designated as Hospital Week. The proceeds from the Golden Cross enrollment in this Conference go to help do the charity work at the Methodist Hospital, Memphis. If we will keep this in the forefront, and begin our plans now, we ought to make an enrollment in every charge in the North Mississippi Conference. Keeping in mind the words of our Savior, "Go thou and do likewise," let's do it.

T. B. THROWER,
Conference Director.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round

Opelousas, Mar. 21, a. m.
Rochelle-Tullos, at Rochelle, Apr. 4, p. m.
Pollock Circuit, at Holloway, Apr. 11, a. m.
Natchitoches, Apr. 11, p. m.
Jonesville, Apr. 18, a. m.
Ferriday, Apr. 18, p. m.
Trout-Good Pine, Apr. 20, Q. C.
Lecompte, Apr. 21, Q. C.

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SUPERIOR MULTIGRAPHING
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Jena-Olla, at Olla, Apr. 25, a. m.
Grayson Circuit, at Grayson, Apr. 25, p. m.
Boyce, Apr. 26, p. m.; Q. C.
Glenmora, at Glenmora, Apr. 28, p. m.; Q. C.
Sicily Island, at Harrisonburg, May 2, a. m.
Winnfield, May 2, p. m.
Colfax-Montgomery, at Montgomery, May 5, p. m.; Q. C.
Melville, at Palmetto, May 9, a. m.
Marksville, at Evergreen, May 9, p. m.
Alexandria, May 10, p. m.; Q. C.; preaching May 16.
Bunkle, May 23, a. m.
Pineville, May 23, p. m.
Liberty Chapel, May 26, p. m.; Q. C.
Pleasant Hill, at Beulah, May 30, p. m.; Q. C.
Montrose, May 30, p. m.
Provencal, at Provencal, June 6, a. m.
Campti, at Campti, June 6, p. m.
Where Sunday morning is indicated the Q. C. will be held at 3 p. m., and where Sunday evening is indicated the Q. C. will follow the preaching service. Quarterly Conference only is indicated by Q. C.. District Conference will be held in Opelousas, April 13 and 14, beginning at 3 p. m. the first day.
R. H. HARPER, P. E.

MEN, SHALL WE STAND FOR THIS?

A speaker before a woman's club was giving a description of his recent trip to Europe; and he told how hard many of the women worked. "It is no uncommon sight," he stated, "to see a woman and a donkey hitched up together."

"That is not so unusual," interrupted a member of his audience. You frequently see that over here, too."—The New Outlook.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



Welcome to Ballard's OBELISK FLOUR—the newest member of the coupon family. Add the coupons from this splendid flour to the others you have been collecting for us.

GIVE US YOUR COUPONS

By special arrangement with the manufacturers, we can secure cash for the coupons listed below. Please assist us in getting together a large quantity. Your friends and acquaintances will be willing to help. It means so much to us and costs you and them so little.

	Coupon Worth
OCTAGON	
Octagon Soap—small size	1/2
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Octagon Soap Powder—large size	1
Octagon Cleanser	1
Octagon Toilet Soap	1
Octagon Floating Soap	1
Octagon Soap Chips—small size	1
Octagon Soap Chips—large size	3
Octagon Granulated Soap—small size	1
Octagon Granulated Soap—large size	2
RUMFORD BAKING POWDER	
All Rumford post cards have value.	
Here are the popular sizes:	
6 oz. post card	3
12 oz. post card	6
2 lb. post card	12
LUZIANNE	
Luzianne Coffee—pound can	3
Luzianne Tea—1-4 pound package	1
KNOX	
Knox Sparkling Gelatine—Complete carton.	2
Knox Jelly—home size	1
Knox Jelly—26 oz.	5
Knox Jelly—10 lb.	15
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All cartons and bags have valuable coupons.	
2-lb. carton	1
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6-lb. carton	3
10-lb. bag	5
12-lb. bag	6
20-lb. bag	10
24-lb. bag	12
48-lb. bag	24

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IN MISSISSIPPI FOR THE METHODIST ORPHANAGE Jackson

We welcome your contributions of these valuable coupons, which are of such great help to us. Please turn the coupons in to the Chairman in your Church or send direct to the Orphanage.

IN LOUISIANA FOR THE MEMORIAL MERCY HOME HOSPITAL New Orleans

Help us increase the scope of our work by collecting these valuable coupons. Turn them in to the Chairman in your Church or send them direct to 815 Washington Ave., New Orleans.

NEW ORLEANS

Christian Advocate

Vol. 84—No. 15

NEW ORLEANS, LA., THURSDAY, APRIL 15, 1937.

Whole No. 41230.

Historical Society
Mississippi College
Dec 37

Duplicate

An Ancient Highway of the Far West



—Arizona Highways

On the route of the Spanish Soldiers and Jesuit priests from the missions of the Santa Cruz Valley to the rich silver mines of old Mexico.



Wallet of the Week



LOUIS XIV OF FRANCE was the author of the famous dictum: "I am the state." In the palace at Versailles, his pictures and his statues represent him as occupying the center of the sun. In those mute paintings and statues, he is symbolized as "King of the Sun." He was as pagan in his heart as were the worshippers of Baal or of Ammon Ra, and he was more conceited and blasphemous than the most daring of the sun worshippers, but time is a great leveler and today none do obeisance to the proud and naughty monarch.

* * *

THE JAPANESE IMPERIAL UNIVERSITY at Tokyo, received some time ago an anonymous gift of fifty thousand yen in order to make possible the establishment of a course in the teachings of Christianity for the University. There has long been a course in the religion of Buddhism, but no such recognition has been given to Christianity. Through the generosity of this anonymous giver, a course in Christianity parallel to that in the religion of Buddhism will be given. The Japanese, like the Athenians of St. Paul's day, are at least hospitable to new truth.

* * *

JOHN WESLEY'S INTEREST in medicine is shown in a recently acquired letter written by him to a Dr. Wilson of Newcastle upon Tyne. Mr. Wesley was writing about a tract dealing with "Circulation of the Blood," and with "Scurvy." He says that he is in agreement with the tract as to the cause of the motion of the blood, but he refused to accept the suggestion of kinship between scurvy and itch. He gives point to his opinion by saying that, in the course of forty years, he had caught itch "more than a hundred times," and he had never seen a type of scurvy which corresponded to it.

* * *

CHRISTIAN LISTENING SOCIETY is the name of an organization in Norway whose purpose is to assist in the correction of abuses of broadcasting privileges, and to improve the quality in speech and song of Christian programs given over the radio. The British Broadcasting Company is very liberal in its assignment of time to Christian services and programs. The Director of religious broadcasts is a Church of England clergyman. His interest in religious broadcasts is, therefore, direct and not a sideline of commercial propaganda and worse, as it is so frequently in America. In England the commercial broadcasting has the limited lanes, but with us the emphasis is reversed.

THE MOST COMMANDING BEACON, as one leaves Jerusalem to the north, is on the site of ancient Mizpeh, where was the home of the prophet, Samuel. In its silent grandeur, it leaves the impression of standing guard over a city and a land of tragic history, but glorious hope. Not the tower, but the ashes of the great prophet have made that hill a shrine. A good man's influence lives on despite the degeneracy of the people who were blessed by his life.

* * *

FAMINE IN CHINA is a story as old as the Celestial Empire. The almost unlimited territory offers the conditions for almost every kind of natural catastrophe known to the world. At the present time Szechwan, in West China, is in the grip of one of the worst drouths which has been witnessed in a quarter of a century. In Chungking, where the scarcity seems to be worst, two hundred people per day are dying of starvation. In order to meet the situation, four relief camps have been established, and the Government is doing what it can to cope with a situation which is too great for its resources.

* * *

THE STANDARD OIL COMPANY is reported to be having serious trouble with the Bolivian Government. It appears that the Oil Company entered into an agreement to develop the oil resources of two and a half million acres, from which Bolivia was to receive eleven per cent on all the petroleum produced. The Government, dissatisfied with the arrangement, charged secret transport of oil to Argentina through a hidden pipe line, and that the Company was thus avoiding its obligation to the Government. Argentina made investigation and reported the charge groundless, but Bolivia appears to be determined to eject the Standard Oil Company and to confiscate its properties.

* * *

THE FRENCH GOVERNMENT passed a law some time ago for nationalizing the traffic of the country in arms. Until recently only two aircraft factories had been brought under Government control and the cynics hinted that the great armament makers would not be touched. Announcement has been made, however, that Schneiders, national and international in influence, one of the most important and powerful manufacturers of arms in the world, operator of newspapers all over France, and owner of their own private banks, will be taken over for the liquidation of the interest of private owners. When that has been accomplished it will be a nationally owned and operated enterprise.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

THINKING INSTITUTIONALLY

The caption of this editorial is a phrase used by a discriminating British writer recently to describe a type of thinking which he believes is befogging the Christian mind and making unconscious contribution to chaotic conditions now prevailing throughout the world. The fault which he alleges is that such thinking confuses the form and the institution with the spirit which generates institutional organization. He thinks that such thinking begins at the wrong end of the process and that it tends to reason forward and leave out of account the vitalizing spirit in which social and institutional effort originates. He illustrates his thought by saying that the burning of churches by supporters of Spanish Government, that the Fascists are Catholics and that Marxism rejects the theistic faith of the church are assumed to be proofs of an anti-God movement. The writer thinks that such reasoning is the result of applying an institutional test and that it is wholly inadequate as an explanation of the struggle now going on in the world. He holds that such thinking is just as illogical as it would be to assume that Christian profession is a guarantee of loyalty to Christ, when, as a matter of fact, more than once in history churchmen have betrayed their Master. It was the Hebrew church-goer who achieved the crucifixion of Jesus. It was the synagogue which furnished both the opportunity and the problem, the peril, of St. Paul. So the baleful effects of controversy and denominational bickering are traceable to Christian affairs. It is a mistake to assume that the faults of any side are to be accepted as a character credential for their opponents. Every situation should be thought through in the light of great Christian principles and no blanket solution or popular attitude can be made right or righteous by the endorsement or even the blessing of the church. Our difficult situation is probably very much complicated by the fact that about ninety-five per cent of our consideration is based upon institutional thinking, which is largely

a vacating of responsibility by the adoption of a partisan position. Surely there is no worse despotism than that of an unreasoning allegiance to an opinion. Thought cannot be a guarantee of righteous attitude, but it does indicate an honorable purpose touching the issues by which we are confronted.

GRAVEYARDS

A number of years ago, we heard the late Rev. W. B. Hogg, then of the Mississippi Conference, preach a sermon in which he laid emphasis upon the fact that no one can attain the immortal satisfactions which God has in store without establishing a graveyard in the heart for the burial of thoughts, feelings, and practices which are in the nature of denials of the faith upon which the promise is given. It was the preacher's manner of saying that there is a consistency in Christian loyalty which requires the complete elimination of everything that tends to defeat the ends of holy and righteous living. He was dealing with one of the desperate problems of every life. It was the problem upon which Judas made shipwreck of his faith. It was the tug "of this present world" that swept Demas into the oblivion of forgotten souls. It is present when one surrenders to little things rather than risk the perils of great tasks. It is easy enough to avow allegiance to a lofty and a theologically exact creed, but the effort to translate such a creed into living loyalties is often a difficult and a disheartening task. Our greatest struggle is not with persons who oppose us—it is the contest which must be staged within our own hearts. It is the fight which we must make to slay and bury the sensuous desires, the unholy ambitions, the corrupting passions, and the blinding conceits which shut out the glorious horizon of that fulness in Christ—the privilege of the redeemed soul. In our earthly existence, the graveyard is a melancholy reminder of broken human relations, but in spiritual progress it is an evidence of that conquest and victory without which we cannot see God.

REMEMBERED THROUGH OTHERS

In the little Protestant cemetery in Rome, are two graves side by side. On one slab is the epitaph: "This grave contains all that was mortal of a young English Poet, who on his death bed, in the bitterness of his heart, at the malicious power of his enemies, desired these words to be graven on his tomb stone: 'Here lies one whose name was writ in water,' Feb. 24, 1821." A similar slab bears the name, "John Selwin," and the epitaph, "The friend of Keats." John Selwin lived for his friend, and for more than a hundred years the grave of Keats has been marked by the artless and pathetic phrase chiseled on the tomb of that noble soul. So one comes upon a slab in the pavement of the south cloister of Westminster Abbey which bears the inscription: "NUTTY, SUSANNA, URSULA, SAMUEL. 1725, 1726, 1727, 1731. INFANT CHILDREN OF SAMUEL WESLEY, BROTHER OF JOHN WESLEY." Samuel Wesley was the eldest son of the Epworth rectory, he was a clergyman of the Church of England, he was one of the founders of an infirmary in Birdcage Walk out of which two great London hospitals have grown, and he was master of Westminster school; but, after the lapse of nearly a hundred and fifty years, Dean Stanley, of Westminster Abbey, by whom the slab was placed, found it necessary to identify him as the "Brother of John Wesley" to whom as long as he lived the honor of preaching in Westminster Abbey was denied. Captious administrators, good or bad, may close the door of the temple in the face of deserving men, but just as time and circumstance reveal the quality of the granite, so also is revealed the worth of man. Many who thought not to shine in the light of a humbler name have found therein a monument when their own deeds have been lost in the mists which gather upon the horizon of the swift-moving years. Such reversals of fame and fortune are recorded upon every page of human history, for the impartial judgment of God reflects the facts as they are—not the opinions of contemporaries.

A STATEMENT

The editor of the Advocate does not assume responsibility for the views of contributors, but we do not publish articles which we have reason to believe are not altogether free from animus and attack. The article, "Those Four Doleful Years," carried in our columns some time ago seems to have been misunderstood by some good people, and we wish, therefore, to assure any who may have been disturbed by it, that it was a perfectly innocent piece of humor. We have known the writer for a long time, he is absolutely devoted to the pastorate, he does not live in our territory, he is well known, a man of fine

spirit and is widely beloved. The article is really a piece of irony whose underlying assumption is that there is no better or happier place than the pastorate. Every proposition of the article is a misrepresentation of the writer's heart, and is intentionally so. Its very facetiousness is intended to be a means of paying tribute to the place of the pastor.

THE FAMOUS WESLEY OAK

The famous Wesley Oak, on Saint Simon's Island in Georgia, is at the end of a much used pilgrim path in these days of the revival of interest in our Methodist beginnings. Two hundred years ago, John and Charles Wesley and George Whitefield stood beneath its sheltering branches and preached to the Georgia colonists and to the Indians of the Island. Many legendary stories are told of the place, but they are not necessary to the fame of the sylvan chapel which was consecrated by the ministry of those great Methodist leaders.

Editorial Miscellany

By Dr. H. T. Carley

COMFORTABLE CORNERS

Certain gentlemen, more or less elderly, regular in their attendance at the public services of the church, have chosen for themselves the most comfortable seats available, usually the end of the pew, where arms as well as backs may have some degree of physical support. We find no fault with them for so doing, for, as we ourselves approach the period of middle life, we find ourselves more and more inclined to seek a favorable environment for all the exercises in which we may have occasion to engage.

In this connection, we have observed that certain thoughtless fellows of the baser sort have apparently no regard for the prerogatives of these settled and solid gentlemen of maturer years. Coming into the church house late, as is their custom, they choose for themselves these pre-occupied seats; and without so much as a "By your leave," they insert themselves between the end of the pew and the occupant as deftly as an expert oyster-opener separates the shell of the succulent bivalve. And the said occupant is as helpless as the said oyster—and we imagine his feelings are very much the same.

It is well that "all pews are free" in our churches; but by common consent a fine of at least "the tenth part of a dollar thrice computed," as O. Henry used to say—meaning thirty cents—ought to be levied upon any late-comer who pushes me out of my comfortable corner.

"Pushers" are all right—if they have proper regard for what and where they push.

Unification

EDITORS OF THE METHODIST PRESS

As laymen who are vitally interested in the work of Methodism, we have studied and analysed the proposed plan of Methodist Union.

We believe this plan to be dangerous to the life and usefulness of the Church, and are convinced that if the membership of the Church were informed as to its provisions and inherent dangers, it would meet with fatal opposition throughout our Methodism.

We therefore urge that all Methodists give careful consideration to this plan before the election of delegates to District and Annual Conferences so that these delegates may reflect in their decisions an enlightened and informed understanding of the ominous possibilities of this proposed plan of union.

Signed: Joseph A. McCord, Ss., Atlanta, Ga., Geo. S. Jones, Macon, Ga., John B. Hutcheson, Jonesboro, Ga., Z. C. Hayes, Sr., Elberton, Ga., R. J. Guinn, Atlanta, Ga., T. P. Bullard, Palmetto, Ga., D. B. Bullard, Baltimore, Md., R. M. Turnell, Madison, Ga., S. C. Candler, Covington, Ga., W. E. Thompson, LaGrange, Ga., Jas. M. Rogers, Savannah, Ga.

THE CRUSADE MARCHES ON

By Bishop John M. Moore

The forty-four rallies were eminently successful. The attendance was excellent everywhere and in some places extraordinary. The freewill offering at the rallies amounted to over \$77,000, the most of which is already in the Treasurer's hands. Other individual gifts bring the total amount up to \$90,000. This phase of the movement has been most gratifying.

The days from Easter to April 23rd and 25th now concern and employ us. In this period, the meaning, the purpose, the spirit and the power of the movement are to be brought to every church, or, so far as that church is concerned, it will fail. Participation—whole-hearted, intelligent participation—by all the people in all the churches is the thing most earnestly sought.

Doing Things Definite

The statement by the Bishops on the Bishops' Crusade should be read by, or read to, every member of our church. It should be read in every one of our sixteen thousand pulpits. It could be made the basis of a sermon or address by pastors and religious workers. The purpose of the statement is to focus the attention of the entire membership upon the present status of the life of the Church and to awaken new zeal for the deepening and broadening of spiritual life and action.

The Conference Directors are laying out splendid lines of procedure for making the Crusade count strongly during April. Every suggestion they have made is important and practical and should be put into effect. Their leadership is highly worthy and most commendable. Heed them.

There are some pastors, as always, who fear that emphasis on the Crusade and faithful carrying out of its program will embarrass their local situations. They fear that a freewill offering at the anniversary dinners will injure their collections for pressing church debts or for benevolences or for salaries.

All such pastors will make a serious mistake if they turn down this opportunity to broaden the interest and sympathy of their people. Every church that gets from this movement a true vision of what Christianity is doing in the world, receives new impetus and power for its own local situation. The Crusade, conscientiously carried out, will help every

**APRIL
23-25**

congregation in meeting its local responsibility. Such is my honest conviction.

Preparing for Victory

Victory on April 23rd will depend upon the adequacy of the preparation made for it. It will be perfunctory without the genuine spirit of missions and missionary intelligence. To get, much preparation must be made. The day must be looked forward to with high anticipation.

Something is to happen on that day. It should be marked by the kind of enthusiasm that goes with a church dedication after wiping out a church debt. That is possible if the month has resounded with Crusade emphasis and genuine efforts are made to have a fine program and a great occasion. Of course, nothing will happen if no one tries to make anything happen. Blessed is the man who tries to do something for he will not be disappointed.

On April 23 there will be the dinner, or supper, as it may be termed. Everyone will bring his offering. Some churches will sell tickets beforehand. Some will take the money at the door of entrance. Some may have a box or tub or jar and make a ceremony of everyone coming up and dropping the money in. Every group will choose its own way of doing its part in this magnificent movement.

But remember, the program is of primary importance. There will be a radio program, broadcast over forty stations, on which Bishop Arthur J. Moore and Bishop A. Frank Smith will give short addresses and musical selections will be given by the Scarritt College Chorus. In addition, there should be a capital address by some speaker chosen by each church for the occasion. That anniversary on April 23 should be long remembered by every church because of its forceful and effective presentation of the outstanding call and work of missions.

Circuits and Farmers

What about circuits? April 23 is an important day on the farms, and farmers will be busy. They can "take out" a little earlier on that day. A good spread can be had at the church before or just after sundown, if need be. Everyone can have a good dinner and be ready for the program. Many circuits will have a circuit dinner and some will have a dinner at each church. But by all means, with good judgment and good spirit, let the anniversary be made a worthy occasion on all the circuits.

The financial goal of \$385,000 can be met if every Methodist is loyal to the program and will conscientiously make his contribution. With the wiping out of this obstructing debt a new day will dawn for all our missions and a new spirit of triumph will come to all our churches and all our church work. Sunday, April 25, will be a day of high celebration throughout our entire Church, when we shall recount what victory has come to the great movement. Make it a glorious chapter in the annals of Methodism.

CORRESPONDENCE BETWEEN BISHOP ARTHUR J. MOORE, DIRECTOR, BISHOPS' CRUSADE, AND DR. A. W. WASSON, SECRETARY, FOREIGN DEPARTMENT, BOARD OF MISSIONS

My dear Dr. Wasson:

You are in constant touch with all of the problems and possibilities of our work in the several foreign fields. To your desk come all of the requests for additional missionaries and increased support for the promising young churches we have helped to create in many lands. I would appreciate a statement giving your views as to what can be accomplished by the payment of the present indebtedness of the Board of Missions, and the seventy-five or eighty thousand dollars which will be thus released for a forward movement on our several mission fields. I believe the Church of America would be interested in a statement from you.

It is a personal joy to be associated with you in the creative enterprises of the Kingdom around the world.

Sincerely yours,

(Signed) ARTHUR J. MOORE.

(Continued on Page 9)

Louisiana Conference

PERSONAL AND OTHERWISE

At Algiers, where Rev. W. D. Kleinschmidt is pastor, eighteen members were received on Easter Sunday, and the finances are up to date.

Rev. W. T. Gray received twenty new members into old Felicity church in his pre-Easter services. That is a remarkable record for that church.

McDonoghville charge which includes Reserve reports twenty additions to the membership during the recent campaign. Rev. Henry A. Rickey is the pastor.

Parker Memorial church, New Orleans, where Rev. H. B. Hysell is pastor, reports the addition of eight members at the Easter services.

Rayne Memorial church, New Orleans, Dr. W. W. Holmes pastor, received forty-three members on Easter Sunday and a great throng was in attendance.

Bogalusa circuit received twenty-five members as a result of the recent revival and has acquired a lot upon which the people are getting ready to erect a chapel. Rev. Joe Spaulding, Jr., is the pastor.

Back-waters from Red River came within a mile or so of Marksville, where Rev. G. A. LaGrange is the pastor, but no point in the Marksville Circuit was seriously affected by the flood.

Rev. R. H. Harper, presiding elder of the Alexandria District, has just closed three weeks of preaching for pastors in the District—one week each at Marksville, Lecompte and Glenmora.

Rev. Ira W. Flowers, now in his first year at Gilbert, is moving forward in his work, and not the least of his plans is the successful completion of the Advocate quota.

Rev. Spencer J. McLean, Clinton charge, has been much hindered by illness in his home recently. His wife had double pneumonia and he has not been well himself, but the graciousness of his people found opportunity to assert itself in the affliction of the pastor and his family.

First Church, Bogalusa, is making ready to replace the Church School building recently destroyed by fire, with a better adapted plant. This work is in the capable hands of Rev. W. H. Royal.

The twenty-first annual meeting of the Louisiana Conference of Social Welfare will be held in New Orleans, at the City Auditorium, May 6-9, according to announcement sent out by Miss Carmelite Janvier, the president.

Rev. J. T. Harris reports the greatest

service of his ministry at Franklin on Easter Sunday. Attendance was four hundred and fifty and fifteen members were received into the church. A new church has been organized at Weak's Island.

Rev. A. W. Townsend had the joy of opening the new church at Gentilly on Easter Sunday. A revival is now in progress in the church, and twenty-five new members have been added on the charge—Second Church and Gentilly.

Rev. R. R. Branton reports favorably of the work at Natchitoches, a very important field. Local interests are getting ahead, definite plans are being pressed for the Bishop's Crusade, and Rev. Guy M. Hicks is to do the preaching in a meeting which is to begin on April 25.

The Methodists of Melville, with other citizens, were quite uneasy while the crest in the Atchafalaya moved slowly by their little city, which suffered such disaster from a crevasse a few years ago. Rev. C. B. Powell is the pastor at Melville.

Dr. M. S. Monk, pastor at First Church, Alexandria, conducted helpful pre-Easter services, which culminated in a great service on Easter morning, when a large number were received into the church. The sunrise communion service on Good Friday morning was largely attended.

Brother A. A. Stewart, of Shreveport, has been a subscriber for the Advocate for about fifty years, and he says he does not wish to give it up. New friends are a delight, but it is time which tries them and weaves them into our affections.

Rev. Jelly Harper received fifty-one members at St. Mark's at the Easter time and has acquired a lot for a new building in the Metairie section where a church was organized recently. That is a remarkable record for a mission church and a new organization.

Rev. W. L. Doss, Jr., Lake Charles, had good attendance at both services last Sunday despite the rain at the evening hour. Eighteen members were received into the church.

Rev. G. W. Dameron, executive secretary of the Board of Christian Education, has been asked to assume charge of Liberty Chapel, an old church which was formerly a part of the Grayson Circuit, and he has already laid plans for intensive work in the rural field—the first being to reorganize the church school.

One hundred and forty-seven people who attended the Easter services at First Church, New Orleans, listed themselves as Methodists living in New Orleans, but having membership elsewhere. About nine hundred people were present for

the morning service, and thirty members were added to the church.

Rev. W. C. Scott and Hon. W. B. Clarke, of First Church, Monroe, are making preparation for a Bishops' Crusade dinner on the evening of April 23. It is the purpose of those in charge to see that First Church remains in the place of loyalty and leadership which it has earned by the splendid record made in the past.

During Holy Week Rev. G. A. LaGrange conducted special services at White's Chapel, one of the churches on the Marksville charge. Two weeks prior to that Rev. T. F. King, our pastor at Bunkie, assisted Brother LaGrange in a very helpful meeting at Evergreen. Our congregation at Evergreen, though never very large, has had an uninterrupted existence of ninety-nine years.

Rev. C. W. Lahey is having great success in holding monthly church conferences at Boyce. They are largely attended by the officers and leaders of the church and are used to initiate plans for advancement in the work. As an example, a recent conference undertook to supply the church with fifty of the new Hymnals, and they were secured and paid for in time for use in the helpful meeting which the pastor recently conducted.

Rev. R. H. Staples has placed the Advocate in twenty-five new homes of his charge. This list with renewals brings his number to eight more than his quota—a record which pays its own tribute to the ability and the leadership which have made it possible. We shall do our best to make a friend of every subscriber on this magnificent list.

Rev. W. R. Harvell, pastor at Lecompte, says that we may count on him for his quota, and that he appreciates the new arrangement of the paper. Dr. Harper, the presiding elder, did the preaching in a meeting there recently and Brother Harvell reports enthusiastically of the preaching and the administration of Dr. Harper. Dr. Harper paid the Advocate office an appreciated call a few days ago.

Mrs. J. S. Pigott, of Zachary, has been a reader of the Advocate for thirty-five years and a subscriber for thirty years. Naturally she feels that it is one of her closest friends. She wishes for information concerning the whereabouts of Mrs. Alice Brenn who was her teacher. Any reader of the Advocate who can supply the information will confer a favor by reporting either to Mrs. Pigott or to the Advocate.

Rev. Leon W. Sloan, D. D., Superintendent of the Anti-Saloon League in Louisiana, announces the appointment of Mr. Launcie Rachal, of Shreveport, as field representative. Mr. Rachal is a Presbyterian and his duties will be the organization of the young people in a campaign against beverage alcohol. Mr. Rachal has had some experience in the organization of young people already.

His address will be 930 Delmar Ave., Shreveport.

Rev. Ashley T. Law, pastor at Ponchatoula, sends a check completing the quota for his charge. Bro. Law has a consistent Advocate record. Seven of the subscriptions sent are new and there are renewals to follow. Substantial progress is reported in all lines of work—salaries, Conference and special benevolences, and property repairs. We have had personal experience with the work done by Brother Law and he never disappointed us in any detail of his undertaking.

Three charges of the Alexandria District were seriously affected by the flood now receding—Ferriday, Jonesville and Sicily Island. At one time Jonesville, where Rev. J. C. Sensintaffar is the pastor, was completely surrounded by the backwaters; Rev. J. C. Price of Sicily Island could reach one of his preaching places—Harrisonburg—only by boat, and the waters encroached upon some sections of Ferriday, where Rev. E. C. Dufresne is the pastor. Notwithstanding difficulties, these brethren had their services as usual, though Brother Price was compelled to make changes in his regular schedule to meet the situation. After the waters began to recede, these charges united in a service of thanksgiving on a recent Sunday afternoon at Ferriday.

LAKE CHARLES DISTRICT CONFERENCE AT OAKDALE APRIL 20-21

The Lake Charles District Conference will convene at Oakdale Tuesday morning, April 20th, at 10:30 o'clock. The various representatives of conference institutions and interests are invited to be present and will be given an opportunity to bring to the attention of the conference such matters as they may deem advisable.

Dr. Dana Dawson will deliver the sermon Tuesday night and Dr. Hugh H. Harris, of Emory University, will deliver three lectures on "The Bible and the Christian Home," one Tuesday morning, one Tuesday afternoon and one Wednesday morning.

Rev. R. W. Faulk will be the pastor-host and the people of Oakdale will provide entertainment. The pastors of the district will please send to Brother Faulk the names of all who will be there Tuesday night so that homes may be provided for them.

BENJAMIN F. ROGERS,
Presiding elder.

HISTORY OF SOUTHERN METHODISM

The Trail of the Circuit Rider, by William Larken Duren. Chalmers' Printing House, New Orleans. Price, \$3.

The editor of the New Orleans Christian Advocate, and the author of several

biographies of Methodist leaders, here traces the history of Methodism from its inception in Aldersgate Street in 1738 to the division of the church in America in 1844. From this date to the present time he follows simply the progress of the Methodist Episcopal Church, South. In so doing he writes the first extensive and unified history of this branch of the Christian forces in the United States. Conference by Conference, the issues, leaders, advances—and sometimes the recession—of the church are set forth. All branches of activity, including the educational, the missionary, and the philanthropic, find place. The Northern Methodist should gain from this volume a clear picture of his Southern brother. Dr. Duren, himself a Southerner, stands for unification. He sees the Methodist Church as a mighty body and faces the future with confidence that "so long as it maintains its evangelistic purpose and passion it will continue to be a militant force for righteousness and truth."—Zion's Herald.

STAPLES—THE ADVOCATE AND ELSE

Gentlemen: I am enclosing list of 22 subscriptions to the Advocate, accompanied by a check to pay for same. This gives us eight above our quota for this time. I am expecting a few more yet. This has been my easiest Advocate campaign and if you continue to improve the paper as you have since taking it over I believe that lists will continue to grow. We appreciate the spiritual note which you are sounding.

We had successful pre-Easter campaign and have had eight accessions to date.

Dr. H. H. Harris closed Bible conference here last night and his work was very helpful and satisfying. He is a fine gentleman whose coming has been a benediction to us.

I hope I have arranged the list of names so that you will have no trouble in getting them on your list properly. If anything is not clear I shall be glad to straighten it out for you.

Sincerely yours,

R. H. STAPLES.

Coushatta, La.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

WITH SWORD IN HAND

Others will write of Bishop Edwin D. Mouzon as brilliant scholar, convincing preacher, wise administrator and friend of Methodist union. It was my honor and privilege to be intimately associated with our senior Bishop in the last days of his life, and to see him as a gallant Crusader leading a charge with the sword of the Lord in his hand.

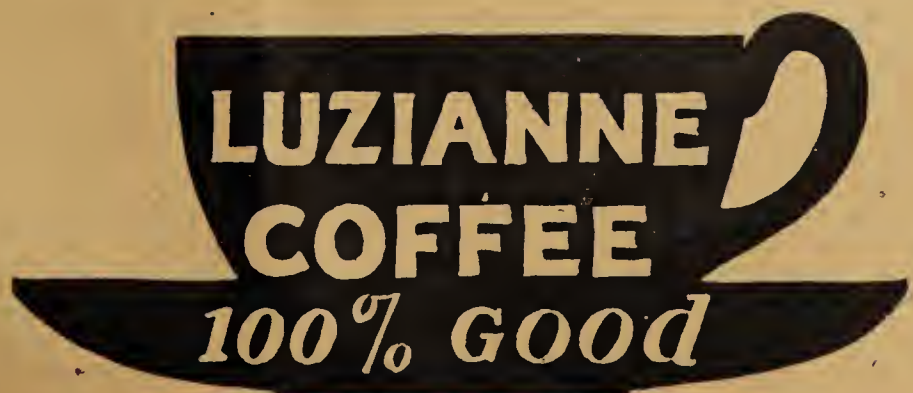
Beginning in the first of the Crusade Rallies at Washington, he was with us in Richmond, Charlotte, Jacksonville, Lakeland, Mobile, Montgomery, Birmingham and Jackson, Mississippi. Never have I heard him preach as in these meetings. There was a glow on his impressive face and a song in his fine intonation, a conviction in his manner and a compassion in his heart that were simply irresistible. Seldom have I witnessed such a perfect blending of brilliant mind, warm heart and glowing passion.

The range of his themes was great. He did not impress me as one now speaking of things he had discussed in other sermons. He was not to be found in any beaten path. His ideas were fresh and compelling. His plea for the Church to advance and conquer put fresh courage in my own heart. The man, the message and the manner of its delivery will always cling to my memory. He was saying to Methodism what Cromwell said to his Roundheads at Marston Moor; Charge! Charge! In the name of God charge!

The final summons found him in the thick of the battle and he went from us to receive the reward of one who fought in the good fight.

ARTHUR J. MOORE.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. Aletha Conerly, of Foxworth, makes us glad by the assurance that the coming of the Advocate each week is an event to which she looks forward with joyful anticipation.

Our good friend, Rev. C. C. Clark of Philadelphia, has given us renewed evidence of his unfailing loyalty to the Advocate cause, to which he adds a personal word regarding the editor's troubles. We appreciate both manifestations of interest.

Rev. F. L. Applewhite, pastor at Edwards, reports a meeting in which the spiritual life of the community was greatly quickened. He had the assistance of Rev. S. F. Harkey, Rev. J. V. Bennett, and Dr. W. T. Lowrey, the last named an outstanding and much beloved minister of the Baptist Church.

Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, favors us with a program of his district conference which will be held at Broad Street, Hattiesburg, April 20-22. We note the assignment for the presentation of the Advocate cause on Thursday, and we hope to be present at that time.

Rev. Dan P. Yeager, now in his fourth year at Camden and Sharon, speaks in highest praise of his people. His work has been somewhat hampered by an epidemic of measles to which bad weather was added. He is putting on the Bishops' Crusade in all his churches and is looking forward to a vigorous revival campaign during the summer.

An appreciated note from Mrs. M. L. White, of Jackson, reflects the heroism of the years when she itinerated in the Mississippi Conference with her lamented husband. The editor has no knowledge of the details of the office and we act as receivers only, and we appreciate the spirit of those who, like Sister White, enter into our problems.

FROM MT. OLIVE, MISS.

Dear Dr. Duren: Just a few lines to report some of the recent happenings here in our church work. Easter Sunday was a good day with us in every sense. We began with a sunrise service that was helpful and inspiring. Then there was the largest attendance at Sunday school that we have had in two years. A class of seven boys, ranging in age from ten to fourteen years were received in to the church on profession of faith. After that there were more partakers of the Sacrament of the Lord's Supper than at any time during this pastorate. In the after-

noon, I had the pleasure of baptizing my youngest grandchild.

On material lines the church is progressing. The benevolences are pledged in full and would, I think, have had a large percentage paid by now, but for a painting program that was put on, that has resulted in needed repairs to and painting of the church building, putting it in first class shape. It is hoped that the parsonage too, will be included so that our property will all be in fine condition. We are not forgetting the Advocate either and hope to send in our full quota of subscriptions.

JAMES L. SELLS.

VICKSBURG DISTRICT GROUP MEETING

The northern group pastors of the Vicksburg District met in the Satartia church March 30. The meeting was called to order by the chairman, Rev. J. V. Bennett, pastor of Gibson Memorial, Vicksburg.

The following pastors were present: Rev. T. J. O'Neil, J. V. Bennett, J. B. Cain, L. J. Snelgrove, B. F. McClelland, Wesley Ezelle, F. L. Applewhite, Rev. Henry T. Carley, assistant editor of the Advocate, was also present. Nineteen laymen and women were in attendance.

Devotions were conducted by L. J. Snelgrove, after which T. J. O'Neil led off with a discussion of The Bishops' Crusade; Its Origin and Nature. The movement is not an accidental movement hastily conceived without careful and prayerful planning; it is a providential movement that has been carefully planned to meet a great emergency in our Church's life. He showed that the Missionary and the Evangelistic phases of the Church's work are in essence one in aim and motive. The present challenge is for the recovery of the original warmth and zeal of Methodism, and for that type of evangelism which recognizes the World as its Parish. He stressed the necessity for paying at once the debt on the Board of Missions as a pre-requisite step to an advance on all the fields where our Church labors.

Rev. J. B. Cain discussed the Plan of the Bishops' Crusade, emphasizing the need to get busy and finish the task by April 23. The various items of the plan were gone over carefully, with the suggestion that it be regarded as flexible and that each man while applying the plan according to the peculiar conditions of his own field, neglect no opportunity to carry out its terms. Every Sunday must be used for putting this work before the congregations, and he assured us that success will surely be the outcome of our efforts if we emulate the example

and catch the spirit of pioneer Missionaries who went out to China 89 years ago.

There was a general discussion of the methods used to take the Benevolent collections. There were assurances that the 50% asked for by Easter will be paid in by most of the charges. Gibson Memorial holds the record for the District, having raised and sent in about \$200.00, with more soon to follow. In addition to that this church has already paid \$75.00 to the Bishops' Crusade. Rev. J. V. Bennett is pastor of this up and going church.

Brother Bennet gave a good sermon on tithing. Dr. Carley spoke in behalf of a better support of the Advocate. Mrs. W. T. Hegman concluded the meeting with a beautiful prayer of consecration.

The pastor of the Satartia church, Rev. Fleet Jones, was kept from the meeting by a severe attack of the flu. Brother Gatlin was also unable to attend because of the cabinet meeting with the Bishop at Jackson.

F. L. APPLEWHITE, Sec'y.

EAST END, MERIDIAN

Dear Dr. Duren: Will you let a former pastor of East End Methodist Church of Meridian, Miss., tell you about a recent happening there. Sunday, April 4, was the most notable day in the history of the East End church, as on that day it was dedicated, after years of struggle with a heavy debt. The church was built in 1921 and 1922, and then in later years a fine brick parsonage was built and that added somewhat to the debt, although payments were regularly made every year. Some months ago the present faithful and efficient pastor, Rev. O. S. Lewis, and his officials began to lay plans to raise all the remaining debt on church and parsonage and have the church dedicated this past Easter. It was found that \$2,000.00 would pay all bills, so to work they went. Fine certificates were printed, suitable for framing, to be given to all contributors. When Easter Sunday came, great was the rejoicing, when it was found that the entire amount had been secured and more.

All of the workers acquitted themselves nobly, but none more so than Mrs. C. M. Martin, who on a quota of \$25.00 for her Sunday class of little folks, turned in \$215.00. Dr. T. D. Ellis, secretary of the General Board of Church Extension, was present and was in charge of the dedication ceremony, assisted by the pastor and this writer, after which, he preached a very helpful sermon, that was an inspiration to all that heard him.

Then came a dinner, served in the basement of the church by the ladies of East End and it was of the best. In the afternoon a testimony service was held, at which an opportunity was given to all who would to give any experiences connected with the building of the church or raising funds in the recent campaign to speak. An honored layman of Central church told of his experiences in the first

organization of East End. His brother being the first pastor. Other thrilling testimonies were given and the presence of the Holy Spirit was felt by all.

At the night service Dr. Foster Gamble, editor of the Alabama Christian Advocate, gave a very helpful sermon that fittingly closed the day. This writer cannot refrain from, in connection with this event, paying a loving tribute to the memory of the superannuate preachers who were such a help to him, during his pastorate there Brothers I. L. Peebles and C. M. Martin. Both were deeply spiritual, always kindly, courteous and thoughtful in their helpfulness. No pastor ever had better helpers than they. The official workers at East End, have been and are now of the finest, but are too many to name. Suffice it to say that Pastor O. S. Lewis and his officials deserve great credit for the glorious climax to their labors that came on April 4.

JAMES L. SELLS.

CORRESPONDENCE BETWEEN BISHOP ARTHUR J. MOORE AND DR. A. W. WASSON

(Continued from Page 5)

Dear Bishop Moore:

You ask me what can be done with the money that will be released when the debt of the Board has been paid. Many things leap to my mind as I begin to make out a list of things that are waiting to be done.

I think of the pleas of those two splendid leaders from abroad who have been assisting in the Bishops' Crusade, Bishop Cesar Dacorso of Brazil, and President T. C. Yang of China. With the passion and administrative genius of an Asbury, Bishop Dacorso is striving mightily to win Brazil for Protestantism. Brazil has the greatest undeveloped resources in the western world. Already she is the most influential country in Latin America and for good or ill that influence is destined to increase. Bishop Dacorso is calling for American missionaries to plant evangelical churches in new and rapidly growing communities. Surely we cannot fail to cooperate with such a leader in such a cause.

Dr. T. C. Yang is regarded by many as the best college president in China. Generalissimo Chiang Kai Shek, Ambassador Wellington Koo and other notables send their children to Soochow University, the school from which he graduated and of which he is now president. Those who heard him in the Bishops' Crusade saw something of his deep religious faith, his personal religious experience, and his winsome personality. Before starting back to China he placed in my hands a list of some of the things which are needed to make Soochow University strongly Christian and to prevent it from falling behind in the educational advance of China. The list includes missionaries,

buildings and equipment and an increase in the annual appropriation of the University. He is securing and he expects to continue to receive much more money from the Chinese patrons than from us. But our help is essential, both to help make up the total needed by the school and to leaven the whole and make it Christian. If we could put one hundred thousand dollars into President Yang's hands, that would help him secure another hundred thousand in China and no one can measure the impetus that would thus be given to the advance of the Kingdom of God in China and in the world.

I recall a meeting with Bishop Kujimiya and other leaders of the Japan Methodist Church in Tokyo in January of this year. We had dinner together in the same hotel in which the extreme militarists had barricaded themselves in February, 1935. The men with whom I was meeting were no less patriotic and devoted to their country, but what a world of difference between the method by which they are trying to save Japan and the method by the extreme militarists. What a difference it will make to the world if the way of the Christian leaders prevails! It was an encouraging experience to hear these leaders of Japanese Methodism tell of their work. The drastic reduction in funds from America has placed suddenly a greatly augmented financial load upon the shoulders of Japanese Christians. They have responded nobly. The different lay leaders of the church reported that the laymen had made an especial effort and had raised a new fund of Y25,000 in 1934 and again in 1935. In 1936 they increased this to Y35,000 and they hoped to increase it to Y40,000 in 1937. But even with this increase, many of the Japanese preachers are really suffering and Bishop Kugimiya is greatly handicapped in his administration by an unbalanced budget. I hope the Bishops' Crusade can give some relief to Bishop Kugimiya.

In Korea since 1930, General Superintendent Ryang has been administering the work with devotion and ability in the midst of difficulties. Upon his shoulders also the reduction in funds from America has placed a cruel weight. He is eager and capable of leading well an advance. He is tantalized by the sight of unused opportunities for aggressive evangelism. I traveled with him across Manchukuo, and felt his contagious zeal for following with the Gospel the hundreds of thousands of Koreans who are moving into this rapidly developing country. He is asking for missionaries and money and has very definite plans for their placement and use. Here again if we want to win Asia for Christ, it is poor strategy to pass unheeded the call of a hard, pressed but able and consecrated leader, for reinforcements.

I have mentioned but a few of the things that come to mind when I think of the use that could be made of new

money. The list could be added to from every field. I think of missionary doctors and teachers and preachers in every field, whose skilled energies are cramped by lack of equipment and the necessity of petty economies. I think of missionaries advanced in years, carrying double burdens and troubled because no successor is in sight. I think of a group of younger missionaries, men and women, whose hearts are eager to enterprise a new approach to the rural billions calling for funds for this new adventure. I think also of eager-hearted and trained young men here at home who are ready to go to the mission field as soon as funds are available. Enough has been said to show that the real difficulty in answering your question consists in weighing correctly the relative importance and urgency of the many worth-while enterprises that clamor for consideration. I submit the following:

Proposed Future Use of That Part of Annual Income of Board Now Being Used for Payment On the Debt

1. Salary and allowance of 12 new missionaries (salary of man and wife varies from \$1,215 to \$1,624 according to field	\$21,600.00
2. Outfit and travel to field for new missionaries	12,000.00
3. Increase of \$100 each in salaries of 112 missionaries (Basal salary for man and wife would then be from \$1,315 to \$1,724 according to field. Before the cut it was from \$1,500 to \$1,900).	11,200.00
4. Aid in buying and building churches given on condition that an equal or larger amount is raised locally.....	15,200.00
5. Funds to be used in co-operation with National Christians for providing pastors' schools, salaries of preachers, Christian literature, and special evangelistic efforts.....	10,000.00
6. Improvement in equipment and additional grants to budgets of schools and hospitals	10,000.00
Total	\$80,000.00

With deep gratitude for the Bishops' Crusade and praying that it may open the doors of many hearts to the Spirit of God, I am,

Sincerely,

A. M. WASSON,
Foreign Secretary.

Unless the church proclaims Jesus as the Divine Lord and Redeemer and the Ultimate Authority of God and His Truth, then the church has no further message for the world and her task is finished. It will be a tragedy unspeakable if the world should lose the One Man who can lead it out of sin back home.—Anon.

North Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. Cora H. Turnipseed, Box 133, Leland, places us in her debt for a very gracious word of praise for the Advocate, which to her is as the visit of old friends.

The Batesville church held a very impressive service on Good Friday, according to report. The pastor and six visiting ministers delivered messages on the words spoken from the cross.

The pastors of the Sardis-Grenada District met at Sardis on April 13. Rev. G. H. Ledbetter was the preacher, and addresses were delivered by Revs. W. L. Robinson, Seamon Rhea, and C. T. Floyd.

Rev. W. W. Milligan, of Marks charge, is planning diligently for the Bishops' Crusade in his charge, and he is receiving enthusiastic cooperation from his people. He expects the charge to raise at least one dollar per member for the Crusade.

Rev. M. E. Scott, pastor at Sardis, is making substantial progress in the work of his charge. His Benevolence acceptance was practically paid in full by Easter and that achievement is indicative of the work in all departments.

At a recent meeting of the Young People's Union held in Batesville, Rev. W. C. Newman is reported to have delivered a very effective address for which he used the subject, "Black Without Trim-mings." Rev. W. W. Milligan was chosen Adult Counsellor.

Mrs. J. D. Newsom, whose late husband was long a member of the North Mississippi Conference, is now living at 447½ Benton St., Hot Springs, Ark. She reports that she is doing well and we are glad to know that the lengthening shadows of the years fall softly upon her path.

Rev. B. F. Bullard, pastor at Shuqualak, has just closed a great revival in which he was assisted by Rev. Mathis Armstrong of Moorville as song leader. Brother Bullard did the preaching himself. Sixty conversions are reported, and also a revival of interest in the devotional life of the membership of the church.

Rev. C. A. Northington, pastor at Verona, sends a list of subscribers with the assurance that more are to follow soon. We have known Bro. Northington for many years and he always does faithful and conscientious work in every detail of his task. After all, not scintillating gifts, but work makes a great ministry.

Lambert charge, Rev. M. H. McCormack, Jr., pastor, is getting forward in a substantial manner. New Hymnals

have been placed at Lambert. At Crowder, the New Hymnal has been installed, the church building is to be remodeled within the next thirty days, and Rev. T. B. Thrower is to be the preacher in a revival to follow the completion of the remodeling work.

Rev. Roy A. Grisham, the enthusiastic and capable leader of the work of Christian Education in the Conference is making a splendid record in his new field. As a mark of loyalty and appreciation, the Sardis-Grenada District where he resides, is undertaking to double the amount of the offering for Church School Day. The date for completing the task is set at May 16, or as near thereto as practicable.

A District-wide rally of the Adult work leaders of the Sardis-Grenada District will be held at Senatobia on May 30. Rev. W. L. Robinson and Rev. G. R. Williams, Conference and District Directors respectively, will be in charge. Others on the program will be Rev. C. T. Floyd, Ford Bufkin, Judge J. M. Foreman, Judge Herbert Holmes and Rev. Roy A. Grisham. Picnic lunch, "Wimpy style," will be served.

THE BISHOPS' CRUSADE

Bishop Dobbs having called together the presiding elders, Bishops Crusade directors, and Conference lay leaders of his episcopal district, which embraces the north Mississippi, Mississippi, and Louisiana Conferences, this body assembling in Jackson, Miss., March 30, 1937, gave full consideration to matters pertaining to the Bishops' Crusade, and after detail discussion announce the desire of the meeting as follows:

1. Our Bishops having called us to the two-fold objective, spiritual, and financial, represented in the Bishops' Crusade, one to pay in full our missionary indebtedness, and the other to deepen the spiritual life of the church, we earnestly request a thorough, sympathetic, and whole-hearted response on the part of our entire ministry and membership.

2. The success of the Bishops' Crusade is essential to the furtherance of the missionary work of our church, and is imperative in the revival and advancement of the evangelistic and spiritual forces that make for normal progress of the Kingdom.

3. It is urged upon all pastors that the Crusade literature be used faithfully and wisely to give the necessary information, stimulus, and confidence, keeping before the people continually the important dates of April 23 and April 25, the Crusade dinners and the great missionary charge and church rallies on the following Sunday: that they follow carefully

the publicity of the Crusade in the church and secular press, making the very best use possible of publicity in local newspapers and church bulletins.

4. The importance of the Crusade dinners is emphasized, and the pastor with his missionary committee, it is hoped, will initiate such plans and carry out such details as shall secure for these dinners the largest possible attendance and the finest possible success.

5. The program for the dinner should be carefully prepared, and include the presentation of the pageant which has been sent out from Crusade Headquarters, together with the radio broadcast arranged for the hour, these special features supported by appropriate songs and brief addresses as suggested in the pastors' manual.

6. The pastors' manual should be studied in detail for uniformity in the faithful execution of the movement.

7. The subscription envelopes are to be distributed with thoroughness—by mail, at services preceding the dinner, at the dinner itself, and also on the following Sunday, April 25, the day on which the offering is to be in hand, until every member has received an envelope and had due opportunity to make a contribution.

8. The pastor is to report immediately to his presiding elder the full amount collected and subscribed in order that every presiding elder may make the report for his district to Bishop Arthur J. Moore, Doctors' Building, Nashville, Tenn., not later than Wednesday, April 28.

9. The pastor is to direct that all cash and checks be sent immediately to Mr. J. F. Rawls, Treasurer of the Board of Missions, Doctors' Building, Nashville, Tenn., and thirty-day pledges having been permitted, these are to be held in the local church and collected promptly, whereupon the money is to be sent in immediately.

Signed:

A. T. McILWAIN, Greenwood, Miss.
H. L. JOHNS, Monroe, La.
W. L. DOSS, JR., Lake Charles, La.
J. L. NEILL, Brookhaven, Miss.
W. B. ALSWORTH, Hattiesburg, Miss.
E. NASH BROYLES, Columbus, Miss.

FROM MOOREVILLE, MISS.

Dear Dr. Duren: Just a word to let you and the brethren know that we are still on the job on the Mooreville circuit, (Corinth District, North Mississippi Conference), and things are moving along very encouraging in this my fourth year at this appointment. The people have a fine spirit of co-operation, and they are making for us a most happy quadrennium. Our charge has paid practically half of its benevolent claims to date, and we are now in the midst of the Bishops' Crusade. All of my revival meetings are planned and we are expecting big things during the revival campaign. Brother J. A. Morgan, who is in his 85th year, has served

as a steward on this charge for over fifty years, and is still one of our most effective officials: sends his greetings to you and to his many friends over the Conference. May God bless you and the paper in your great work.

A STATEMENT BY TRUSTEES OF GRENADA COLLEGE

A special committee, composed of Rev. C. A. Parks, Rev. A. T. McIlwain, and Mr. R. W. Sharp, appointed for the purpose of making an audit of the indebtedness of Grenada College, has made the following statement of indebtedness to the board of trustees:

First Mortgage Bonds Outstanding	\$12,500.00
Second Mortgage Bonds Outstanding	5,500.00
Refunding Bonds Outstanding....	33,500.00
Interest due on bonds.....	12,330.00
Notes payable	21,363.00
Accounts payable	11,266.00
Total	\$96,459.00
Less certain securities of cash value	8,800.00
	\$87,459.00

The above does not include \$20,000.00 of bonds floated by the Conference Board of Christian Education for the benefit of the college, but which do not involve a mortgage on the college property.

At a called meeting of the board of trustees, held at Grenada, Miss., on Mar. 5, 1937, to which all the presiding elders were invited, and five were present and taking part in the discussion, the above report along with certain recommendations were submitted. After careful consideration the following plan was unanimously adopted.

1. A first mortgage bond issue not to exceed \$50,000.00 to be floated to refund the mortgage bonds already outstanding.

2. The college commissioner, Rev. J. M. Bradley, was instructed to solicit conditional subscriptions for money with which to pay the entire remainder of the indebtedness, none of the money so subscribed or paid to be used for any purpose until the bonds have been issued and a sufficient amount of money secured to pay the indebtedness in full.

3. It was further agreed that certain men, preachers and laymen, throughout the conference be requested to assist Rev. J. M. Bradley in this campaign.

The details of this plan were referred to the executive committee, with Judge M. F. Pierce asked to serve in addition. After investigation the committee reports that the bonds can be floated. The Grenada Bank, Grenada, Miss., was chosen as depository, and Mr. Ben C. Adams, cashier of the Grenada Bank, as trustee, to receive all money raised until the bonds are floated and the necessary

funds secured to liquidate the entire indebtedness.

C. A. PARKS,
A. T. McILWAIN,
R. W. SHARP,
Committee.

IT IS HEARTENING

Mr. Editor: I note with interest the report of Dr. T. M. Brownlee, presiding elder Jackson District, and very encouraging "possibilities" in the Corinth District, under the leadership of Dr. J. D. Wroten, to say nothing of the Aberdeen and other districts. I think these brethren will be interested to know that the Union City District, Memphis Conference, at a preachers meeting March 22, reported 56% of the benevolences "CASH IN HAND." My own pastor, Rev. E. M. Mathis, raised the whole of his benevolences Easter Sunday despite the fact that his people had just raised nearly twenty-four thousand dollars on their church debt. Two stations and three circuits in this district have raised the whole of their benevolent assessments. It is heartening.

JAMES H. FELTS.

Fulton, Ky.

IF I WERE A PASTOR

(From World Outlook)

Old stuff, one says. So it is, and a little worn, but at that not threadbare. It depends upon the situation and partly upon the mood of the moment. This writer was a pastor for seventeen years—a presiding elder, believe it or not, for a year, viewing pastors from that high point of vantage—and has never quit looking at every church situation from the pastor's point of view. In our best moods it is with the eye of envy. When we think what a pastor can do—far better than we ever did it, so clearly all that comes back now—over a business man's desk, in a home when there has been sorrow or sin, what a preacher at his best might say to a congregation of jaded, bewildered, yearning people in an hour like this, and of the pastor's influence with his congregation, hundreds of people, when their interest is sought and their co-operation in great projects.

Well, as we sat in the rally and felt the temperature rising, looked out upon the whole sweep of ground to cover in the Bishops' Crusade, and heard Bishop Moore telling of the response of the people in their crowding interest, in the generous offerings they made abroad and were making at home, and heard him frankly say: "I do not share Dr.'s optimism when he tells you that it's going to be so easy to do it from this point and on." We were thinking hard. Well, we said, these leaders, yes, presiding elders have their place, but right in the middle of it, the key man, surely,

this time, stands the pastor, and as goes his enthusiasm, as stays his interest, so in the end the Crusade will come out.

And then came back that old feeling of envy, and we found ourselves saying, "If I were a pastor." It is a very personal thing, genuine, if one know one's heart, and so flits the "editorial we."

If I were a pastor, how glad I would be to stand in my place and lend a little hand. First of all, I think I would not wait until the good throb ceases, but take it at its strongest and yield to its compelling urge, and I would do it, not because the Bishops are calling or the Church lays it on me, but turning aside from innumerable heavy burdens, I would grasp this one for the love of it, the joy of it, step up a little onto another level, run this second mile, do this April 23-25 thing all the way through because I wanted to. Of course I would have a supper in my church, plan it, put on the memorial features and the educational frills, put on that pageant, arrange for the broadcast and get the people out to crowd any table or auditorium that might be available. If I were on a circuit, maybe I would do it by one in the churches, or more likely bring the people together at some central place on the memorial night and bring to them in the best that I could plan with the good Lord to guide and help, the greatest missionary meeting that had ever been held in any church!

I am sure that out this way lies not simply a great burden of obligation but the lifting, lightening power of a great privilege and opportunity.

AN UNUSUAL CHURCH-WIDE PASTORS' CONFERENCE

LAKE JUNALUSKA, N. C.

JULY 13-18, 1937

Open Forum Discussions

(Program in Preparation)

"The Preacher and Present Day Social Problems"—(Four addresses) Dr. Halford E. Luccock, Divinity School, Yale University, New Haven, Conn.

"Preaching" (Four addresses) Dr. Albert Edward Day, pastor Mount Vernon Place Methodist Episcopal Church, Baltimore, Md.

"Living Religion"—(Four addresses) Dr. Hornell Hart, Professor of Social Ethics, The Hartford Theological Seminary, Hartford, Conn.

Conference sermon—Bishop U. V. W. Darlington.

MAKE YOUR PLANS TO ATTEND!

SKIN IRRITATION
of Babies
Diaper rash, chafing, eczema itching—
eased at once by pure, mild
Resinol

Christian Education

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CHURCH SCHOOL LESSON, APRIL 18

By Dr. J. R. Countiss

THE EFFECTS OF ALCOHOLIC BEVERAGES

When the flocks of Abraham and Lot increased so that their herdsmen quarreled over pasturage, Abraham gave his nephew choice of the lush lowlands near the city of Sodom or the rural uplands where the grazing was more scant. Had

Lot been less selfish he would have left the choice to Abraham, his uncle, who was older and who had favored the lad whom he had brought with him from Ur. He forgot all deference in his haste to be rich and to secure city advantages for his family, motives that have taken heavy toll of young men through the ages. The city is good only for those who steadfastly seek good. For the weak and the wavering it is fatal. Bad company, bad habits, bad character, failure, despair, destruction tell the story of multitudes who have left the peace and quiet of the country for the strife and turmoil of the city. Righteousness is better than riches, and the welfare of the soul than the comfort of the body. Lot made a bad choice.

False gods lead to faulty living, regardless of their claims. They are not a protection but a menace. Their vine is the vine of Sodom and their wine the poison of dragons. All harks back to an evil origin. The youth who compromises his convictions by accepting false or unworthy standards—and nothing is worthy but the highest—is pitching his tent toward Sodom. There is a time in the life of every youth when he loathes vice and intemperance, when he scorns the way of the drunkard and the debauchee. It was so with Lot, but little by little he was engulfed in the slime of Sodom and witnessed the wreckage of the family whose interests he had set out to protect and to promote. Wrongdoing can never be made to pay.

For ages men have known the social evils and personal disaster resulting from the use of alcoholic beverages, but only within recent years have they been able to look on the inside as with an x-ray and discover the physiological effects of even small doses of this terrible drug. Its true nature was long unsuspected because its users claimed that it brought a sense of release and exhilaration, as they still do, and as do the addicts of all narcotics. Carefully controlled scientific laboratory tests prove exactly the opposite effect. All nerve action is slowed down, muscular reaction is retarded, vision and hearing are dulled, digestion is delayed, and every drink does some damage to the heart and the kidneys. In short, there are immediate inward results similar to the slower effects visible in the bloodshot eyes, the reddened nose, the puffy tissues, and the halting step of the habitual drinker—though he may never have been "drunk." Life is so certainly shortened that insurance companies either refuse the risk or increase the premiums. If alcohol does not predispose to disease, a doubtful claim, its use does lead to needless exposure and danger.

Its physical damage is small compared

to its detriment to the finer mental qualities, and the finest of these is the first to be impaired. Moral judgment, delicacy, sense of fitness, discretion, self-control are first to go. The sense of proportion is lost. The ego is exaggerated; others are depreciated. Great things seem small and small things great. Danger seems inviting, fast driving seems safe, and close places seem roomy enough. Coarseness seems wit, and silliness wisdom. Looseness of tongue makes up for dullness of brain. Alcohol soothes while it kills, stupefies while it destroys. That is the verdict of science as well as of the ages.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

LOOKING FOR A POSITION?

There is a scarcity right now of Stenographers, Secretaries, and Accountants. The government, the state, and business firms need them by the thousands. The Draughton graduate is in demand, and right now is the time to enroll and prepare for the big business needs of 1937 and 1938.

Write for free information about courses, prices and Free Employment Service.

DRAUGHTON'S BUSINESS COLLEGE
Main at West Court Memphis, Tennessee.

A GOOD LAXATIVE

that's purely vegetable

Constipation dulls your enjoyment of the best entertainment and the best friends.

To neglect constipation is to invite serious trouble. For your health's sake, take Black-Draught at the first sign of constipation. You'll soon feel better.

Here's a laxative that's prompt, reliable—purely vegetable.

Black-Draught is sold in 25-cent packages containing about 25 doses.

EXPECTANT MOTHERS



Mrs. Ben Baker of 1432 Ashley St., Alexandria, La., said: "I used Dr. Pierce's Favorite Prescription as a tonic during expectancy on two different occasions and it was of great help to me. I could eat more and was soon relieved of that tired feeling."

Buy of your neighborhood druggist now. New size, tabs. 50 cts. Liquid \$1.00 & \$1.35. Write to Dr. Pierce's Clinic, Buffalo, N. Y.

Soothe TIRED EYES

Get soothing relief and comfort.

**JOHN R. DICKEY'S
Old Reliable EYE WASH**

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper. Dickey Drug Co., Bristol, Va.

How To Quickly Check A Cold

After every undue exposure, and the moment you feel a cold coming on, take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c. Economy size 25c.

HEADACHE AGONY

Relieved This Quick Way

Here's hope for headache victims! You don't have to drag yourself around exhausted—shaky, weak and wracked by pain!

You can get relief—and get it QUICKLY with Bromo-Seltzer! First this gentle remedy relieves the PAIN. Next, it settles the STOMACH. Quiets the NERVOUS system. And ALKALIZES!

So whip your headaches QUICKLY with BROMO-SELTZER! At drugstores, soda fountains. Keep it at home, too.

Bromo-Seltzer

The Christian Fireside

"OLD KATE"

By Addie Boom

She was nibbling grass along the hedge, when a car rattled by. She shied away from the noise, turning her head side-wise, cocking her ears, and trying in vain to see with her sightless eyes. As the sound subsided, "Old Kate," 30-year-old mare lowered her head and resumed nibbling. The morning sunshine glinted upon her once handsome coat of golden chestnut and warmed her stiffened legs.

Several rods away the noisy car came to a halt and sudden silence. Just then Old Kate's owner reached the end of the rows of corn which he was cultivating. As he stopped his team he heard his neighbor of the tin vehicle call: "Hello! Jim. How would you like to trade that old mare back there for a calf?"

Deliberately Jim left the cultivator and leaned against the fence. Eying the would-be bargainer curiously, he inquired: "What kind of a calf you want to trade, Ed?"

"O!" replied Ed, "he is a good calf—a Durham grade."

Jim pointed to the splendid span of horses hitched to the cultivator. "Those are her colts," he said: "The boy is mowing with another pair almost like 'em, another one stands in the barn, besides the team I sold my brother. Over in the woodlot runs a couple of her granddaughters—likely yearlings too. Why, man," he continued, "Old Kate helped me clear this farm, yes, and helped me pay for it. She has earned her keep while she lives and a grave when she dies. No, Ed, if your calf were made of gold I wouldn't trade, and I'll like you better if you don't mention the subject again. Good morning."

Jim rode across the field, whistling

softly, while his neighbor rattled away down the road.

Somehow to me the sun shone brighter, and the birds sang sweeter, as I looked across the meadow at Old Kate, contented and secure, and made a fervent wish that there were more folks in the world like Jim.—Our Dumb Animals.

THE MINISTER THEY WANTED

(From the Windsor Star)

There is a story going the rounds about a small congregation of The United Church hunting for a new minister. The board members were perplexed and they sought the aid of one of the chief executives of the Church, who happened to be in their city on official business. The executive met the board and they told him what they had in mind. One man suggested they needed a great orator and pastor; another said the man they wanted would have to be a genius for organization; another put in that they needed someone with an eye to finances; another intimated that they would require a good politician to keep the various factions in mind; another wanted someone with athletic ability to coach the young. The Church executive listened attentively and then said: "Well, gentlemen, all you want is a cross between Rev. Dr. Pidgeon, Sir Edward Beatty, Hon. Charles Dunning, Premier Hepburn and Lionel Conacher, and you want to get him for one hundred dollars per month; I tell you, it can't be done."—The New Outlook.

DOE'S APPEAL SAVES BABY FAWN

By Rosa M. Halemba

This is a little story about "Fanny," the tame deer that has been photographed, petted and fed by tourists for years at Lake MacDonald hotel in Glacier National Park.

Constipated 30 Years

"For thirty years I had stubborn constipation. Sometimes I did not go for four or five days. I also had awful gas bloating, headaches and pains in the back. Adlerika helped right away. Now I eat sausage, bananas, pie, anything I want and never felt better. I sleep soundly all night and enjoy life."—Mrs. Mabel Schott.

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TRIAL For Special Trial Size send 10c coin or stamps, to Adlerika, Dept. OFFER 86, St. Paul, Minn.

Each summer for many seasons Fanny has appeared with two fawns, delivering herself and young ones into voluntary imprisonment within the hotel corral. This year, however, she returned from the woods with only one fawn. No sooner had she brought her offspring into the corral than she turned hoof and ran back into the woods. Day after day the mother returned and fed her young one. After the feeding she would snort, stamp around and depart again into the woods.

One morning she came back and fed her fawn, then ran up to Nick, the hotel gardener, and repeated her strange antics. "I believe she's trying to tell us something," said Nick. The gardener decided to follow her. Fanny showed unmistakable glee. She loped ahead into the woods, turning around every few feet, snorting and prancing and waiting for Nick and a few others to show up.

At last she led us to her secret, another fawn, hopelessly entangled in some old, discarded fence wire. The dutiful mother had kept it alive and strong by her daily nursing visitations. The gardener extricated the young deer and the pair pranced off toward the hotel corral.

By leading the rescue of one of her offspring Fanny has established herself as heroine of Glacier National Park animals. —Our Dumb Animals.



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D. M. KEY, President.
Jackson, Miss.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Ave., New Orleans

The twenty-seventh annual session of the Louisiana Conference Woman's Missionary Society was held in Homer Mar. 30-April 1, with Haynesville Society co-hostess. Fair skies attended the session and Louisiana hospitality abounded. An exceptionally good program had been arranged and the spiritual atmosphere was most evident.

Special guest-speakers who appeared on the program were as follows: Miss Anniemal White, missionary from Africa; Dr. Pierce Cline, president of Centenary College; Miss Julia Reid, rural work, Eldorado, Ark.; Mrs. Lily Djang, Shanghai, China; Miss Itanko Saito, Japan.

A most intensely interesting program was given the first night. The theme was "Answering the City's Call." Mrs. Mary Freeman of Shreveport, Miss Margaret Young of St. Mark's Community Center, New Orleans, Deaconess Grace Gatewood, First Church, Shreveport and Rev. A. C. Lawton, pastor of Cedar Grove church all told of the various types of work of city missions.

The next morning the "Rural Situation in Louisiana" was the most challenging subject for discussion. Rev. H. L. Johns, presiding elder of the Monroe District, Deaconess Sheila Nuttall, Conference rural worker, Miss Ella Hooper of MacDonell School and Mrs. W. C. McDonald of Sexton Chapel all made vivid to us the opportunities for service in the countryside.

The reports of the officers and district secretaries all showed the splendid achievements of the seven thousand women of Louisiana.

A most interesting hour discussing "Field Work" was ably conducted by Mrs. Ledbetter and the seven district secretaries. As the reports of the districts

were heard, each had excelled in some particular line of work. Baton Rouge, Lake Charles and New Orleans Districts had overpaid their pledges to the Conference, with the Ruston District running a close second to them. Alexandria, Baton Rouge and New Orleans Districts showed gains in per capita giving. Lake Charles District recorded the largest net gain in membership. Shreveport District led in life memberships, week of prayer and Houma Day offerings.

The president's message was one of the highlights of the Conference and excerpts from it will be given in this column in another issue.

Miss Anniemal White, missionary from Africa, now on furlough, set the spiritual tone of the conference with her devotional messages which revealed to us the great power of a life that is wholly consecrated to the work of the Lord.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mrs. Will Marshall of the Batesville auxiliary writes of her problems and successes. Notice her report of Spiritual Life Group activities.

We met in January for our Pledge Service which resulted in an increased pledge over last year. We meet twice each month. The first Monday is for business and program from leaflets, World Outlook and Bulletin. On the third Monday we have a study and social program when we meet in the homes and have refreshments. We try to have some novel feature additional for raising local funds. Another method we use is the Birthday Dollar and the Penny-a-Day bags which add quite a bit to the local fund.

We have just spent an enjoyable season studying "Songs in the Night." In our Spiritual Life Group we are studying "The Presence of Jesus" by Weatherhead. This book is indeed a treasure and should be read by each member of the society. We are also studying "The Upper Room" for home use and when we start going into the homes of our shut-ins we shall use it there. There is no other phase of our work in which to grow more in grace and service than in the Spiritual Life Group.

We have no Young Women's group this year but our president is a young woman and by that means the younger women are joining our society and coming when they can. We have added several new members but we are losing two of our fine members who are moving to other towns on account of their husbands' business.

Our church and society was well represented in Sardis at the Missionary Institute. We are to entertain the District Missionary Meeting the second week in April. Our zone has had one meeting that was well attended. We are to entertain the next one which will be held some time the first of the second quarter.

From Mrs. H. P. Thomas, the Ruleville superintendent of publicity, we have the following paragraphs concerning the World Outlook.

You know what it will cost to have the World Outlook regularly in your home—one dollar a year for the finest literary journal in this country. Less than a dime a month. Less than two cents a week.

What will it cost you NOT to have it? It will cost you a good many hours of pleasure—perhaps you could forego that.

But it will cost you your touch with the Christian affairs of the world. That will be gone. No other paper you will be likely to see will give you that broad touch. Can you afford to let your horizon dwindle to save ten cents a month.

It will cost you something of spirituality. Is it an accident that the readers of this paper are nearly always the most spiritual and the best working members in the church? There is little in the daily newspapers or the magazines you will see to turn your thoughts Godward. Can you afford the loss?

It will cost you in your children. They are going to read. They will see pictures. But what will they see. For their sake will it be economy to take the World Outlook out of your home?

Persons do not always realize what it means when they save a dollar by discontinuing this magazine. Agents do not appreciate the spiritual disaster of their dwindling subscription lists. Pastors give too little thought to what it costs their churches when they allow the World Outlook to cease its visits to the people.

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To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in few minutes, get **NURITO**, the Doctor's formula. No opiates, no narcotics. Does the work quickly—must relieve worst pain to your satisfaction in few minutes or money back at Druggist's. Don't suffer. Get trustworthy **NURITO** today on this guarantee.

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Your kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. \$10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-Tex) today.

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In Memoriam

JAMES K. POLK HUMPHRIES

James K. Polk Humphries was born June 24, 1847, in Monticello, Ark. He was the oldest son of Rev. and Mrs. Amos Humphries, prominent pioneer settlers of Arkansas. He died February 12, 1937, at the age of 89 years, 7 months and 19 days.

Funeral services were held at the Nolley Memorial Methodist Church of Jena, with Rev. H. W. Rickey, the pastor, in charge. He was assisted by Rev. B. T. Goodwin, Jena Baptist Church, Rev. L. D. Posey, East Jena Baptist Church, Rev. E. C. Dufresne, Ferriday Methodist Church and former pastor at Jena, and Rev. D. W. Milton, Methodist Church at Trout. Each of these paid glowing tribute to Mr. Humphries's life as a Christian man who was a devoted church member since early youth and was still attending church and Sunday school regularly, and being active in civic and business affairs up to the time of his death.

From early in life Mr. Humphries took active and devoted interest toward the church, having donated the land and assisting in the furnishing of the material, and building of "Little Star Union Church." Later he again donated the

land and helped to build Masters Chapel, one of the oldest Methodist churches in Caldwell parish.

Mr. Humphries later moved to LaSalle parish, and was one of its oldest citizens, and one of its most beloved. He numbered his friends by the hundreds. Many of them being prominent professional men of the state. The high esteem in which he was held by all who knew him was evidenced by the overflow crowd that attended his funeral, as well as the profusion of floral offerings that completely enveloped the chancel of the church.

He was a lover of home and family and always said that one secret of his long life was the fact that he never dissipated in any way, and had always honored his father and mother; followed the Golden Rule; loved and served God, and endeavored at all times to live his life on Christian principles. He was always happy and cheerful at his work, nearly always humming the tune of some religious hymn while he went about his duties. He enjoyed immeasurably good health and mental and physical vigor for a man of his age and only two days before his death he was seen in the business section of town.

On February 1, 1872, he married Miss Mamie C. Godfrey, the daughter of the late Rev. and Mrs. C. R. Godfrey. Recently they celebrated their 65th wedding anniversary in their home at Jena.

Beside his life-long companion he is survived by three sons Mr. C. I. Humphries of Jena, Mr. B. G. and Mr. P. M. Humphries of Kelly, two daughters, Mrs. W. Grayson Reed, of Shreveport, and Mrs. James P. Noble of Jena, nineteen grandchildren and fifteen great-grandchildren.

Volumes could be written enumerating the fine qualities of this good man, yet the highest tribute that can be paid to him is to say that he was a Christian in every sense of the word and that he lived his religion daily before men. To know him was to love him. To love him was to love his Christ. Truly one of earth's great souls has left us to make Heaven that much more attractive and beautiful.

His former pastor,
EDGAR C. DUFRESNE.

Ever take it for granted that man collectively wishes that which is right, but take care never to think so of one!—Schiller.

The Bible is the only source of all Christian truth; the only rule for the Christian life; the only book that unfolds to us the realities of eternity. There is no book like the Bible for excellent wisdom and use.—Sir. M. Hale.

Methodism Calls Every Methodist to Answer the 1937 Golden Cross Enrollment, May 9-16

The Need Was Never Greater

Every Conference, Every Congregation, Every Individual Methodist has an opportunity to minister to the sick and to furnish vitally needed hospitalization to suffering humanity through our church-owned or church-supported hospitals.

The ability of our hospitals to meet the charity demands upon them depends upon the response to this call. This is your opportunity to help.

DEPARTMENT OF HOME MISSIONS, EVANGELISM, AND HOSPITALS
BOARD OF MISSIONS

METHODIST EPISCOPAL CHURCH, SOUTH
DOCTORS' BUILDING, NASHVILLE, TENNESSEE

GOOD NEWS!**MANY CHURCHES ARE LICKING
DEMON DEBT**

By Bob L. Pool,
Division of Finance,
General Board of Church Extension

We are happy to broadcast the good news that Southern Methodism is in the midst of a joyous and victorious movement toward spiritual vitalization and debt paying. From all sections of the Church there comes report of debts being paid in full or satisfactory payments being made. These statements apply to churches which do not have loans from this Board as well as to those which do have loans from us.

We wish to take this means of expressing our most sincere thanks to all pastors and churches that have already achieved success in debt liquidation and to those who are now engaged in this

urgent adventure. The Board of Church Extension is grateful for having the opportunity of serving in this respect. We are glad but humble to say that since the institution of the Division of Finance among other things through the efforts of this new service church debts totaling \$67,378.34 have been paid, 11 churches have paid their debts in full and 16 have made substantial payments.

Often two conflicting statements are heard. Some say that the debt cannot be paid until we have a revival while others say that we cannot have a revival until the debt is paid. We say, "Unite the two in one effort—Spiritual Vitalization and Debt Paying!"

IT IS WORTH REMEMBERING—

That you cannot whitewash yourself by blackening others.

That success comes in cans; failure, in can'ts.

That a day of worry is more exhausting than a week of work.

That a sign on the door of opportunity reads, "Push."

That cheerfulness is what greases the axles of the world.

That a dead fish floats down stream; a live one goes up.

That luck needs a "p" in front of it to make it worth while.

—The Mountain Presbyterian.

A person might be "won" to a church by a card party but it takes something else to win him to Christ.

Every advantage has its tax, but there is none on the good of virtue; that is the incoming of God himself, or absolute existence.—Emerson.

New Orleans District—Second Round

Bogalusa Ct., April 11, 8:30 a.m.
Bogalusa, First Church, April 11, 11 a.m.
Pearl River, at St. Tammany, April 11, 3:30 p.m.
Felicity, April 14, 7:30 p.m.
McDonoghville, April 15, 7:30 p.m.
Second Church and Gentilly, April 16, 7:30 p.m.
St. Mark's, April 18, 7:30 p.m.
First Church, April 21, 7:30 p.m.
Carrollton Avenue, April 21, 7:30 p.m.
Covington, at Waldheim, April 25, 11 a.m.; Q. C. 2 p.m.
Slidell, April 25, 7:30 p.m.
Algiers, April 28, 7:30 p.m.
Epworth, April 30, 7:30 p.m.
Donaldsonville, May 2, 11 a.m.
Houma and French Mission, at Houma, May 2, 4 p.m.
Rayne Memorial, May 4, 8 p.m.
Morgan City, at Berwick, May 9, 11 a.m.
Franklin, May 9, 3:30 p.m.
Parker Memorial, May 12, 7:30 p.m.

The District Conference will convene at Gentilly Church at 2 p.m. on Wednesday, May 5, 1937, with the opening sermon preached by the Rev. L. E. Douglas, pastor at Slidell, La. Fifty per cent of the benevolences should be in hand by the opening of the District Conference. Pastors are requested to have complete reports ready. Out of the city charges please send the names of the delegates to the Rev. A. W. Townsend, 2503 Verbena St., New Orleans, as early as practicable.

ELMER C. GUNN, P. E.

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Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there have been functional monthly pains, in the early 'teens, in the years of mature womanhood or in the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it by directions. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

NEW ORLEANS Christian Advocate

Vol. 84—No. 16.

NEW ORLEANS, LA., THURSDAY, APRIL 22, 1937.

Whole No. 41231.

Rev Geo H Jones Dec 37

Duplicate

God's Man

BY HARLAND C. LOGAN

And there he stood—a man!
Dauntless, before the minions of the powers
Of church or state, party or potentate;
Aware that pride and selfishness and careless ease
In church and out, would seek to take his life,
At least to kill his faith,
And yet he stood—God's man.

"The fellow is a crazy fool"—
Such language was not new,
The enemies of faith and truth and justice
Anon hurl epithets a-plenty at the man
Who dares to take Christ at His word,
And follow where He leads,
Knowing full well that righteous living
Is a costly thing to any man.

To stand, to face the crowd
That drifts and dances liltily while life grows cheap;
To be hemmed in, but not imprisoned;
To be thrown down, but spring again through faith to action;
To make life here and now a power for good,
That marks life with God's stamp.

His name? Thank God he is not one
But many. He stood in centuries gone,
He stands today; too oft in loneliness,
Too oft to hear the withering scorn of critics,
The laugh of shallow souls that have no shrine,
The roar of selfish souls that fear His righteous faith,
And yet unsoiled in soul he stands.

But ne'er alone he dwells. His shrine
He knows to be secure and safe;
His God sustains, and does not need defense.
And thus he forges on to dare and do,
And pauses but to pray and gather power
To carry on for God and fellow men.
A man! Earth's greatest need.

—The Christian Advocate (Northwestern)



Wallet of the Week



IN THE EGYPTIAN NATIONAL MUSEUM in Cairo, there is on exhibition a mortuary statue of Rameses II, the famed Pharaoh of the Oppression. The figure is seated between two Egyptian deities. In life he was ruthless and merciless, but in death his stark and helpless soul sought refuge in the protective guardianship of the spiritual leaders of his land. The pagan heart may vent its passion upon helpless victims when life is at its height, but it shudders to meet their ghosts and their God in the shadows of death.

* * *

LORENZO Ghiberti, the famous artist of Florence, worked for twenty years on the two bronze doors of the Baptistery in Florence. It was a long time to give to a single piece of art, but when the doors were finished Michelangelo pronounced them fit to form the gates of paradise. Through those two bronze doors, Ghiberti achieved immortality, and after five hundred years have gone by, thousands of tourists from all the world troop to Florence and stand in wonder and amazement before the masterpiece into which the artist gathered a world of thought.

* * *

THE POPULATION OF THE WORLD, according to an exchange, is now two billion and thirty-six million. Of that vast number, less than one-eighth are rated as Protestant Christians, nearly one-fourth of whom are under fourteen years of age. The Protestant Church School population numbers thirty-four million, and of that number twenty-eight million are in North America and Europe, where also live two hundred and five million of the total Protestant population. Whatever else these figures may show, they at least indicate that Christian missions is still a virgin field.

* * *

LEGISLATIVE REGULATION OF RELIGION is not confined to any one nation, nor is it directed against any one situation. The same process is being invoked for the suppression of the promotion of liberal tendencies. In Greece it is being proposed to prohibit conversion from one religion to another at an earlier age than twenty-one, Turkey is engaged in fixing a synthetic religion which will suppress both Islam and Christianity, and in India the Hindus have enlisted the politicians to prevent the liberation of the untouchables. It is said that there is already a marked reaction against both Islam and Christianity and numerous re-conversions to Hinduism.

THE "REGULAR BAPTISTS," an insurgent organization which developed within the ranks of the Northern Baptist Convention, met in Waterloo, Iowa, recently. Leaders were present from the entire country, and a militant spirit often marked the proceedings. We do not happen to know just what issues were involved in the withdrawal, but since they elect to style themselves "Regular Baptists," we imagine that it may have been a resistance to liberalizing tendencies in the teaching and practice of the Northern Convention.

* * *

THE WONDER OF THE PSALMIST at the magnitude of the universe (the heavens), thinks an exchange, might have been greatly increased if he had been told what astronomers know now, that the diameter of the sun is eight hundred and sixty-three thousand miles, and the diameter of Antares is four hundred and fifty times that of the sun. It would not have let down his idea of the greatness of God, and in his fervent faith, he would still find himself in distinguished company, for ninety per cent of the astronomers hold that the universe is not the result of blind law, but of a great Intelligence.

* * *

THE PRESBYTERIAN CHURCH on Long Island is said to have been established in 1636. At that time William A. Bennett and Jacques Bentyn acquired by purchase from the Indians a tract of land containing nine hundred and thirty acres, situated at the head of Gowanus Bay. On that tract of land was erected, according to report, the first house for religious worship ever erected on the Island. So Long Island Presbyterianism represents a tenure of three hundred years, whether a record of commensurate achievement or not, is another matter which applies equally to every unit of the Christian Church.

* * *

THE CHURCH OF SCOTLAND is reported to have lost one hundred thousand members in the last four years. They were dropped from the rolls. This number is equal to one-twelfth of the entire membership of the Church, and the anxiety of the Scottish leaders may well be imagined. The Presbytery of Glasgow places the blame upon ministers whose sessions are too loose in receiving members, and others think that the stricter censorship of members during recent years has been responsible for the defection. No explanation that might be given could possibly justify such a frightful membership loss.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

AN ERA OF DRAMATIZATION

Play and pageant have come to have a conspicuous place in everything of this movie age. People no longer take the time to think through the various relations of life as they once did. They come more and more to be content with the most brief and even amateurish dramatizations of events. History is portrayed by costumed figures from whose mouths issue inane speeches which do more to coddle the vanity of local aristocrats than to develop an understanding of truth. Very naturally such processes create ethical and aesthetic impressions rather than a well-grounded moral philosophy. Even the mystical and the profound values of religion are being degraded by theatrical representations of the processes and work of God in the world—a kind of artificial shekinah illuminating mechanical altars and ministering to human pride and vanity. The pageantry connected with the birth of Christ is a world-wide phenomenon, and as misleading as it is universal. Now the overwhelming story of Easter is garbed in the habiliments of grand opera, and the tragedy of Golgotha is made “beautiful and dignified” by appropriate stage setting and artistic illumination for a puppet who intones Matthew’s account of the crucifixion. We feel that most of this innovation is an accommodation of the gospel of redemption to suit the vanities of empty hearts. As we see it, the spectacular pageantry of the Passion Play, whatever it may have been in its origin, is now a cheapened and wholly commercialized pageant of the atoning sacrifice of the Son of God. The only thing that lifts it above the crude American blasphemies of Christian life is the appropriation of dramatic art and Christian culture by which its spiritual meaning is so completely obscured as to make of it a religious travesty. Let it not be thought, however, that we are attacking any specific production as such, nor that we have any interest in religious prudishness. We are attacking the foolish vanities which have appeared in the wake of a moratorium on preaching, practically effected but not confessed, and the sub-

stitution of soft sentimentalism and pantomime performances in place of heroic personal consecration to the implications of the life, teaching and death of the Christ of Calvary.

MODERNIZING THE DECALOG

We once heard of a minister who had the habit of discounting the authority of certain passages of Scripture by such observations as: “This passage is doubtful as it is not contained in the best manuscripts.” He had a literalist parishioner who would thereupon tear the passage out of his Bible, and who one day presented the pastor with the Bible pruned according to his critical observations—the covers, the Decalog, and a picture of the Devil had weathered the storm. Professor Edward R. Bartlett, of De Pauw University, in an article carried in the March issue of the *International Journal of Religious Education* and reviewed in *Information Service* of the Federal Council, seems to give even the Decalog a re-working. The substance of what he says is that in 1935 fifty-two freshmen and forty-eight upper classmen, on an inquiry which he conducted, made considerable revision in the order of values in the Decalog as given in the twentieth chapter of Exodus. It appears that they demoted God to sixth place and put murder, theft and adultery in first, second and third places respectively, etc. Personally we confess to small interest in the tabulations of results or the observations of Professor Bartlett. We feel that they are almost childish. If we were inclined to hold that the order of the commandments were an inspired symbol for expressing their relative values, we would certainly not be willing to admit that a small group of callow students with “straw ballot” direction could be of sufficient importance and authority to overturn the judgment of Moses and God. We object to the whole thing as being grossly misleading because it fails to take into account or even to mention the well-organized and insistent propaganda which is plainly reflected in the results tabulated. The very fact that “Thou

shalt not kill" is in first place is unquestionably a reflection of the anti-war crusade of recent years. Other trends echo the social emphasis and the economic stress of these turbulent times. It does not reveal an atheistical attitude, but an emotional pre-occupation largely, we believe, worked up by a leadership without any clearly perceived spiritual destination. We refuse to tear the Decalog out of our Bible, and Professor Bartlett will have to give us more than a student "straw ballot" reason before we will consent to change the order of the commandments.

SCHEDULE OF RADIO BROADCASTS OF BISHOPS' CRUSADE, FRIDAY, APRIL 23

PLACE	TIME	STATION
Albany, Ga.	7:30 P. M.	WGPC
Anderson, S. C.		WAIM
Athens, Ga.	7:40 P. M.	WTFI
Atlanta, Ga.	8:45 P. M.	WSB
Birmingham, Ala.	8:15 P. M.	WAPI
Charleston, S. C.	7:15 P. M.	WCSC
Charlottesville, Va.	8:00 P. M.	WCHV
Clearwater, Fla.	7:15 P. M.	WFLA
Columbia, S. C.	9:00 P. M.	WIS
Columbus, Ga.	8:00 P. M.	WRBL
Greenville, S. C.	8:30 P. M.	WFBC
Gulfport, Miss.	8:00 P. M.	WGCM
Hattiesburg, Miss.		WFOR
Jackson, Miss.		WJDX
Jackson, Tenn.	8:15 P. M.	WTJS
Jacksonville, Fla.	9:00 P. M.	WJAX
Knoxville, Tenn.	9:45 P. M.	WNOX
Laurel, Miss.		WAML
Lakeland, Fla.	8:45 P. M.	WLAK
Memphis, Tenn.	8:30 P. M.	WMC
Meridian, Miss.	8:15 P. M.	WCOC
Miama, Fla.	9:00 P. M.	WIOD
Mobile, Ala.		WALA
Montgomery, Ala.		WSFA
Nashville, Tenn.	7:45 P. M.	WSM
Newport News, Va.	7:45 P. M.	WGH
Norfolk, Va.	9:00 P. M.	WTAR
Orlando, Fla.	7:15 P. M.	WDBO
Paducah, Ky.	8:45 P. M.	WPAD
Pensacola, Fla.		WCOA
Raleigh, N. C.	7:30 P. M.	WPTF
Richmond, Va.	8:00 P. M.	WRVA
Rome, Ga.	8:30 P. M.	WRGA
Savannah, Ga.	9:00 P. M.	WTOC
St. Petersburg, Fla.	7:15 P. M.	WSUN
Tallahassee, Fla.	8:00 P. M.	WTAL
Tampa, Fla.	7:45 P. M.	WDAE
West Palm Beach, Fla.	8:30 P. M.	WJNO
Wilmington, N. C.	7:00 P. M.	WMFD
Albuquerque, N. M.	8:00 P. M.	KGGM
Amarillo, Tex.		KGMC
Baton Rouge, La.	8:00 P. M.	WJBO
Cape Girardeau, Mo.	8:00 P. M.	KFVS
Corvallis, Oregon		KOAC
Clovis, New Mexico	8:30 P. M.	KICA
Dallas, Tex.		WFAA
El Paso, Tex.	7:30 P. M. (Sunday)	KTSM
Fort Smith, Ark.		KFPW

Fort Worth, Tex.		WBAP
Fresno, Calif.	6:00 P. M.	KMJ
Hot Springs, Ark.	8:00 P. M.	KTHS
Lake Charles, La.	8:15 P. M.	KLPC
Little Rock, Ark.	7:40 P. M.	KGHI
Los Angeles, Calif.		KMTR
Lubbock, Tex.	8:00 P. M.	KFYO
Monroe, La.	7:30 P. M.	KLMB
New Orleans, La.	8:45 P. M.	WDSU
Phoenix, Ariz.	6:30 P. M.	KTAR
Roswell, N. M.	7:15 P. M.	KGFL
Sacramento, Calif.	6:30 P. M.	KROY
San Antonio, Tex.	8:30 P. M.	WOAI
San Francisco, Calif.	6:30 P. M.	KYA
Shreveport, La.	7:15 P. M.	KWKH
Springfield, Mo.	9:00 P. M.	KGBX
St. Joseph, Mo.	6:45 P. M.	KFEQ
St. Louis, Mo.	8:30 P. M.	WIL
Tucson, Ariz.	6:45 P. M.	KVOA
Walla Walla, Wash.		KUJ

(Undesignated time of broadcast may be obtained from your presiding elder or Conference Director).

Editorial Miscellany

By Dr. H. T. Carley

REBUILDING ROADS

A history of roads would give a pretty fair picture of the progress of civilization. Among primitive peoples, narrow, crooked, and rough paths were the connecting links between settlements. They were not easy to travel, and speed over them was out of the question. They were more to mark the way than to make the way easy.

It is recorded somewhere that what is now a principal street in a great city was originally a cow-path, beat out by the bovines as they leisurely meandered from pasture to pasture. It was ready-made—and men are prone to adopt that which has cost them nothing. A cow-path is not much of a highway—but you can't expect much for nothing.

But in these modern times many roads are being mended. Curves are being straightened, hills are being cut down, and low places are being filled. The mathematical principle that a straight line is the shortest distance between two points is being applied practically for the sake of comfort, speed, and safety in going from place to place. Some perfectly good roads are being abandoned because they deviate too much from a straight line. It takes plenty of men, money, and machinery to build these model roads, and a good deal of time; but engineers want to go straight and be on the level—and the cost is incidental. As the roads are completed, transportation is transformed.

Life itself would be transformed if all men, like road engineers, would go straight and stay on the level. A straight life is worth more than a straight road.

SURELY WE WILL NOT BE FOUND WANTING

A last word from Bishop Arthur J. Moore

The first phase of the Bishops' Crusade reaches its climax on April 23 and 25. Since last January we have been in a season of special pleading for Christian missions. We have sought diligently to rejuvenate and increase missionary enthusiasm. Our aim has been to put new heart and passion into the Church for its greatest undertaking. The broad outline of the twin objectives of the Crusade has been presented to our people. Our plea has been for a deepening of spiritual life and an uplifting of our congregations to a world outlook.

Surely this is a task worthy of the fullest loyalty and finest support of all our people. It is profoundly true that the salvation of the world depends on a new yielding of ourselves to God and his world plans. We need a clear realization that Christianity finds its justification in its universality and adequacy. Limit the Christian message to a local field and it ceases to be the "gospel." The command of Christ can never be carried out in a local triumph. The Christian Church must have a missionary program and passion to sustain it. If we lack compassion for the man across the world we will lack concern for the man across the street.

In this Crusade we are working at the very center of our task. There are stirrings which herald a new day. Everywhere our people have given fresh evidence of their interest in Christian missions. Undoubtedly we are shaking off the apathy of the depression years and girding ourselves for a fresh advance with Christ.

By concerted action on April 23-25, it is possible to worthily magnify a significant anniversary in Methodist history and at the same time prove ourselves true successors to these inspired leaders. When Dr. Charles Taylor and the Rev. Benjamin Jenkins as our first missionaries sailed out of Boston harbor eighty-nine years ago they were the first of a long line of Kingdom builders. We have every reason to be proud of our missionary history. Surely we will not be found wanting in sacrificial support of a movement which represents the dearest wish of Christ's heart and to which so many have gladly given their lives. Dr. James I. Vance has well said, "The Church that ceases to be missionary can no longer be evangelistic, the Church that ceases to be evangelistic can no longer be evangelical, and the Church that ceases to be evangelical may well doubt whether it is Christian."

This is not the time for hesitation. If the command of Christ was binding in the first century, it is even more binding in the twentieth century. The writer pleads once more with our pastors and people to join in the special commemoration dinner on Friday night, April 23. In-

dications are that this celebration will be observed in practically all our churches. The special radio address from the Bishops will be heard over seventy-five stations throughout the South and West. Let Sunday, April 25, be the set time for a sacrificial offering from every member of the Church.

If we succeed the news will stir the hearts of missionaries and native Christians around the world. A stream of choice young men and women will start flowing towards the mission fields and the Church in America will be enriched by a deepened missionary enthusiasm.

The writer finds it impossible to finish this appeal without thanking the entire Church for its loyal response to the appeal of the first phase of the Crusade. To visit our churches, preach to our people, talk with our devoted pastors, has been an enriching experience. A new hope has sprung up in my heart.

I sail on May 12 to resume my work on seven of the mission fields of our

Dr. B. F. Rogers, Dr. H. L. Johns, Dr. Elmer C. Gunn, Dr. Louis Hoffpauir, and Dr. Adrian M. Serex, presiding elders of the Louisiana Conference; Mr. James G. Houston, Mr. C. O. Holland and Dr. J. M. Sullivan, Conference lay leaders of the three Annual Conferences.

After giving time and thought and prayer to the purpose of the meeting, they unanimously voted that they would return to their respective fields of labor to make April 23-25 days long to be remembered in connection with the Bishops' Crusade.

Again they unanimously voted that the New Orleans Advocate, under the able editorship of Dr. W. L. Duren, should have their continued and united support both personally and officially in securing the quotas of new subscriptions.

Every man was in his place at the appointed time; there was unanimity in speech and purpose; there was the spirit of prayer, and there was confidence of success.

We expect the Church to measure its strength of loyalty and of resources with another noble task. It ought to be done. It can be done. Pew and pulpit—members and ministers—women and men—will make history during these coming weeks.

"CLIMBING UP SOME OTHER WAY"

The vital subject of today in Southern Methodism is the Bishops' Crusade and its principal objectives, viz: the deepening of the spiritual life and ways and means of meeting its financial obligations to the Board of Missions.

Those who have entered into the deeper spiritual life and are led by the Spirit need no suggestions, but to those who are planning a banquet at one or five dollars a plate, we would say, "He that entereth not in by the door (Christ's method), the same is a thief and a robber." "If this work be of man it will come to naught, but if it be of God nothing can overthrow it."

God will take care of his own work if done for his glory, and if it is not, what do we want with it? For prestige or a record?

The kind of work needed today is not "wood, hay and stubble (works of the flesh), but that which can stand the fire, "gold, silver, precious stones" (works of the Spirit), the only kind that abides.

The writer remembers when, just before a missionary campaign, several Spirit-filled men spent the whole night in prayer, as was their custom; they limited the Lord to \$10,000 but he doubled the amount as a rebuke to their unbelief.

"Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

F. BURDINE.

**APRIL
23-25**

Church. To that line of our over-worked missionaries and to these young but vigorous churches we have called into being around the world, I carry the glad news that Southern Methodism has again taken the offensive with Christ in his program of world redemption.

ARTHUR J. MOORE.

AN IMPORTANT MEETING

By Bishop Hoyt M. Dobbs

On Tuesday, March 30, 1937, in the Directors' Room of the Robert E. Lee Hotel at Jackson, Miss., the presiding elders of the three Conferences in Louisiana and Mississippi, the Conference Lay Leaders and the Directors of the Crusade held a meeting of significance for Methodism in this episcopal area.

Those present and voting were: Dr. E. Nash Broyles, Dr. J. L. Neill, and Dr. W. L. Doss, Conference Crusade Directors; Dr. R. H. Clegg, Dr. W. B. Alsworth, Dr. T. M. Brownlee, Dr. W. B. Jones, Dr. L. J. Power, and Dr. H. A. Gatlin, presiding elders of the Mississippi Conference; Dr. W. P. Buhrman, Dr. L. P. Wasson, Dr. J. D. Wroten, Dr. J. R. Countiss, Dr. A. T. McIlwain and Dr. C. T. Floyd, presiding elders of the North Mississippi Conference; Dr. R. H. Harper, Dr. J. H. Bowdon,

Louisiana Conference

PERSONAL AND OTHERWISE

Vivian charge, Shreveport District, is our latest addition to Advocate quota charges. To Rev. C. E. McLean, the pastor, Rev. I. T. Reams, the Advocate representative, and the loyal Methodists of Vivian, we give a hearty salute. Fourteen of the sixteen subscriptions are new, and best of all, the campaign is not over.

Rev. O. L. Tucker reports a good Easter service, good congregations continuing, five additions to the church, and an Orphanage offering of \$116 at New Iberia.

Rev. J. W. Faulk has his usual good report at Leesville. Budget is provided for, special collections taken, Orphanage offering \$95, and active promotion of the Bishops' Crusade.

The Orphanage collection at Vinton was \$50, and Rev. Alonzo Early, the pastor, reports Church School attendance increasing, and thirty per cent of the benevolences in hand.

Rev. Lastie N. Hoffpaur reports that his work at Rayville is moving along. The information was contained in a business note and was not meant to be a report of his work.

Rev. M. W. Beadle had a good Easter service at Eunice and the collection for the Orphanage amounted to \$21, and other finances proportionately good. An Adult night service is being arranged for.

Gueydan reported eight additions and an Orphanage collection of \$67 on Easter Sunday. Ministerial support is in full to date, and \$400 has been raised on church and parsonage. Rev. K. W. Dodson is the pastor.

Rev. F. A. Matthews received nine members at Lake Arthur, salaries are paid to date, Orphanage collections \$22, and the Missionary Society has money in hand for substantial improvements on the parsonage.

Moss Bluff-Bell City, a new charge, had four additions, and Orphanage collection of \$22, other special collections have been taken, and the pastor's salary is in full to date. Rev. Thurmond Spinks is the pastor.

Rev. A. L. Gilmore received eleven members during the pre-Easter services at Lafayette. Salaries are paid in full to date, five hundred dollars paid on building debt, and a small surplus for Conference work.

Rev. T. J. Holladay reports many activities at Zwolle, among them the Bishops' Crusade dinner with a pageant. Young people's work is being promoted

and the salaries are about one month and a half in arrears.

Rev. J. D. Fomby has partially completed a community survey at Many, five members were received in his Easter revival, Bishops' Crusade has been presented and other special interests are being anticipated.

Rev. J. A. Knight had one addition, baptized one infant and had a good Easter service. The collection for the Orphanage was \$18, and the support for the pastor is approximately fifty per cent better than last year.

Friends of Rev. Robert Cross, formerly a member of the Louisiana Conference, will be glad to know that he is now living at 1116 W. Third St., Little Rock, Ark. He has been assigned to Little Rock in the Railway Mail Service.

Rev. L. R. Nease, Jr., is carrying a full complement of church activities at Hornbeck. Mission study class, collection of the benevolences and preparation for the Bishops' Crusade dinner. Two members were added to the church.

Rev. W. C. Barham received three members in his pre-Easter services on Church Point charge. The Orphanage offering was about \$35, and the work is making progress. Dr. R. W. Vaughan preached at Pitreville on Palm Sunday.

Dr. A. M. Shaw, of Belcher, has our sincere thanks for evidence of his continuing loyalty to the Advocate. He has been going strong in his work recently, not only caring for his own people, but preaching in revival services for others.

Abbeville, Rev. Ellis Smith pastor, had a large Easter attendance and twelve accessions to the church. Orphanage collection was \$80, the Superannuate and Mercy Memorial collections have been taken, and ministerial support is in full to date.

Rev. G. A. LaGrange, pastor at Marks-ville, reported to his District Conference last week one half of his Conference benevolences in cash, a collection for the Mercy Memorial Home, a good beginning in his Advocate campaign, and progress all along the line.

We appreciate a list of subscriptions sent in by R. Lowrey, of Shreveport. No church was given and we have no means of identifying the subscribers. We appreciate the list and will give the proper credit as soon as we know the church from which they came.

We regret to learn of the serious mishap to little James Richard Bozeman, son of Rev. and Mrs. R. A. Bozeman of Greensburg. According to Brother Bozeman, his leg was broken when a car ran

over him on Sunday, April 11. He was doing well at last account.

Fifteen members were added at Oakdale in the Easter campaign, an expenditure of \$150 on the interior of the church building, Benevolences increased to \$325—\$250 raised in cash, and marked improvement in the Church School is the report of Rev. R. W. Faulk.

Rev. A. P. Smith reported a record attendance at Easter, four additions, and \$40 collected for the Orphanage. Cash improvements of the Pecan Island church to the amount of \$800, and a final payment of \$110 on the electric refrigerator were also reported.

Dr. A. S. Lutz had a successful pre-Easter revival, receiving sixteen members and closing with an Easter cantata which was largely attended. Half the Benevolences are subscribed, Bishops' Crusade well organized, and the entire program of the Church is being followed out.

Rev. I. T. Reams, Vivian, who was a great campaigner for the Advocate when he was in the active work, has not lost his cunning. He sends us a list of twelve subscriptions, eleven of which are new. We genuinely appreciate the splendid devotion of Brother Reams to the paper.

The Easter offering at Sulphur amounted to \$60, twenty nine members have been received to date, Benevolences being cared for, and the Advocate quota to be reached. Rev. D. B. Boddie reports salaries paid to date and a constant accession of Methodists to the population of the town.

Mrs. Katie Drake Bonney, who died at the residence of Mr. W. W. Drake, in St. Joseph, recently, was the only surviving sister of Mrs. S. D. Adams. Sister Adams says that they grew old together, and that now she is only waiting His summons to join her sister in the Beautiful Beyond.

Rev. W. W. Perry received eleven new members at Elizabeth at Easter, the Orphanage collection amounted to \$27, the missionary offering is to be taken on April 25, other special interests have been cared for and services are improving, with good prospect for membership growth.

Rev. G. H. Corry, Baker charge, reports progress in his work, two church buildings and the parsonage have been improved and the work throughout is encouraging. Brother Corry makes use of a very fine philosophy in the thought: "We look upon our problems as our opportunity." He carries the Advocate in his plans and in his heart.

Crowley, under the leadership of Rev. G. W. Pomeroy, turned the lenten season into a period of self-denial. Neighborhood prayer meetings and passion week services were largely attended. The self-denial offering was made on Friday night and a candle-light communion service was held on Easter morning. Thirteen mem-

bers were added to the church, and the offering for the Orphanage amounted to \$152.

Rev. W. H. Giles, pastor at Bastrop, called at the office one day last week and we regret that we missed his visit. He reports a good Easter service with a good number of accessions, and also a healthy financial situation in his church. All obligations, including the church debt, are being met promptly. Brother Giles has gained fifteen pounds in weight and is in better health than he has been for a long while.

DR. PAUL QUILLIAN AT CENTENARY

Dr. Paul Quillian, of First Church, Houston, Texas, spoke before the faculty and students of Centenary recently. Dr. Quillian delivered an earnest plea for a more practical embodiment of Christianity, and he declared that he had not known a time when the outlook for a practical Christianity is more hopeful; for everywhere is manifest an intensive search for truth. Participating in the service with Dr. Quillian were Mr. and Mrs. Walter Jenkins and Miss Thelma Solcum, accompanist for Mr. Jenkins, whose effective renditions of song and music added much to the occasion.—Centenary News Bureau.

SIXTY-TWO YEARS A SUBSCRIBER FOR THE ADVOCATE

Dear Dr. Duren: It is with great pleasure that I send you the renewal subscription of Mrs. T. P. Crawford, of Pearl River, La., whom I believe to be the oldest Christian Advocate subscriber we have. For 62 years Mrs. Crawford has not been without the church paper. (If there are others who have been subscribers any longer, please let us hear from you). Mrs. Crawford's first subscription came to her as a present from her uncle on her 18th birthday. In December she will celebrate her 80th birthday.

Though Mrs. Crawford has been confined to her home for a number of years, due to ill health, she yet expresses great interest in her church and its people. The beauty of her life is an outstanding inspiration to the community in which she lives. May her light keep shining for many more years to come.

MRS. E. B. INNERARITY.

HOME

Dear Brother Editor: I wish to express my ideas concerning home and its true meaning. The word home has a meaning of sacredness to most all of us. It conveys a meaning that no other word can give.

When we begin to study the significance of home, we find that home is the foundation of everything that is worth while in building character and establishing the kingdom of God on earth.

A successful church depends upon the home environment and discipline, so does a successful government. If the home is a success, then public affairs in general are a success; but if the home life is not as it should be, then unhappiness is the outcome, which breeds discontentment, crime and wrong living.

There are many thoughts concerning the home, but this one thought of home training seems to me of most importance. When we begin to look on the conditions generally and compare with the age of some forty or fifty years back, we are bound to see that we as a people have drifted.

I want to be fair and I give credit to whom credit is due, but as a whole I'm saying we have erred, and we can readily see why we are missing the mark when we compare the discipline and ways of living with the discipline and customs of yesterday. A person's achievements do not reach higher than his own garret nor lower than his own cellar.

The great apostle tells us in Gal. 6th chapter, "Whatsoever a man soweth that shall he also reap." If he sows to the flesh, he reaps corruption; if he sows to the Spirit he will reap life everlasting. We must admit that the wrong seed has been sown, and now we are reaping corruption, as our institutions of correction prove.

Picture the modern home of today, giving credit to whom credit is due. Are we teaching our children the true principles of Jesus Christ as they were taught back in pioneer days? I daresay we are not. If we were the present generation would be more like Christ and the world would not be dying for just a little bit of love. I know that we have advanced very rapidly intellectually and progressed in the field of inventions, but not so spiritually. Our enlightenment has concerned only the problems of the world and this life, with no serious thought of the life to come, the preparation and ways to achieve it.

This world's possessions do not satisfy. The heart yearns and thirsts after something that the world does not offer.

We do not yet understand what real knowledge is. Paul tells us in 2 Tim. that in the latter days people will be ever learning and never able to come to the knowledge of the truth. And the Lord says, "Ye shall know the truth and the truth shall make you free."

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

Yes, we are particular in training our children to meet the problems which they must meet in business, political and social ways. But how many point the little ones to Calvary's Cross?

O, you say, "I send them to Sunday School and they are being brought up in the church," which is all right as far as it goes, but do you pray with them and teach them the love of Jesus? Do not leave all that to Sunday School teachers and Christian workers. How grand and glorious to have that close and intimate fellowship with your own little ones! It takes the Spirit of Christ to bring peace and success in the home.

We strive to build an earthly house which will be ours for only a while. We use every means to improve our conditions. But with all we are dissatisfied. We expect peace but find unrest, and instead of happiness we discover only misery. We wonder why conditions have come about in this way.

A physician in dealing with diseases of the body must first diagnose the case and find the cause of the disease before he can administer the remedy for its cure. So it is with problems of life. We must find the cause. In speaking of the problems of the home life or the failures of the home, we must find the cause.

Every one has a life work, a mission to fill. A man cannot fill the place of the sun, neither can the sun play the part of the moon. Each has its mission according to God's will. So it is with life. A man cannot build a home; it takes a woman's touch to do that. And with all due respect to those concerned I fear that the cause for a lot of home failures is due to this error—a lot of homes are left without that touch which only a godly mother can give.

I dare say, we have drifted from God's original plans. The father can not build a home; he only builds the outside structure. The mother lines the interior with her kind and godly counsel. The servant

(Continued on page 14)



Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. J. S. Moore, of Vaughan, has our thanks for her renewal subscription, and not less for her expression of interest and appreciation of the work we are trying to do.

We regret our inability to reach the Brookhaven and Vicksburg District Conferences last week, but it was simply out of the question for us to get away from the office.

Mrs. W. A. Freeman, the faithful Advocate representative of Millsaps Memorial Church, Jackson, is getting forward in the campaign, and her splendid optimism will contribute much to final victory.

Seashore, Hattiesburg and Meridian District Conferences are all to be held during the present week and it is the plan of the editor to attend all of them and then to go on to Monroe, La., for a Bishops' Crusade banquet on Friday evening.

Rev. T. O. Prewitt, pastor-host of the Hattiesburg District Conference meeting at Broad Street church, places us in his debt, as he has done many times before, by a generous anticipation of our comfort in connection with our visit to the Conference.

The editor appreciates the pinch hitting of our good friend, Rev. A. M. Broadfoot, at the session of the Brookhaven District Conference. We know that his advocacy was effective and we look forward to a final report in every way worthy of that great District.

Rev. Percy Vaughan, pastor at Georgetown, has six congregations and preaches three or four times each week and teaches in the Church School twice each Sunday. He reports progress in the charge, and he gives evidence of such in the report which he has made on the Advocate campaign.

An outstanding contribution to the recent campaign to pay off the debt of East end, Meridian, was made by the Nursery Department, of which Mrs. C. M. Martin is superintendent. Mrs. Martin and her department raised \$225 on an asking of \$25, and the money came from Mississippi, Alabama, Louisiana and Pennsylvania.

Rev. R. H. Clegg, the presiding elder, did not forget the Advocate cause either in his arrangements or in the proceedings of the Conference. We have from him a check for \$9.75 for Advocates to be sent to Sanatorium, and the Conference took action by which it is proposed to raise its quota with a margin, all of which we deeply appreciate.

Mr. Chauncey French, who is a member of Rayne Memorial Church, New Orleans, and who owns a plantation at Mt. Gomer, near Port Gibson, has offered a ten-acre tract of land to the "Fat Stock Show Association of Port Gibson. The gift is to be a memorial to his little grandson who lost his life in an accident a few months ago, according to statement in the Clarion-Ledger of April 9.

April 4, was the happiest day in the history of East End Church, Meridian, according to Rev. O. S. Lewis, the pastor. The collection for the church debt was \$400 in excess of the amount needed, and the church was duly dedicated. Dr. T. D. Ellis preached the dedication sermon and Dr. Foster K. Gamble of the Alabama Christian Advocate preached at night. This glorious day climaxed a campaign in which seventeen new members were added—fourteen on profession of faith.

WOMAN'S MISSIONARY SOCIETY

By Mrs. Stanley Wilson,
2212 Fifteenth Street Meridian, Miss.

Annual Session, Mississippi Conference Woman's Missionary Society

The twenty-sixth annual session of the Mississippi Conference was held in Yazoo City, April 6-9, 1937. Mrs. Joseph Bush, president of the local auxiliary, and Brother J. B. Cain, pastor-host, did not overlook the smallest detail in entertaining.

Because of the resignation of Miss Ella Wayne Ormond, Mrs. Gordon Patton, vice president, presided.

The general theme, "Helping to Create a World Christian Community," was woven into every address and report.

Our Council guest, Miss Sallie Lou McKinnon, Foreign secretary, said that since the World War the world has become a unit. Today, other countries are facing the same problems which we are facing, and they are asking, "Has the Church the secret which will solve our problems?" This crisis is our opportunity. In the past, when we have failed, it has been because we have lost sight of God and His omnipotent power; we must find Him again in order that we may face the world situation. While national Christians in the younger churches are carrying increasing responsibilities, the contribution of the missionary continues to be of fundamental importance. Every field except Mexico is calling for reinforcements. The most urgent unprovided need of our work today is for missionaries. The work already established and that to be projected call for the most able and devoted young women of our church, to joyful, fruitful service in the building of a world-wide Christian community.

Dr. Henry M. Bullock, head of the department of Religion at Millsaps College, talking on "Peace and Missions," emphasized the "good neighbor" policy with other nations as the only means of preventing war. We send three missionaries to every nation: our church, our business, our government. Unless the last two are Christianized we cannot hope to create a world Christian community.

Miss Hallie Buie, our daughter at home on furlough from Korea, described the activities at Carolina Institute, Seoul. She spoke of the deep spiritual influence of the prayer group in her school and stated her girls feel they are a part of the Mississippi Conference.

Mrs. W. H. Watkins, of Jackson, in her Bible hour, said the desperate situation all over the world is so depressing we need to regain our sense of God. We are being called back to fellowship with Jesus Christ. Unless we at home can learn to live Christian lives, we may as well quit sending out missionaries.

The memorial service was impressively conducted by Mrs. W. T. Hegman.

The periods of worship and meditation each morning, conducted by Mrs. T. B. Cottrell, of Indianola, were inspiring and strengthening.

Rev. Irl Sells: "We can build a world Christian community only when we learn the principles of Jesus ourselves and teach them to others."

Mrs. Patton: "Every member an intelligent Christian worker."

Mrs. Arrington: "Every field must have more workers; every field must have new buildings."

Miss Weems: "We must have more specials."

Mrs. Frizelle: "We must strive to make the missionary and the mission field real to the young women."

Mrs. Mahaffey: "We must study missions to be Christians."

Mrs. Craig: "No nation has yet risen above the level of its heroes. Nothing less than a Christian citizenship can meet the crisis of today."

Mrs. Boone: "Support our community houses in every way possible."

Mrs. Wilson: "Adapt literature to individual auxiliary—subscribe to the World Outlook."

Mrs. Alford: "We may build a world brotherhood when we become truly Christlike in our actions toward every other person in the world."

Mrs. Lewis: "We should learn the promises of God and meet the conditions so we may have the right to claim them."

District Secretaries: "We need more young women, more rural women, more spiritual life groups, enlarged vision, increased giving, life memberships and baby specials."

Rev. J. L. Neill: "Cooperate in every way you can with Bishops' Crusade."

Mesdames Paul Arrington, W. F. Mahaffey, Homer Frizell, Norman Taylor, R. E. Rollings, A. S. Oliver, F. C. Hayden, W. J. Ferguson and Swep Taylor attended the recent Council meeting in Co-

lumbus, S. C. They were convinced that the missionary program is the most effective program, and impressed by its magnitude.

A group of young women were special guests of the Conference. Questioned by their leader, Mrs. Homer Frizelle, they gave as their greatest needs a better understanding, increased responsibility and an enlarged vision.

New officers: President, Mrs. Paul Arrington, Petal, Conference secretary, Mrs. D. L. St. John, 1806 11th St., Meridian, Superintendent Baby Specials, Mrs. Hubert Davis, Moss Point; Secretary, Meridian District, Mrs. L. O. Todd, Decatur.

Conference Special: Miss Louise Killingsworth, Fayette (sister of Mathilde), assigned to China, shared with North Mississippi Conference.

Gifts: Life membership to Mrs. Paul Arrington; baby life membership to Katrina Clarke; curtains for living room at Carolina Institute, Seoul, Korea, to Miss Hallie Buie.

Requests: Car for Moore Community House, Biloxi; quilts for Memorial Mercy Home, New Orleans, La.; sheets and coupons for Methodist Orphanage, Jackson, Miss.

Next meeting place: Biloxi.

THE BISHOPS' CRUSADE

(Continued from page 11)

States. One team started from Washington January 12th and another started from Memphis. The team west of the Mississippi covered 20 cities, and the team east of the Mississippi covered 24 cities. The Bishops and others belonging to these two teams rode pullmans at night and delivered two and three addresses every day. Our meeting in Jackson was the sixteenth, and they were thoroughly worn out. They got off their train at five o'clock in the morning, and left the city on an eleven o'clock train that night. This was too much to expect of the Bishops of our Church. Bishop Mouzon died suddenly—I say, frankly, as a result of it, and Bishop Ainsworth had a heart attack and has been in the hospital several weeks. Brethren, the Bishops are deadly in earnest. They are giving their lives for this Crusade. Two of them have already gone down. They are trusting us to do our best.

Nearly \$80,000 was raised in the 44 great meetings of the campaign, over and above all expenses. The Crusade dinners on April 23rd, and the offerings Sunday morning, April 25th, and the every-member canvass we know so well how to put on, will net so large an amount that the whole Church will shout for joy. The debt is the technical goal, but preachers and people upon whose hearts the spirit of the Lord has moved will give generously, and the final total will reach well

toward the million mark. I am not permitted to give you a quota. Those heading up the campaign are trusting us to do our best.

Out on the mission fields the missionaries have already given liberally. The necessity is a close-up for them, one for which they are giving their lives, so they have freely given of what money they have. General Chiang, the great Chinese leader and his wife, gave what will amount close to \$3,000 American money. Chinese, Koreans and Japanese have all given liberally. Bishop Moore came back from these fields with \$10,000 before the campaign in America had well started.

6. Brethren, the Bishops are waiting anxiously to know what we will do. Our own Bishop, Bishop Dobbs, will rejoice with us individually as he studies our success. Every letter shows the yearnings of his heart, our missionaries are waiting, waiting and working and praying. We cannot fail them; they have been there so long. They are so tired. They need help so badly. Our Church must not fail. Our Conference must not fail. It will not fail. You will not let it fail: because you are fine and noble and true. You love God and you love God's Church. The Lord gave himself for it. Martyrs have died for it. Two of our Bishops have recently gone down for it. We will remember the Lord and will remember them.

Mr. S. D. Gordon gives a bit of imagery that has its meaning and its pathos. After Jesus went back to heaven he is supposed to have had a conversation with Gabriel something like this:

Gabriel is saying: "Master, you died for the whole world down there, did you not?" "Yes." "You must have suffered much." "Yes." "And do they all know about it?" "Oh no, only a few in Palestine know about it so far." "Well, Master, what have you done about telling the world that you have died for them? What is your plan?" "Well," the Master is supposed to have answered, "I asked Peter and James and John and Andrew, and some more of them down there, just to make it the business of their lives to tell others, and others, and yet others, and still others, until the last man in the farthest circle has heard the story."

And Gabriel is supposed to have answered: "Yes but suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off in the twentieth century (and here is where he calls your name and mine)—suppose these all get so busy that they do not tell others, what then?"

And back came the voice of Jesus, and it has in it the ring of pathos, but the ring of confidence: "Gabriel, I haven't made any other plans—I am counting on them."

He is counting on us. God be praised! He is counting on us. We must not fail him. By the help of God we must see his cause through to a glorious triumph.

E. NASH BROYLES.

WIGGINS, MISS.

The Wiggins church is carrying out a full program. Young People's Day was observed on March 7, Loyalty Sunday on March 14, the Millsaps Singers gave a concert on March 18, and services commemorating the Atonement were held on March 21, and the "Trial" on March 25. A number worshiped and communed at the Easter Sunrise service, the pastor, Rev. D. T. Ridgway, preached to three hundred at the 11 o'clock hour and Dr. L. J. Power, presiding elder of the Seashore District, preached to a large congregation at the evening service and held the second quarterly conference afterward. \$110, or 55 per cent, of the benevolences were raised Easter Sunday. There have been twenty-seven additions, and the special offering for the supernuaries, Sanatorium and Memorial Mercy Home have been taken. A training class on "Teaching" was conducted by Rev. George H. Jones, pastor at Ellisville. Seventeen took the course for credit. The church is in the midst of its plans for the observance of the Bishops' Crusade, on April 23-25.

REPORTER.

INSTITUTES—SEASHORE DISTRICT

Adult Work Institutes for the Seashore District were held at Purvis on April 13 and at Moss Point on April 14 by Rev. D. T. Ridgway, District Director of Adult Work, at both institutes. Dr. L. J. Power, presiding elder of the Seashore District, spoke on "What the Adult Work Should Be;" Mr. Wayne L. Mabry, of Wiggins, spoke on "Bringing Adults Into Christian Fellowship;" Mrs. Clarence Ramsay, of Wiggins, spoke on "Teaching Adults," and Rev. D. T. Ridgway spoke on "Use of Adult Council." At the Moss Point Institute Dr. Carroll Varner, pastor at Gulfport, spoke on "The Adult Work and the Church Program;" Mr. M. B. Cumbest, of Wade, spoke on "Making Better Use of Our Christian Literature," and Rev. A. J. Boyles, pastor at Bay St. Louis, conducted the devotional. Rev. G. E. Allan, pastor at Purvis, conducted the devotional at Purvis Institute.

REPORTER.

The difference between a prejudice and a conviction is that you can explain a conviction without getting mad.—Buffalo News.



North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. R. P. Neblett, pastor at Brooksville, attended the Cole Lectures at Vanderbilt University recently.

Rev. H. N. McKibben, in addition to putting on the full program of the church, has found time to put a new roof on the parsonage of Ethel charge which he serves.

The Columbus District Conference, which is to convene at First Church, Columbus, May 3-5, will have the pleasure and profit of hearing Dr. Goodloe of S. M. U., Dallas, twice daily during the session.

The roof of the parsonage at Brooksville caught fire recently and the damage was such that the building was re-roofed. We have no report as to the damage to furnishings. Rev. R. P. Neblett is the pastor.

Rev. G. H. Boyle reports well-organized and consistent progress at Itta Bena. The interior of the parsonage has been gone over, the dining room and kitchen refurnished, and a paid-monthly budget is in successful operation.

Rev. M. S. Brantley, pastor of Mashulaville circuit, has five churches under his care. On Easter Sunday he preached at all five of them and at one of them he preached twice. He reports that he has plans on foot to paint every church on the charge this year.

A Union Daily Vacation Church School of Methodists, Baptists and Presbyterians will be held in Ackerman beginning April 25. The revival at the Methodist church will begin May 9, and Rev. A. Y. Brown, the pastor, will be assisted by Rev. Jeff Cunningham of Ripley.

Rev. W. R. Lott, pastor at Oxford, received twenty members on profession of faith and baptized five infants on Easter Sunday. That is a good record for the church that ministers to the Methodists of Oxford and the Methodist students at the University of Mississippi.

Rev. C. T. Floyd, presiding elder of the Sardis-Grenada District, favors us with a copy of the program for the District Conference which will meet at Como May 12, 14. With it he extends a personal invitation to the editor to be present, which we hope to do.

Rev. J. J. Garner, a superannuate and our long time friend, cheers our heart with a message from Mississippi State College, Starkville, where he makes his home. We appreciate very sincerely the gracious words of personal friendship and loyalty contained in his good letter.

First Church, Columbus, under the leadership of Dr. E. Nash Broyles, the pastor, and Mr. T. E. Lott, chairman of the board, is in a campaign to clear the church properties of a \$4,000 debt. The church has a membership of approximately twelve hundred, it has a great history and a loyalty to match its glorious past. They will succeed.

Rev. J. E. Lawhon is doing a very constructive work on Macon circuit. He is remodeling the church and installing new pews at X-Prairie, the parsonage debt has been paid off and \$170 has been expended on its improvement, and the Church Schools are doing excellent work. The Advocate campaign and every interest of the charge are duly cared for.

Twenty-one preachers of Columbus District attended the meeting of the Ministerial Association at Crawford recently. The devotional was led by Rev. J. J. Garner whose feeling prayer and appeal stirred the brethren very deeply. The subject of equitable salaries for pastors was discussed. Rev. W. M. Hester's thoughtful preparation contributed much to the fine fellowship of the occasion.

Dr. Henry Felgar Brooks, writing from Tupelo, says that this has been a year of ceaseless activity for him and his people. Tupelo led the Conference in the Christmas offering for superannuates, has paid more than half of the acceptance on Benevolences, and the church is looking forward to a good response to the Bishops' Crusade. In the offing is a Christian Workers Training School, a series of revival services to be led by Dr. A. T. McIlwain, a Church Daily Vacation School, and then the summer. Sixty members have been added this year, which brings the total for Dr. Brooks' pastorate to five hundred and seven.

NEW CHURCH AT OXFORD

Since so many are interested in the new church at the University, here is a paragraph description by the pastor, Rev. W. R. Lott:

The building is set far enough back from University Avenue to make its perspective attractive. A terraced lawn will lead the eye through the trees to the building finished in random shades of light red brick set in buff mortar and stone. A number of high gothic gables distinguish it. The exterior wood work will be brown with lighter colors where needed. The roof is a heavy ragged edged grayish shingles on steep sloping surface. Large double windows with panel-work down to the floor add beauty to the front. When you go inside, you find that long corridors make entrances and exits to all

departments and rooms almost private. Every department is located with the view of people who are to use it, with due consideration for light, heat and sound. A general steam system with control and stoker is designed, a supplementary smaller hot air system is installed for convenience of social and executive meetings. The building will have hardwood floors throughout, plastered walls and celotex panelled ceilings for acoustical purposes. The chapel is designed for beauty, with a low ceiling effect which is finished in large panels. Windows of narrow gothic design made of American antique glass. In the south end of the chapel three memorial windows from the old church will be placed.

NORTH MISSISSIPPI GOLDEN CROSS

The treasurer's report as published in the Conference Minutes shows that seventeen charges of the North Mississippi Conference took the Golden Cross enrollment last year. By districts, as follows: Aberdeen District, six charges; Columbus District, two charges; Corinth District, three charges; Greenville District, three charges; Greenwood District, two charges; Sardis-Grenada District, one charge.

We of the North Mississippi Conference can do better than that. If you, brother pastor, haven't received your Golden Cross supplies, write Dr. G. C. Emmons, Doctor's Building, Nashville, Tenn., giving the number of churches on your charge and membership, and he will send them at once.

May 9 to 16 is Hospital Week. An effort by every pastor will yield an enrollment on every charge. Keep in the forefront the fact that Golden Cross money goes to help do charity work at the Memphis Methodist Hospital and the response will be liberal.

T. B. THROWER,
Conf. Director Golden Cross.

THE BISHOPS' CRUSADE

The most significant and heroic campaign within my knowledge and coming under my observation is the movement now on throughout our Church, originating with the Bishops, and now being executed by them—the movement which has been very properly designated THE BISHOPS' CRUSADE. I doubt if suggestion of the name came from the Bishops themselves but so thoroughly was it a Bishops' movement, and so zealous were these men in launching it, that to every active worker in it the name that was to be chosen must truly represent the zeal, the passion, the earnest energy, and determined action of the College of Bishops. Naturally, it is THE BISHOPS' CRUSADE.

Our Bishops are in reality General

Superintendents, serving upon all the General Boards, as college and university trustees, and serving as trustees of the great variety and number of our institutions, presiding over the Conferences and traveling throughout the Church, in close touch with the mission fields as well as the home base, and as General Superintendents so largely responsible for conditions everywhere, they are always most sensitive to failure, lack or embarrassment in any part of the field, and they constitute the only group of men in our Church thus qualified by knowledge, responsibility, interest of position and of the heart.

If our educational interests are in jeopardy, they rush to their aid. If it is the orphans' homes, they go to them. If the Publishing House or periodicals, they turn their forces in that direction. If any institution of our Church, whatsoever, is suffering or in danger, all the Bishops turn their attention to the sick child until it is well again. They are indeed the fathers of our Church.

2. For many years now we have had a depression and finances have not been easy. Institutions of our Church have suffered severely—there has been much agony, and the fathers of our Church, the Bishops, have borne the extra burden continually, traveled much, preached much, met with many Boards and Committees, agonized in prayer, and exercised the utmost zeal in plans, purposes and labors. I say without hesitation, our Bishops are the hardest working men of the Church, and have at heart our general interests more than any other group can possibly have. Each of the Boards, institutions, secretaries, pastors or officials struggle for success to his own work, or the Boards and institutions for their own departments, but the Bishops are equally interested in and especially anxious and responsible for all work, all officials or pastors, for all Boards and institutions—interested, responsible and anxious for adequate salaries for pastors or for institutional and Church-wide programs.

Thus delicately attuned to the needs and welfare of the missionary work of the Church, and if our Church did not have missionary interests you and I would be most critical of it, and perhaps most sacrificial in behalf of launching missionary work, conscious that no Church could labor faithfully in the Master's name and fall short of being a missionary Church. The Bishops thus delicately situated and having upon them the responsibility for missions and evangelism received a shock and a call from the mission fields.

3. During the hard financial years our Board of Missions had been under the necessity of keeping the fields open and missionaries at work. The large number of young people in our schools on the mission fields made an appeal that was irresistible—whole nations were being made Christian through these schools: they could not be closed. We would not make

the Master weep. Hospitals on our mission fields were full to overflowing, while Christian doctors and nurses were serving in Christ's name in healing—the sympathies of whole nations were being won to the Christian faith—these hospitals could not be closed: these doctors and nurses could not be called home. The care of orphans and the preaching of the Gospel, which is the power of God unto salvation of them that believe—this work could not be stopped: you would not have it stopped—the Lord would not have it stopped. These were the people for whom he died.

The only alternative to closing down all this work, and then the Board of Missions would have had to borrow heavily to bring the workers home, to say nothing about carrying out the promises incident to their employment, and above everything else, our Church must be an honest Church—an absolutely honest Church. The only alternative to closing all this work was to borrow money, as you and I borrow money when in distress, and gradually move through the depression with as little loss to the work as possible. The manner in which Dr. Cram and the Board of Missions passed through these difficult times deserves highest praise throughout the Church and heroism everywhere is evident.

4. Missionaries could not take their vacations. They voluntarily stayed on the fields for double or triple the time required in their agreements, because the Board had no money with which to bring them home. They have worn themselves out on the mission fields, and the Mission Board has had no money with which to send new workers and give the needed relief. With the old workers broken down, and continually growing fewer in number, with no new workers to replace them; the Bishops viewed with alarm the approaching catastrophe, in which it seemed highly probable, if the needed help were not secured, that there would be a crack-up on the mission fields, the institutions closed, the workers exhausted, and everything for which the Board had labored, and striven, and borrowed during the long and wearing years of the depression—it seemed all this would be lost.

The Board of Missions had been compelled to borrow \$550,000, but by installments of some \$50,000 a year, had cut the loan to something over \$385,000. Interest every year was taking \$25,000 and up. This, together with the \$50,000 installment, made a total of \$75,000, more or less, which was being diverted from the work every year to balance us with the losses of the depression. Such were the difficult and bitter necessities under which our Board of Bishops labored.

5. The suggestion came first from Mrs. Seth Craig, I believe—the women are glorious in what they make us do—and then the Bishops discussed seriously the possibility of carrying a campaign to the preachers and people of Southern Methodism, in hope that the preachers and

people would feel it—feel it down deep in their hearts, and rally to the Church in one of the greatest necessities with which we have ever been faced. "Our preachers and people are good," they said, "and we shall only need to carry them the message—this message of the distress we feel, the distress under which our Board is laboring, and the distress under which our missionaries are suffering. They will give money to relieve this distress, and will not complain about it, but will esteem it an opportunity and a joy—as it is a joy to open blind eyes and make them see, heal the lame and make them walk, and preach the Gospel of salvation unto a lost world." Our preachers and people have a heart.

The Bishops presented their proposal to the Board of Missions, and both together they presented it to the commission on budget. Permission was granted for the campaign, technically for the amount of the debt, but the people and preachers of Southern Methodism are going to contribute \$1,000,000 in this campaign. Laymen over the Church are determined that the campaign shall realize a large amount, and not only pay the debt, but give full relief and revive our missions. It is the other mile: the Church is determined to go with them twain. Laymen visited our Bishops in New Orleans and begged that they would launch the campaign for \$1,000,000.

The Bishops, members of the Board, and a representative of each Conference met in Nashville as early as last summer, in answer to the call of Bishop Arthur Moore, whom the Bishops had made Director. Preliminary arrangements were made there. Later, in January, the Council met in New Orleans, and we were all there. Still later there was a great state meeting in Jackson, and we were all there. About \$4,000 was contributed in Jackson. The Bishops were pleased with that.

More than forty great meetings (44 to be exact) were arranged to extend throughout the Conferences in the United States. (Turn back to page 9)

METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE (Chartered 1903)

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Home Office: Association Building, 808
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Christian Education

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CHURCH SCHOOL LESSON, APRIL 25

By Dr. J. R. Countiss

THE OBEDIENCE OF NOAH

Noah built not only the ark but also an altar. Work and worship should go hand in hand. Those who seek to know God's will through the fellowship of reverent worship come to understand his secret and are able to work out his will in prac-

tical, permanent values. There is no understanding like that of the fellowship of co-operation in work. It brings appreciation of what has been done and insight into what is to be undertaken. Our God is no eccentric, erratic, irresponsible being whose will is past finding out. Men have discovered, used, and profited by knowledge of his laws in the natural world and have found him to be a dependable God. In this faith they sow and reap, prepare for the cold of winter and the heat of summer, for the work of the day and the rest of the night.

The moral world is one of even greater stability and dependability. Causes unknown or forces beyond control may bring physical disaster or material loss. Morally, every man is the captain of his soul, the master of his fate. Personality is a holy of holies not to be invaded or profaned by external forces of whatsoever sort. Divine power is ever available for its protection and development. Those seek to do God's will walk fearless through the dark valley whose dragons become but shadows in the presence of the great Companion. The bow of promise spans the storm cloud and even in the presence of enemies the feast is spread for the upright in heart. God is not slack concerning his promises and those who put their trust in him shall not be disappointed.

Moral excellence enhances and conserves material values. Even the animal world shares the blessings God vouchsafed to man. The godly man is merciful to his beast and kind to all created things. All is sacred because all is the product of the Father's hand. Much of material want may be justly charged to moral evil. Local disasters of drouth or flood do not account for the wide-spread want and wretchedness of our day. The earth has not failed to yield abundance for all the race. Suffering is not due to over-population nor the over-production, but to faulty distribution of workers and wages. There are unfinished tasks suited for every degree of human strength and skill, rough places that need to be made smooth, crooked places that need to be made straight, raw materials that wait to be fashioned to shape and use. We have both the work and the workers. Millions of acres are untilled or poorly conserved, resources go to waste while multitudes must beg or starve. We have forgotten that covenant of God which was made not only with Noah, but "with all flesh." We seek to enrich one group, section, nation by pauperizing another instead of striving for a vision of universal good, for the harmonious development of all people through the brotherhood of man. Meantime, we make much wonder over every natural calamity, write pages

of lament over a flood that takes four hundred lives, but hasten to forget the forty thousand we kill with automobiles. Nature is kinder to men than they are to one another. Moral law is as inexorable as natural law, and only in the keeping of both can peace and prosperity come to the human race.



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Pimples, blotchy skin, bilious, sallow complexion, caused by constipation? Never mind the disappointments you've had with old-fashioned, unsatisfactory laxatives. For now you can get the modern laxative that's really different. Its name is FEEN-A-MINT, the delicious chewing gum laxative that acts in the lower bowel, not the stomach. Feen-a-mint looks different, tastes different, and IS different. You chew it, and what a difference this chewing makes! It's the chewing that helps do the trick. Life seems a lot brighter when you're feeling and looking fine. Don't let constipation hold you back! Try this different laxative, the choice of over 16 million wise people. You'll find that it's just what you've been looking for! For a free sample write to Dept. GG7, Feen-a-mint, Newark, N. J.

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The Christian Fireside

AN ANCIENT AND MODERN BIRD

By Willis Mehanna

What man of the country and open spaces does not remember seeing a great, black bird soaring in majesty high among the clouds, never flopping its wings but at all times sailing with them full spread? The common name of this bird is turkey buzzard. He is of the vulture family and is always on the lookout for dead and decaying animals. For this reason he is of great value to a community since he consumes putrid flesh, the odor of which is unhealthful as well as disagreeable. He is protected by law and should be, for he has no faults and hunters certainly would not want to eat him.

The mother turkey buzzard lays two or three grayish white eggs with black spots on them in the hollow of a large tree rather late in the season, and only one brood is reared. These birds follow the warm weather south in the fall and always return in the spring. They have survived for many decades and are seen quite frequently soaring high in the air, but are seldom seen anywhere else.—Our Dumb Animals.

IN TWO INAUGURAL PARADES

One of the world's oldest horses was a center of interest in the inaugural parade at Washington, January 20.

"Queen," aged 41, was six years old when she pranced up Pennsylvania Avenue at President McKinley's second inauguration in 1901, with Edwin M. Jett, a mounted policeman, on her back. Handsome and proudly stepping, she was the cynosure of all eyes.

It occurred to some of the present horse fanciers in Washington that it would be interesting to bring Queen and Mr. Jett, now retired, together again for another historic ride.

Queen was located on the farm where she was born and raised at Four Corners, Maryland. Mr. Jett, aged 68, in good health and spry, lives at 1434 W. Street, S. E.

The aged horse was in her stable when Mr. Jett, seeing her after a long lapse of years, called softly through the door: "Queen! Oh, girl! Remember me?" Queen remembered. She neighed at the top of her voice.

So again they rode under Washington's dripping skies and Queen's fame will go down as the only horse that ever took an active part in the inauguration of two Presidents.—Our Dumb Animals.

THEY KNEW THEIR BASEBALL

The story is told of a certain well known clergyman who chanced to be dining in a Florida cafe. During his meal, two pretty misses at another table observed him with something of eager and excited interest. At last they approached the table where the minister sat and they accosted him with: "We know who you are." The minister was much embarrassed by the mystery of the intrusion, but he managed to reply: "Well, that's just fine." Then the girls followed with: "You are Connie Mack, aren't you?" That question served to clear the air and with the next word from the minister, the interesting romance which had given them such a thrill faded, two embarrassed girls made a confused apology, and the minister resumed his meal.

SALOON EVANGELISM

As a part of the constantly increasing evidence that the liquor traffic is determined to increase its hold in the United States, we note that the Distilled Spirits Institute has employed a man prominent in partisan politics to direct their relations with the national and state governments. This man will have a salary of one hundred thousand dollars a year, with an equal sum for his office and other expenses. The campaign will be pursued into local communities, and its chief objective will be to ensure political control by the liquor interests. By encouraging the drinking habits of the people, the trade will seek to recover its tainted influence upon the political life and government of the nation. We do not forget that the trade is equally alert and aggressive in Canada and in every other country under the sun.—The New Outlook.

Doing is the great thing; for if people resolutely do what is right, they come in time to like doing it.—Ruskin.



CARDUI

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

A few excerpts from the "Message of the President," which was given by Mrs. George B. Sexton, Jr., at the Conference meeting in Homer:

"We meet again to record the closing of a year's work—twelve months of devoted and consecrated service by the missionary women of Louisiana; 1936 was a good year, with major emphasis on the home field. The Week of Prayer offering for rural projects enabled the Council to open up work in a good many isolated sections and brought special benefit to Louisiana in the way of a Deaconess, Miss Mary Beth Littlejohn, for the Indian work at Dulac. Our membership has steadily increased and for the first time exceeds seven thousand. Of these, a large number are young women. Again we are happy to report our Council pledge is paid in full. A door that offers wide and effective service opens for us at Cedar Grove, so we are increasing our Council pledge to cover the salary of a deaconess for the 66th Street Methodist Church. . . . About fourteen hundred dollars was given the past year in life memberships. . . . Effective work has been done in our Conference in promoting the Cooperative Plan for missionary education of children. Many more children have been reached than formerly and the fourth Sunday offerings have steadily increased. . . . Louisiana led all Conferences in the amount of supplies to Council institutions and it is with sincere regret that we accept the resignation of Mrs. Woodard, who has carried this work on her heart for five years with phenomenal results. . . . There has been a growing interest in Scarritt College, due, we feel, to Mrs. Moreland's visit to the Conference last spring and to the splendid promotion work of Mrs. Gilman McConnell. . . . There are two reasons, I think, for the success of the missionary enterprise: first, its never changing purpose, and, second, its ever changing plan. Down through the years the words of the Risen Christ have echoed, "All authority in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations." . . . The Bishops' Crusade leads us to Aldersgate this year; to John Wesley's heart-warming experience. In the time of the early crusades, those who dared girded themselves for a holy war. The tomb of Christ must be wrested from pagan hands. Each was called to "take the cross," signifying his willingness to leave lands and loved ones for this holy mission. I wonder, as we work and pray

for this spiritual movement in our church, if we are willing to "take the cross" personally?"

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mrs. L. H. Roberts, of Starkville, sends a short resume of the work done the past quarter. You will be particularly interested in what she has to say about Council credits and Year books.

The Starkville Society, with Mrs. Walter Page as its capable president, has closed the first quarter's work with good reports.

Eleven new members have been added to the roll in the seven Circles, which have a total membership of 178.

The Mission Study book, "Out of Africa," has been completed, three circles applying for Council credit. The other circles plan to do more systematic study on the fall book.

The Yearbook programs are given careful preparation by each circle, most members having Yearbooks.

The Bible study will begin in April.

World Outlook subscriptions sent in this quarter number 25. At this rate this weak link in our chain will be strengthened.

The C. S. R. Department is most active.

A fourth of the pledge is being sent to the Conference treasurer.

About sixty dollars in money and supplies was sent this quarter to a minister's widow.

Other points of the Efficiency Aim are being promoted or will be at the proper time.

Reports are now being mailed out.

The zone meeting in West Point in March was well attended by the Starkville Society.

We look forward to entertaining the District meeting in April.

* * *

The first zone meeting of 1937 was held in Doddsville on March 3, with 45 members present. Mrs. Ormond, president of Doddsville auxiliary, gave a hearty welcome to all and turned the meeting over to Mrs. H. P. Thomas, zone chairman. Mrs. Rufus Hughes served as secretary.

Mrs. E. C. Stansel, of Ruleville, brought a beautiful devotional on Stewardship, using as scripture Matt. 25:14-30.

Roll call revealed that Blaine should have the banner for having the largest percentage of members present. Drew was given recognition for their large attendance.

Duties of officers was given by Drew ladies as follows: Duties of President,

Mrs. R. K. Sage; Duties of Recording Secretary, Mrs. Wofford; Duties of Treasurer, Mrs. Eason.

Mrs. Campbell talked on Young Women's Circles. Mrs. Thomas told "What the Missionary Society May Mean to a Member."

Different circle leaders of Drew talked of what they expect of their members. Mrs. John Holloman spoke in behalf of the World Outlook.

Mrs. E. C. Stansel made a few remarks on Spiritual Life Groups.

New plans for C. S. R. Committees were explained by Mrs. A. A. Harrell, of Ruleville.

Mrs. Blount, of Blaine, reminded the group of the need for Octagon coupons.

A motion was made and carried that the zone secretary write a letter to Sunflower auxiliary asking them to stay in the zone, as they are very much needed.

A motion was made and carried to send the zone chairman to the Annual Conference, with expenses paid, the same to be proportionally divided among auxiliaries of the zone.

A four point standard was suggested by the zone chairman. The most efficient auxiliary is to be awarded an Honor Certificate at the end of the year. The points are:

1. Program of spiritual cultivation carried out under appointed leader.
2. History of each society compiled by its historian.
3. Have at least two posters each month; present them at zone meeting and Conference.
4. Most outstanding work done during the year.

The meeting closed with the consecration service led by Mrs. Betty Strickland.

HOME

(Continued from page 7)

girl can't fill the requirements of the mother. The father can only provide the material necessities and comforts, but it takes the mother to still the storm of unrest and bring peace and happiness. The maid can't do it.

As it was in the case of Elkanah and Hannah, both filling the mission according to God's plans, so it must be with each and every one. We must fill our mission as God wills it to be.

The words of Hannah, 1st Samuel 1:28: "Therefore also I have lent him to the Lord, as long as he liveth he shall be lent to the Lord." And he worshipped the Lord there.

The great need of today is for more Hannahs—God fearing, God loving mothers to still some of the unrest of youth today.

REV. B. H. SIMMS.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

"When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." (Matt. 10: 1.) "These twelve Jesus sent forth, and commanded them saying: . . . Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (Matt. 10: 5-7.)

The Church's Continuing Obligation

CHRIST'S commandment to his disciples to heal the sick is a continuing obligation upon his followers. James, in his intensely human letter to the early church, reveals that the welfare of the sick is an obligation of those in Christian fellowship. "The elders of the church" (James 5: 15) are to pray with the sick.

Today, with all the modern facilities for caring for the sick, for relieving even the distress and suffering of incurable diseases, "the elders of the church" and those in Christian fellowship can do more than pray. They can do much more than visit at the bedside of the sick.

There are twelve hospitals supported wholly or in part by the membership of the Methodist Episcopal Church, South. Our hospital program includes hospitalization for the poor, segregation and care for incurables, helpful clinical services for the needy. This program's financial support comes from the annual "Golden Cross Enrollment," as provided for by the "Discipline."

DEPARTMENT OF HOME MISSIONS, EVANGELISM, AND HOSPITALS
BOARD OF MISSIONS
METHODIST EPISCOPAL CHURCH, SOUTH
DOCTORS' BUILDING, NASHVILLE, TENNESSEE

Enroll During Hospital Week, May 9-16

In Memoriam

OREDAS ELI TOWNSEND

Oredas Eli Townsend was born on June 26, 1855, in East Feliciana Parish, near, Clinton, the son of Rev. W. S. Townsend and Mrs. Martha Perkins Townsend. Rev. Townsend moved his family to Livingston Parish when his children were all small and remained there until his death. He was the founder of the old Palmetto church, one of the pioneer Methodist churches in this country. After his death, Mrs. Townsend, with her six sons and three daughters, moved back to East Feliciana and bought a home near Blainstown. There Mr. Townsend grew into manhood.

On January 29, 1883, he was married to Miss Janie Dunn Lewis, the daughter of Rev. Henry T. Lewis and Mrs. Almena Cleveland Lewis. To this union were born ten children. He is survived by Mrs. Townsend (his wife), five sons and two daughters, Hattie E., of Ruston, La.; Mrs. W. D. Oliver, of Mangum, Okla.; John L., of Pride; Carrie R. and W. Henry, of Baton Rouge, and Joe W. and Fanny L., of Oaknolia; one brother, W. S. Townsend, of Reily, La., and five grandchildren.

Mr. Townsend was very active in the church affairs of the community. He was one of the leaders in the establishment

Coker College

in art, physical education, home economics. ACCREDITED by national and southern agencies. Athletic and recreational facilities, including gymnasium, field and water sports. Outdoor theatre. A CHRISTIAN COLLEGE, non-sectarian. 30th year. Limited enrollment. For catalog, address, C. Sylvester Green, President, Box L, Hartsville, South Carolina.

of the Oak Grove church, also the Bluff Creek camp meeting. He was a member of the camp meeting association and for 27 years its president, but an active worker during its forty years of endeavor. When his health no longer permitted an active part in these affairs, services were held each first Sunday in the home through the kindness of the Clinton pastor.

To those who knew and loved him, Mr. Townsend was truly a great Christian character. He passed to his heavenly reward on the fourteenth of March. Funeral services were held the next day from the home by the presiding elder, Brother Bowdon, and the local pastor, Brother S. T. McLean, and the Clinton Presbyterian pastor, the Rev. Mr. Eddins. Interment was made in the Rose Hill cemetery in Clinton.

HIS PASTOR.

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M. T. PEW SPEAKING

Hello, folks! From my place down in the front of our church I can hear and see some rather strange and interesting things.

Last Sunday our pastor did a rather strange thing; at least it appeared that way to me. He must have been ill. He did look real worried and he did not seem happy to have the opportunity to tell the good tidings to his people. Maybe a lot of things had gone wrong with him. Possibly he was very tired and needed a good rest and vacation.

Anyway, he took me for his text. He abused me and belittled me for all that I was worth. He looked at me with a "dirty," mean and defiant stare. He even challenged my right to be in the church and did it so vehemently that he shook his fist in my face. Now, I really do feel awfully mean at church and admit that I ought to be turned out. In fact, I ought

to be run out of every church in the country. I am just sitting here waiting for it to happen.

Our pastor went at the business of putting me out of his church in a very poor way. In fact, it is a little strange to me that he did such a thing. He seems to have very good sense about things, but he seems to be using very poor judgment in this matter. Last Sunday he lost at least ten minutes of perfectly good "Gospel" time talking about folks who were not at church. He said some very ugly things about them, and that in their absence. That sounded like gossip to me. It certainly was not polite and even a bit cowardly. I looked around and saw the Faithful family, the Regulars, the Neverfails, the Constants, and many others who are always present. They looked bored and as though they did not care to hear their pastor talk about their own kinfolks and neighbors. I wondered if the pastor expected those present to go tell those absent what he had said about them to their backs. I saw a few present who seldom come and they

seemed very uneasy and embarrassed. Possibly they thought that the preacher was "getting them told" for their past sins and I wondered if they would be back next Sunday.

So, I am puzzled at this strange thing that our good pastor has done. Possibly, if he would try filling the hour full of interesting and helpful things and quit complaining and sort of fussing about people who are absent to those who are present, he might soon run me out of his church. I expect to stay in your church as long as my name is

M. T. PEW.

A FARMER BOY



ONE of the best known medical men in the U. S. was the late Dr. R. V. Pierce of Buffalo, N. Y., who was born on a farm in Pa. Dr. Pierce's Favorite Prescription has for nearly 70 years been helping women who have headache and backache associated with functional disturbances, and older women who experience heat flashes. By increasing the appetite this tonic helps to upbuild the body. Buy of your druggist. New size, tabs., 50c, liquid \$1.

WHITWORTH COLLEGE BROOKHAVEN, MISS.

The Woman's College for the Mississippi Annual Conference, is in its eightieth year. It is successor to Elizabeth Academy, that first Methodist School, founded in 1818 at Washington, the first capital of Mississippi.

Elizabeth Academy was the first institution of learning chartered by the State of Mississippi and conferred the first degree ever conferred upon a woman.

The Whitworth plant consists of ten modern buildings on a beautiful ten acre campus. It holds membership in the Southern Association of Colleges and Secondary Schools and is correlated with Millsaps College.

The Methodists of the Mississippi Annual Conference are raising \$125,000.00 additional endowment for Whitworth College.



ENTRANCE TO COOPER HALL

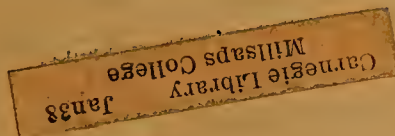
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INCOMPLETE REPORT BY DISTRICTS ON BISHOPS' CRUSADE

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Wallet of the Week



THE COPTIC CHURCH which, since the days of the Emperor Menelik of Abyssinia, has had a continuous ecclesiastical existence, seems now to be destined to fall under the iron heel of the Italian Dictator. After almost half a century, it is to be placed in the power of the hierarchy which it once defiantly renounced. It is one thing to conquer by character and service, it is quite another thing to confiscate by political commission.

* * *

KING OF ITALY RECEIVES JEWISH LEADERS is the substance of a headline carried by a Hebrew magazine recently. The headline was explained by the statement that the King had received in audience the new chief rabbi of Rome, and the head of the Roman Jewish community. If press interest is taken into account, the incident should meet every specification of a secondary conference. It would be interesting to know how those gentlemen made the discovery of the King—a forgotten personality. That story ought to have real news value.

* * *

CHURCH PRESS ENDOWMENT became more than an ideal or a subject of wishful discussion when the *Watchman-Examiner* received a gift of fifty thousand dollars from the estate of Miss Mary Colgate of Yonkers, New York. The *Watchman-Examiner* is the official paper of the Northern Baptist Church. It is doubtful if any other bequest made by Miss Colgate will prove to be more potent and far-reaching in its influence for good, than will the endowment of this mouthpiece of Christian belief. It is an example of sound churchmanship which should commend itself to those who would perpetuate their interest in Christian ideals and promotion.

* * *

THE BELL OF HELL is the singularly appealing name with which the largest bell of the Orient is to be christened by Chinese Buddhists. It is to weigh forty-four thousand pounds, and will be placed in a tower on Kiu-hwa-shan, a sacred mountain in Anhwei. It is to be sounded at regular intervals by Buddhist priests to "awaken souls sinking into the inferno of the lower regions." Perhaps this novel scheme is Buddhism's nineteen-thirty-seven model of a canned gospel. At any rate, it strikes one as being of a piece with water-worked prayer wheels and other such depersonalized processes of religious expression.

MAHATMA GANDHI is reported to have dedicated a temple at Benares, the holy city of the Hindus, in which the likeness of a deity is replaced by a large marble relief map of India. The event is being hailed as a triumph of religious liberality in India. The map is supposed to signify that it is a temple for all confessions of faith. Such an innovation may have some value, but it is probably more social than religious. A marble relief map is a poor substitute for a living Christ and it taxes one's optimism to believe that it is an indication of progress.

* * *

THE WORLD SUNDAY SCHOOL ASSOCIATION claims a total enrollment of over thirty-seven million scholars, teachers and officers. It has 361,145 schools located in 124 different national areas. In the past fifty years, the organization has had a phenomenal growth. It began as an expression of the devotional life of English-speaking countries, but its sphere of predominant influence has largely shifted. It is no longer an organization of English-speaking lands, but its greatest growth is in India where English is a foreign tongue.

* * *

AN INTERESTING SERVICE was held at the Madison Avenue Presbyterian Church, New York City, not long ago. It was the fifth annual service of interracial good will. The nineteen participating choirs represented nine churches and several different racial and denominational groups. There were five Negro choirs in the celebration. The Jan Hus Presbyterian choir sang in Bohemian and the Church of All Nations choir in Italian. There were three hundred young people, many of them children between the ages of nine and fifteen, who joined in the singing.

* * *

DICTATORSHIP IN BELGIUM received a distinct repulse in the overwhelming defeat of M. Degrelle in the recent elections. Degrelle, who is described as a Fascist with boundless ambitions, some months ago boasted that within six months he would be dictator of Belgium. He was defeated by a vote of almost four to one after the most dramatic personally conducted campaigns in the history of Belgian politics. The friends of good government are now able to report: "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is."

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

WORSHIP

A central element of all religions is worship. Through it men confess their attachment to a particular deity and they seek the blessings of divine favor. The common word for worship in the New Testament means literally to kiss the hand toward God—to throw a kiss to God. Strange as it may seem, it was that very word which Jesus took from the lips of the woman of Samaria in order to correct her superficial understanding of worship. She thought that throwing a kiss to God must be associated with a traditional altar, but Jesus told her that neither on Mt. Gerizim, nor in the temple at Jerusalem is the mere act of throwing a kiss to God true worship. He assured her that it is ever an act of the spiritual consciousness, an inner communion with God and as such is independent of place or ceremonial. No word of Jesus has occasioned the church more practical difficulty than that touching this central fact of its life. Dr. B. M. Palmer, a distinguished Presbyterian minister of New Orleans, once observed that there was a singular tendency on the part of liberal religion, the easy-going naturalism of the worldly type, to turn toward ritualism as a seeming reaction from its loss of the orthodox evangelical faith. That observation was made nearly fifty years ago and the constant tendency of those years toward ritualism reveals his prophetic insight. The spontaneity of worship everywhere is being invaded by revivals of ritualism, the sacraments of the church are being cheapened by sentimental accommodations, and the services of the church have their appealing simplicity marred by individual additions which ignore the spiritual continuity of worship. For our part, we believe in a stately but simple service which represents the voice of the church, and we do not believe in its mutilation. The tendency toward ritualism, personal or otherwise, we think means a turning of the minds of the people from the realities of personal communion with God to synagogue or temple ceremonies, or worse. It is an easier task to throw a

kiss to God than it is to wrestle with the angel in lonely and desperate personal quest for blessing. The one is an act of coddling superstitious fears, the other opens the windows of heaven.

"IRRELEVANCIES"

The caption of this editorial is a word which was used in private conversation by a friend of ours when discussion turned to what might be called the internal evidences of reality in the ministry. The principle is equally applicable to Christianity as a whole, but we were speaking particularly of the ministry. In the course of our exchanges, he made use of the word "irrelevancies." He was describing a certain personal testimony which he had heard as being a string of pious and irrelevant platitudes. It was in no sense meant to be only a criticism of an individual, but was rather a pained confession of hollowness and a lack of originality which makes it necessary for one to resort to a conventional form of speech in that all-important matter. It was a lamentation that no fire-clad words came winging their way out of the deeps of an experience of God. At this point let us leave all thought of the personal incident behind, that we may think for a time of the type of Christian relation which is devoid of conscious reality, that condition which must be justified by the recitation of vague generalities—conventional irrelevancies. Apart from the awkwardness of a sham performance, such a testimony lacks every element of the creativeness which begets freshness, vigor, hope, joy and attractiveness in religion. The very avoidance which it implies is in effect a plea for a spiritually nude soul. Necessarily it lacks the passion and the fervor of a faith born of experience, and it cannot know the enthusiasm of a militant evangelism. At best it is not more than an elegant echo from an Alhambra that, having ceased to exist, is yet enshrined in beautiful and romantic literary recollections. It lacks directness, heart, enthusiasm, the spirit of conquest—everything except the gorgeous literary draperies

of the sunset. Our ministry and our message, like our experience, must bear the inspiration and stamp of an eternal sunrise. God, on his part, has left nothing undone that it may be always morning with his messenger.

DR. THEODORE COPELAND

The death of Dr. Theodore Copeland in a Dallas hospital on April 22, brings sorrow to a wide circle of friends. He suffered a collapse last fall and his death from a heart attack appears to have been the delayed sequel of his original break in health. He was born in Blountsville, Alabama, sixty-nine years ago, received his education at old Southern University and at Vanderbilt, and he served pastorates in North Alabama, North Mississippi, South Georgia, Louisiana, St. Louis, and Little Rock Conferences. For several years he had been a General Evangelist of the Church, and he was preeminently an ambassador of good will and good cheer. No man kept a more consistent touch with a wide circle of friends than did he. He was a charming personality and a man whose presence and manner was the embodiment of perfect grace and culture.

"ACROSS THE WATER"

Under the caption, "Help for Preachers," a reviewer in a British periodical makes observations which should produce a sense of discomfort for American preachers. He makes no direct attack upon the American pulpit, but he makes statements the implications of which are obvious. For one thing, he tells the story of three preachers who occupied a certain "west-country pulpit" on Sundays that were close together. All of them preached on "Comfort me with Apples," a text so unusual and from a book so little used for pulpit discourses as to make the very announcement of such a text remembered, no matter what the application of it. The other observation was to the effect that the field of service for the book would be America—it would be "more widely sold across the water." The reviewer manages to speak favorably of the contents of the book, but we cannot feel that any appraisal of the quality and contents of the volume could possibly relieve such words of their humiliating application and implication. We do not find fault with the reviewer, our quarrel is with the thoughtless and misguided users of such material.

BEAR WITH US, PLEASE

The Bishops' Crusade, District Conferences and other pressing matters, together with linotype trouble, have delayed some material, but we are not overlooking it. All matter will appear at the earliest moment possible.

Editorial Miscellany

By Dr. H. T. Carley

SOME ADVANTAGES OF BEING SICK (NOT TOO SICK)

As between health and sickness, there would seem to be little difficulty in making a choice—most people would say, "Give me health every time."

And we think they would be eminently correct. Even so, it is possible—nay, highly probable—that they have failed to reflect seriously upon the advantages that might accrue to them from a modicum of illness—not too prolonged, not too serious. That there are some advantages cannot be denied.

For one thing, there is the privilege of grunting. It would be ludicrous for a well person to lie abed and grunt; but for a moderately indisposed one, it is highly proper. And the pleasure of it! The "Oh's" and "Oh me's" of the patient fall dolefully upon the ears of those sitting by, but they afford a kind of psychological exhilaration to the grunter that doeth good as doth a medicine. A good, healthy grunt relieves the tension of a sick body as a safety-valve lessens the pressure of an overheated steam boiler (or something like that). If you have never enjoyed a grunt, try one the next time you are sick.

Then, too, the moderately sick man can indulge in whims that, were he well, would bring criticism, and maybe rebuke. He can leave his lovingly and carefully prepared food untasted; he can complain of the noise the children make; he can slap the cat off the bed; he can refuse to take his medicine at the times appointed; he can indulge in various and sundry petty temperamental outbursts that would shame him were he well, but now bring only the sympathetic comment, "Poor man—he's sick!"

And what a thrill he can get by answering the anxious inquiries of friends with, "I'm not feeling so well today," or "I don't seem to be getting any better." The sympathetic responses cheer his heart, and he is pretty sure that these friends will drop by tomorrow to ask again how he is. He likes to have his friends around him.

The not-too-sick man can enjoy being away from his work—at least for a season—and prolong his convalescence in such a way as to receive almost an ovation as he slowly and (apparently) weakly walks down the street after having been at home a spell. He has the feeling of being a prominent citizen.

And so it goes. Health is precious, but moderate illness has its advantages.

The trouble is, some well men want to be pampered as if they were sick.

THE CONSTITUTIONAL PROCESS

By Bishop John M. Moore

The question of the legality of a vote on the Plan of Methodist Union by the Annual Conferences preceding the vote by the General Conference has been raised by a few men. My contention is that such a vote is not only legal but logical, and that the right of priority in the voting if priority must be established, rests with the Annual Conferences and not with the General Conference.

Read the law as found in paragraph 43: "Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions excepting the first article, which may be altered upon a joint recommendation of all the Annual Conferences by a majority of two-thirds of the General Conference succeeding; and also, whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect."

Note the priority of the Annual Conferences. That law as it stands was adopted in 1828. See Tigert's "Constitutional of American Episcopal Methodism," page 402. The clause providing for an alteration of the first restrictive rule has been inserted since then. In 1808 the first half only was adopted. Under the leadership of Wilbur Fisk, in 1828, the second half was added, by which the General Conference could act first. In 1820 the General Conference adopted the following (See Tigert, page 353): "Resolved, that we will advise and do hereby advise the several Annual Conferences to pass such resolutions as will enable the next General Conferences so to alter the constitution, etc." That was a very illuminating resolution and was the inspiration and basis of Fisk's amendment in 1828. From the very beginning and on through more than a century of constitutional history the right of priority in voting on constitutional proposals has belonged to the Annual Conferences. They have never surrendered that right which was inherent in them.

Why do the Annual Conferences vote on constitutional questions at all? Why do states vote on amendments to the National Constitution? The same principle underlies the answers to both questions. The Federal Congress and the General Conference are both delegated bodies and have only such powers as are invested in them respectively by the States and by the Annual Conferences by the respective constitutions; and those powers are very great. Amendments to these constitutions, Federal and Church, are

new grants of powers to the Congress and the General Conference by the States and the Annual Conferences. When the Congress passes an amendment to the constitution it has not enacted any law; it has only formulated the grant of power which it desires and recommends for future action. The same principle holds with the amendments which the General Conference may pass.

The General Conference in 1870 declared (See Journal, page 284): "The General Conference is not an original body, self-existent and independent. It is the creation of another body, larger and stronger than itself. It does not possess original life and power. Its powers are derived and dependent." The Annual Conferences are the original body and from them come these powers. As Tigert says (Constitutional History, page 324): "Historically the fountain of authority in Episcopal Methodism is the body of traveling elders. They created the existing General Conference, ordained its constitution, and finally admitted laymen (1870) to their seats in the body." It must be ever kept in mind that the Annual Conference is the basal body in Methodism and that the General Conference is an agent with derivative powers. It grants, withholds and cancels power to the General Conference as its will and wisdom may dictate. The power of execution in Episcopal Methodism lies in the General Conference but the authorization of that power rests with the Annual Conferences. "The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions," said the "body of traveling elders" in 1808, and so says our law today. Until the Annual Conferences give authorization and so long as it withholds authorization the General Conference is estopped. This explains why the Annual Conferences must vote on constitutional proposals, and why they in reality must vote first. Any action of the General Conference, voting first, is contingent upon the later vote of the Annual Conferences.

Some one may ask, "If the right of priority in voting rests with the Annual Conferences why does the General Conference usually vote first?" The reason is simple. The Annual Conferences in the nature of things would have difficulty in formulating the "recommendation" with unity and uniformity, upon which they could take "concurrent" action, whereas the General Conference has present representatives of all the Annual Conferences and can easily get that unity and uniformity necessary to the formulation of the proposal. The General Conference of 1828 saw that situation and for that reason amended the law so that the General Conference could indicate its wish and will. But the right and power to originate constitutional amendments and proposals have never been surrendered by the Annual Conferences. Any Annual Conference now, at any time, can

adopt a proposed constitutional amendment and send it to the other Annual Conferences, and if they adopt it "concurrent recommendation" has been made and the proposal has the same force as if it had come down through the General Conference. It could not be otherwise, for if prior action by the General Conference were required, then the Annual Conferences would be shut up to the will of the General Conference, their agent, which is an absurdity. The Annual Conferences have the right, the liberty and the power to propose, or take up any proposal of any constitutional amendment as their own will and wisdom may dictate. Such an interpretation of our constitutional law could scarcely be logically and successfully contradicted.

Here is the Plan of Methodist Union which has been formulated, approved and recommended by a joint Commission chosen, appointed and empowered by the General Conferences of the three Churches. This Joint Commission was not a joint committee of the General Conferences. It was a body set up by these General Conferences to produce a Plan of Union for those three Churches and not for three General Conferences. This Plan is not subject to alteration by any one of the General Conferences. There is but one thing a General Conference can do with it. The General Conference could not prevent the Annual Conferences from voting on it. The General Conference could not bestow on the Annual Conferences the power to vote which they already inherently possess. On the other hand, the General Conference must wait to have bestowed upon it by them authority and power before it can approve and put into effect the Plan of Union. The Plan is as ready now for the action of the Annual Conferences as for that of the General Conferences, and as ready as it will ever be. "Concurrent recommendation" could not be made more possible or more practicable by any action of the General Conference. In the light of these facts, which no court, ecclesiastical or civil, could set aside or explain away, to intimate that the Annual Conferences can be required to wait until the General Conference submits to them the Plan of Union for a vote is to refuse to accept the plain law of the Church. The Annual Conferences do not have to have the Plan of Union submitted to them by the General Conference, the Bishops, the Joint Commission, or any one else. In their own inherent right they can take it up and vote upon it at their own will and there is no power to say them nay.

It is true that the General Conferences of the Methodist Episcopal Church and the Methodist Protestant Church voted before their Annual Conferences. Their law, as ours, allows that. It was highly convenient and expedient for them to do so. Had they waited for the Annual Conferences they could not have voted until 1940, unless they held an adjourned

(Continued on page 7)

Louisiana Conference

PERSONAL AND OTHERWISE

Both the Intermediate and Young People's camps will be held at Dubach this year. The Intermediates, June 28-July 2, and the Young People, July 5-10.

The Conference Woman's Missionary Society met at Homer, March 23-25. That meeting was followed by an Adult Bible Conference, led by Dr. H. H. Harris, of Emory University, April 8-11.

Pelican charge, under the leadership of Rev. Frank C. Collins, is putting on the full church program with aggressiveness and vigor. In addition, the new parsonage is nearing completion.

Rev. John Rasmussen, pastor at Mansfield, is conducting the services of Religious Emphasis Week at Centenary. Brother Rasmussen rendered a similar service at Louisiana Tech, at Ruston, recently.

Mangum Memorial church, Shreveport, long burdened by an oppressive church debt, has officially resolved upon the complete liquidation of the obligation of \$12,000 within the next year, by May 1, 1938. Rev. Robert M. Brown is the pastor.

Mrs. Carley, wife of Dr. Henry T. Carley of Satartia, is in a Vicksburg hospital where she is reported to be recovering from an operation performed a few days ago. We are glad to have the assurance that she expects to be fully recovered in a little while.

The Monroe District under the leadership of Rev. H. L. Johns has taken the offering for the Memorial Mercy Home in every charge except one and in that particular one it has been postponed on account of the Bishops' Crusade. It will be taken soon.

Rev. A. D. St. Amant, pastor at Pioneer, held a banquet at all four appointments of his country circuit, and is reported to be in great favor with the people of that charge. He is caring for every detail of his work in a systematic and effective manner.

Rev. Louis Hoffpauir is very enthusiastic over the outlook for his District. There has been an increase of \$2,500 on salaries, a substantial increase in the acceptances for benevolences, and every interest of the church is receiving consistent attention.

Castor and Jamestown, two churches of the Shreveport District, have been placed under the care of Rev. Harold Teer, a local preacher who is a student at Centenary College. A revival of interest and a good outlook for these churches is reported.

Vivian is really getting forward under the splendid leadership of Rev. C. E. McLean. The salary of the pastor was raised fifty per cent over that of last year, and the congregation is launching a campaign for a new church building to cost approximately thirty thousand dollars.

Rev. W. D. Milton, pastor at Trout and Goodpine, sends a list of eight subscriptions which lacks only two of completing his quota. He is continuing his campaign for the completion of his quota and more. We sincerely appreciate this splendid work in behalf of the paper.

A District School of Christian Workers was held at Ruston on March 15-19. Miss Lucy Foreman, Nashville; Mrs. W. W. Holmes, New Orleans, and Rev. G. W. Dameron, Executive Extension Secretary, were the instructors. A group from the Monroe District also participated in the school.

Rev. J. E. Hearn, pastor at Marion and Sterlington, had a great meeting at Marion recently in the interest of the Bishops' Crusade. Present were Rev. H. L. Johns and Mr. W. B. Clarke, presiding elder and Lay Leader respectively. There was a splendid crowd and enthusiastic interest.

Bishop Hoyt M. Dobbs is scheduled to preach the sermon for the Ruston District Conference, which meets at Harmony Chapel on Tuesday, May 18. It is expected that the Ruston District will pay all claims in full, and will show an increase in additions by profession over the report of last year.

First Church, Shreveport, has set for itself the liquidation of a debt of long standing. The debt is \$21,500 and the month of May has been allocated to the task of clearing it from the ledger of the church. First Church received approximately two hundred members as the result of the Personal Evangelism campaign at Easter, and that is certainly a great credit to Dr. Dana Dawson and his people.

Plain Dealing, a rural circuit with five churches, is giving a splendid illustration of what can be done by such a charge. The charge, under the inspiring leadership of Rev. P. B. McCullen, has assumed by far the largest amount for benevolences of any charge of that type in Louisiana, if not of the entire Church. It has accepted \$750 for benevolences and is carrying all the other program of church work as well.

Noel Memorial church, Shreveport, has had a revival of far-reaching influence and power under the leadership of Dr.

Paul Quillian of Houston, Texas. The meeting continued for ten days and the singing was under the direction of Mr. Walter Jenkins. Bishop Dobbs preached the closing Sunday. The meeting was so largely attended that many had to be turned away. Rev. C. M. Crowe, recently transferred from Texas, is the pastor.

The Ruston District, Rev. Louis Hoffpauir presiding elder, has made systematic efforts to organize every church in the Bishops' Crusade, and it is confidently expected that the results will be gratifying to the church and a credit to the leadership of the District. Rev. Guy M. Hicks, the director of the Crusade, had the assistance of the presiding elder and Professor Rodney Cline at the rallies that were held.

The campaign for the Christian Advocate is being carried through in a great way by the Shreveport District. Bossier City, Coushatta and Vivian have already completed their quotas—Coushatta almost doubling its quota. Dr. Serex generously adds: "Wherever the Advocate is presented enthusiastically and the campaign is put on honestly, the reports are unanimous that it is easy to get the quotas and plus, and that our people welcome the Conference organ."

Rev. and Mrs. Ashley T. Law will have the sympathy of many friends throughout Louisiana and Mississippi in the death of their little daughter, Ruth. A few days ago she was stricken with diphtheria and scarlet fever, and her condition was desperate from the beginning. Death came Sunday evening and the funeral was held at Haynesville on Tuesday morning. Let these faithful and sorrowing servants of the church be remembered at the throne of grace.

The Bishops' Crusade is being vigorously pressed in Shreveport District. Under the leadership of Rev. P. B. McCullen, District Missionary Secretary, rallies have been held at various points. In the rallies at Hall Summit, Mansfield and Vivian, Dr. A. M. Serex, the presiding elder; Rev. P. B. McCullen, Mrs. W. H. Martin, Conference vice president of the Woman's Missionary Society, and Mrs. C. F. Lucky, District Director of Children's Work, participated. The addresses of the Bishops were broadcast over station KWKH at 7:15 on the evening of April 23, and the churches made that a part of the evening program for that hour.

NEW ORLEANS YOUNG PEOPLE WILL CAMP AT BILOXI

Through arrangement with C. O. Chalmers and Mrs. Wilson Buckley, who has leased Kellar Lodge at the Seashore Camp Grounds, the New Orleans District Young People's Camp for 1937 will be held at the Methodist Camp Grounds at Biloxi, June 12-19.

The staff is as follows: Dean, Rev.

Henry A. Rickey; business manager, E. L. Brock; instructors, Rev. E. C. Gunn, Rev. J. Henry Bowdon, Rev. Jerome Cain, Rev. Henry A. Rickey and Miss Julia Sargent, of St. Mark's.

Morning Watch, Miss Julia Sargent.

Vespers, Rev. J. T. Harris; head chap-
erone, Mrs. E. C. Gunn.

Forum each morning, Rev. G. W. Dameron, Conference Executive Secretary.

Preachers for Sunday, June 13: Rev. J. T. Harris and Bishop Hoyt M. Dobbs.

The largest camp group in their history is expected, and the program is chock full of good things, with excellent leadership, as one can see.

The swimming in the Gulf waters twice a day will be featured, but a varied recreational program is planned.

There should be information, inspiration, consecration, and jolly good fun in the bargain—and it is a bargain. The Camp opens with supper, Saturday, June 12, and closes with the noon meal Saturday, June 19. The total charge for room, board, books and registration is \$8.00. Transportation will be extra. Those desiring transportation at the lowest possible rate from New Orleans to Biloxi and return can obtain it by writing E. L. Brock, 2023 Short Street, New Orleans, La.

ALEXANDRIA DISTRICT CONFERENCE

The 67th session of the Alexandria District Conference of the Methodist Episcopal Church, South, convened at 3 p. m., Tuesday, April 13, 1937, in the historic church and city of Opelousas, La., with the presiding elder, Dr. R. H. Harper, in the chair. G. H. Morgan conducted the opening period of worship. Words of greeting and welcome were spoken by the presiding elder, Dr. R. H. Harper, by the pastor-host, Dr. C. D. Atkinson, by the mayor of Opelousas, Mr. George Holler, and by Mrs. J. F. Dezauche, president of the Woman's Missionary Society.

Dr. Harper, assisted by Drs. Briscoe Carter, John G. Snelling, H. N. Brown, W. R. Harvell and C. D. Atkinson, all former presiding elders, led in the Sacrament of the Lord's Supper.

The attendance at the sessions was splendid, the auditorium being filled at all times. All the pastors were present except two. One local elder, W. T. Woodward, was present. Some one observed that if we had had the Bishop and three more presiding elders it would have been "Annual Conference." Numbers of ministers from other districts were present, all being represented but the Shreveport.

Dr. H. H. Harris, of Emory University, brought three helpful lectures on "The Christian Home."

Dr. John G. Snelling spoke concerning the Memorial Mercy Home and Hospital; \$198 had been raised for the work. Dr.

M. S. Monk spoke for the Advocate. He also read the financial report for Memorial Home. On motion of H. W. Rickey a rising vote of thanks was extended Dr. and Mrs. Snelling and the doctors and nurses for their humanitarian work.

Devotional talks were given at other sessions by J. C. Sensintaffar, pastor at Jonesville, and T. T. Howse, of Montrose. These talks, together with the sermon by R. R. Branton, of Natchitoches, were of high order.

The lay delegates to the Annual Conference are: Mrs. W. A. Hall, Ferriday; Mrs. E. C. Dufresne, Ferriday; Mrs. L. A. Sims, Natchitoches; W. H. Bishop, Jena; Mrs. H. V. Dunford, Rochelle; E. B. Rogers, Pineville; Chas. N. White, Alexandria; W. S. Mitchell, Natchitoches; Mrs. B. T. Gallaher, Trout; Judge R. W. Oglesby, Winnfield. Alternates: Mrs. W. I. Townsend, Boyce; B. T. Gallaher, Trout; H. V. Dunford, Rochelle.

Mr. C. O. Holland, Conference Lay Leader, made a fine address to the body. He is doing a good work. Mr. H. V. Dunford, District Lay Leader, was present, discharging his duties. Mrs. V. T. Gallaher, District Secretary of Golden Cross, spoke, and S. A. Seegers, Conference Director, told of actual help given in hospitals from these funds.

Mr. H. V. Dunford, Rochelle, R. E. Galloway, LeCompte, and W. S. Mitchell, Natchitoches, were elected lay leaders.

The Conference adopted the second Sunday, or as near thereto as possible, as Golden Cross Day.

Mrs. W. L. Gilmore addressed the Conference on Children's Work and parent education.

G. W. Dameron, Executive Secretary of the Conference Board of Christian Education, spoke and presented the District staff: Dr. R. H. Harper, who cooperated to the fullest; Mrs. Maud McFarlan, Intermediate Worker; Mrs. Chas. N. White, Y. P. Worker, and Mrs. John Valentine, Adult Worker. We certainly ought to go forward in Christian education. Two camps in June will be held at Sicily Island.

James Buchannon McCann, Pineville, was unanimously granted license to preach.

H. B. Thompson, honored superannuate of Bayou Chicot, was present, and the presiding elder extended to him felicitations before the Conference.

WHEN IN NEW ORLEANS
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Winnfield and Ferriday put up stirring fights for the next Conference. This was unusual, as sometimes the elder has to hunt for a place. The Conference goes to Ferriday.

Resolutions were passed calling for the Annual Conference to meet in Opelousas as near to January, 1947, the 100th anniversary of the organization of the Louisiana Annual Conference, as possible; also pledging district cooperation in the building of a new brick church in Opelousas.

The presiding elder, Dr. Harper, presided, as formerly, "with ease, grace, and dignity;" the fellowship was fine, the city was beautiful with flowers and hospitality, the weather was great, and the Lord was with us.

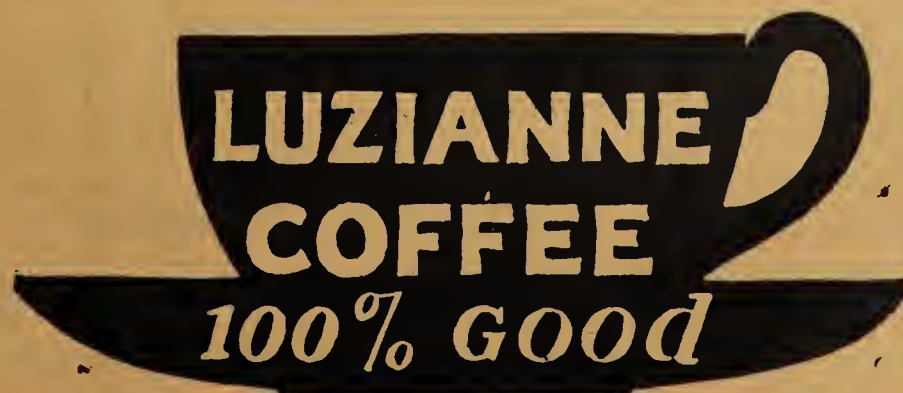
J. CUDE ROUSSEAU,
Secretary.

THE CONSTITUTIONAL PROCESS

(Continued from page 5)

session, and that would mean heavy expense. Under such circumstances our General Conference would doubtless vote first, but expediency and expense saving are on the side of our Annual Conferences voting first. If they vote affirmatively, which now seems probable, there will be no need of a long session of the General Conference. The General Conference can act with full knowledge in making provisions for the Uniting Conference and all that it involves, and for financial arrangements for the ensuing period. The practical advantages in the Annual Conferences voting first are very great. In view of all the facts and conditions it seems clear that the prior vote of the Annual Conferences is not only legal but logical and sensible.

Dallas, Texas.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. M. Corley, pastor at Fayette, has his Advocate quota with three to spare. We salute him and his people as a quota pastor and a quota charge. Five of the list sent are new subscriptions.

Rev. W. H. Lewis, pastor at Lucedale, is a quota pastor and his is a quota charge. Associated with Brother Lewis were Mrs. G. S. Helveston and Mrs. R. F. Allman, members of the Christian Literature Committee, to whom we make due acknowledgment also.

The Mississippi Conference is well in the lead on subscriptions sent in during the past week. More than fifty subscriptions were received, and the request for lists indicate general activity in the campaign.

Rev. Dan P. Yeager is in his fourth year as pastor of the Camden charge, and the work continues to grow under his wise and consecrated leadership. They are now making plans for extensive repairs on the parsonage.

The Brandon charge will soon begin the erection of an additional building in connection with the church. Their beautiful auditorium is one of the oldest in this state and is still a very handsome structure. Rev. J. E. Williams is the pastor at Brandon.

Rev. J. H. Cameron, a young man who was admitted on trial at the last Conference and appointed to the Carthage Circuit, is having unusual success in the kingdom's work. At a recent quarterly conference all of the churches in the charge reported progress.

The Seashore, Hattiesburg and Meridian District conferences were well attended and the proceedings were marked by harmony and manifest good will. The additions by profession of faith were fewer than one would expect, but in that section the meetings come in mid-summer.

Dr. Winnfield, of Whitworth College, had a very serious accident recently. It appears that he was returning to Whitworth with some of the young ladies after having met an engagement in the interest of the college, and his car was practically demolished, but no occupant of it was seriously injured.

Rev. C. E. Downer, pastor of Clinton Circuit, and the good people of Richland church are completing the extensive repairs on their church building and a new annex which will greatly increase the facilities of the Church School. When it is finished it is going to be one of

the most complete buildings in the rural section.

Rev. Geo. P. McKeown is having a most auspicious beginning as pastor at Carthage, Miss. The congregations are increasingly large and every department of the church is growing. He and his good people are making an effort to liquidate the entire indebtedness on the church building, which is one of the most attractive in the Conference.

Mr. W. D. Hawkins, Missionary Secretary for the Mississippi Conference, was painfully injured in an automobile accident a few days ago. The driver of the car was killed and Brother Hawkins was catapulted out of the car. No bones were broken and he is in a Meridian hospital recovering from the shock and the bruises which he received. We are glad to be able to report that he will soon be entirely recovered.

The people of Flora have torn down the old church building in preparation for the erection of a more commodious and handsome brick veneer structure. This is the second building enterprise that the present pastor, Rev. B. H. Williams, has projected during his pastory. Last year he completed a beautiful brick veneer church in the Adell Community. This is Brother Williams' fourth year as the pastor of Flora.

Owing to peculiar conditions existing in First Church, Gulfport, at this time, it has been thought advisable to change the place of meeting for the Annual Conference from Gulfport to Court Street, Hattiesburg. We understand that all the facts were canvassed and that the change was made to prevent imposing an unnecessary hardship upon the Gulfport church—not that they were either unable or unwilling to undertake the entertainment, as they had agreed to do.

The Benton charge is making continued progress under the consecrated leadership of the pastor, Rev. Roy Lane. They assumed a substantial increase on benevolences for this year and have already on hand about 60 per cent of their assumption. They also have increased the pastor's salary \$220, making it \$1500. At this time they are replacing the old roof on their beautiful parsonage with a new asbestos roof, costing them \$400. At the beginning of the year they gave the pastor a new car.

BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference met in the Crystal Springs Methodist church on April 13-14. On the night of

the 12th, Rev. E. L. Ledbetter, pastor at Utica, preached.

The Conference proper opened at 9 o'clock a. m. on the 13th, with Rev. R. H. Clegg, presiding elder, leading the devotional.

The Conference was then called to order and organized with the election of Rev. H. L. Daniels as secretary, and Rev. M. H. Wells as assistant secretary.

The various interests of the church were represented by able speakers. The Methodist Orphans' Home was represented by the superintendent, Mr. Fred McDonald.

The chaplain's work at the Sanatorium at Magee was presented by Rev. W. M. Williams, the chaplain.

The Memorial Mercy Home at New Orleans was represented by Rev. J. G. Snelling, the superintendent, and by Rev. Otto Porter.

Mr. W. D. Hawkins, the versatile man of our Conference, presented the cause of Missions and the Golden Cross.

The New Orleans Christian Advocate was represented by Rev. A. M. Broadfoot in the absence of Dr. Duren, the editor. A communication of regret of not being able to be present, from Dr. Duren, was read by the secretary.

The cause of Temperance was presented by Rev. J. L. Neill.

The program of Christian Education was in charge of Rev. I. H. Sells, Ex-Sec. of the Conference Board of Christian Education. Dr. C. A. Bowen of the General Board, was the principal speaker; he emphasized the importance of Christian education in a most impressive manner.

Dr. D. M. Key represented Millsaps College, and Dr. G. F. Winfield represented Whitworth College, who, after a brief statement, presented the Glee Club of Whitworth, and they rendered a most splendid program.

Mr. V. D. Youngblood, a layman in the Brookhaven church, presented the Whitworth College Endowment Campaign.

The lay activity program was in charge of the District Lay Leader, Mr. Curtis Youngblood, who made a very interesting talk and then presented Dr. J. M. Sullivan, Conference Lay Leader, who spoke very effectively on the work of the laity.

The Bishops' Crusade was presented by Rev. J. L. Neill, the Conference Director.

No one was licensed to preach, but one young man, Rev. John Price Payne, of Campti, on the Utica work, was recommended to the Annual Conference for admission.

Rev. I. E. Williams was elected District Director of the Golden Cross.

Curtis Youngblood was elected District Lay Leader, with C. E. Baker and A. E. Loftin as Associate Lay Leaders.

Rev. J. B. Holyfield was elected District Missionary Secretary.

Sixteen delegates were elected to Annual Conference, as follows: Curtis Youngblood, Mrs. R. H. Clegg, Mrs. C. W. Crisler, J. W. Leggett, Sr.; R. E. Ben-

nett, Mrs. L. W. Alford, H. H. Goza, S. E. Denman, V. D. Youngblood, G. W. Hallaway, J. B. Alford, R. I. Fairchild, C. E. Baker, E. A. Loftin, J. M. Ewing and A. D. Breeland.

Five alternate delegates were elected, as follows: J. B. Smith, Dan McDowell, W. A. Jordan, E. S. Bowlus and R. M. Speed.

Rev. J. W. Sells, pastor of Court St. church, Hattiesburg, made a short talk on the history of Mississippi Methodism that will come from the press in the late summer, and about forty-five volumes were sold.

An offering was taken for the purpose of placing the New Orleans Christian Advocate in the Sanatorium at Magee.

The Committee on License to Preach was appointed by the presiding elder, as follows: Rev. Otto Porter, Rev. J. L. Neill, Dr. C. W. Crisler and Rev. H. L. Daniels.

The following ministers preached during the Conference: Rev. E. L. Ledbetter, Rev. J. L. Neill, Rev. L. L. Roberts and Rev. I. E. Williams.

Rev. R. H. Clogg, presiding elder, presiding for the first time over a District Conference, wrought well. He presided as a veteran at the job. He was brotherly in all his decisions, yet firm. He won a decided place in the hearts of all attendants upon the Conference.

H. L. DANIELS, Secretary.

VICKSBURG DISTRICT CONFERENCE

The Vicksburg District Conference was called to order in the beautiful new Methodist church in Rolling Fork, Miss., at 9 a. m., April 14, by the Rev. H. A. Gatlin, presiding elder, who conducted the opening devotions and presided over all the sessions of the Conference with such wisdom and dispatch that there was not a dull moment from the opening to the conclusion of the Conference.

After finishing the morning devotions, the presiding elder requested the secretary of last year's District Conference to call the roll, and it was found that all the pastors in the District except Rev. F. B. Ormond, who was detained because of the serious illness of his wife, were in attendance. A total of 108 of both clergy and laity attended the Conference.

T. J. O'Neil was elected secretary, and Floyd O. Lewis was elected assistant secretary.

All necessary committees for the Conference were nominated by the presiding elder, and elected by the Conference.

The reports of the pastors showed that 264 members have been added to the church rolls in the District this year, and that more than \$2,000 has been paid on benevolences, Nebo charge leading in percentage paid on benevolences to date. Under the efficient leadership of the pastor, Rev. J. A. McRaney, this charge has

(Continued on page 10)

PRESIDENT ROOSEVELT And The SUPREME COURT

There has seldom been so great a wave of popular excitement about political matters as has been shown over President Roosevelt's plan for reorganization of the Supreme Court. The newspapers of the country have filled their front pages with arguments for and against the plan. Bold headlines blaze forth the latest news. Here is history in the making!

What is your opinion on the question? Are you well acquainted with the background of the issue? Are you acquainted with the history of the court and the lives of its members?

Here is a list of books that are "packed" with interest and information. Mail in your order today. It will be filled promptly.

THE NINE OLD MEN

By Drew Pearson and Robert S. Allen

\$2.50

The authors throw a spotlight on the Court, its unknown history and background, and give the personalities and short biographies of the present justices. Now one of the ten best-selling non-fiction books.

SUPREME COURT OF THE UNITED STATES: Its Foundation, Methods and Achievements; an Interpretation

By Charles Evans Hughes

\$1.00

This volume of lectures delivered by Mr. Hughes at Columbia University in 1928 has the distinction of being the only systematic attempt by one who has been a member of that body to picture and explain the work of the Supreme Court of the United States. Formerly \$2.50.

FEDERAL JUSTICE

By Homer Cummings and Carl McFarland

\$4.00

Hitherto unwritten chapters in the history of justice and the federal executive.

GOVERNMENT BY JUDICIARY

By Louis B. Boudin

2 vols., \$5.00

Critical history of the Supreme Court.

THE STORY OF THE SUPREME COURT

By Ernest Sutherland Bates

\$3.00

History of the Supreme Court for the general reader unfamiliar with legal subtleties or constitutional history.

STORM OVER THE CONSTITUTION—Democracy Turns to Federalism

By Irving Brant

\$2.00

A novel and important view of the Constitution for the present practice.

THE BUSINESS OF THE SUPREME COURT

By Felix Frankfurter and James M. Landis

\$5.00

New and revised edition of this study of the way in which the Supreme Court does business.

THE POWER TO GOVERN

By Walter H. Hamilton and Douglass Adair

\$2.50

The author's thesis is that "the Constitution of 1787 is not—and ought not to be—the Constitution of 1937."

WHOSE CONSTITUTION? An Inquiry into the General Welfare

By Henry A. Wallace

\$1.75

Compares the problems of 1787, when the Constitution was framed, with those of today. By the Secretary of Agriculture, and author of "New Frontiers."

THE MAKING OF THE CONSTITUTION

By Charles Warren

\$3.75

New edition of this book which tells the day-by-day story of how the Constitution was written and shows what was in the minds of the framers.

THE ULTIMATE POWER

By Morris L. Ernst

\$3.00

Contains material hitherto ignored or unknown by conservative historians that has a vital bearing on disputes now blowing stormily about the Supreme Court.

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North Mississippi Conference

PERSONAL AND OTHERWISE

The Clarksdale church is in the midst of a campaign for the complete liquidation of a debt of long standing. We learn that there are good prospects of success in the effort.

Thirteen members were added to the church at Hollandale on April 11. Rev. W. C. Galceran, Jr., is the pastor, and he is giving a good account of his stewardship in other respects as well.

Mrs. N. D. Guerry, wife of the pastor at Glen Allan and Winterville, is reported to be making a satisfactory recovery from a mastoid operation following an infection from influenza. The operation was performed at the King's Daughters' Hospital, Greenville, on April 16.

Rev. A. P. Stephens, of Kosciusko, assisted Rev. R. H. B. Gladney in a meeting at Duncan and Alligator recently. Brother Gladney says that his preaching and his singing attracted people who had not been in the habit of attending church, and he rendered an excellent service. The New Methodist Hymnal was used and with great satisfaction to all.

A coaching conference for workers with children in the Columbus District will be held at Ackerman, April 21. Miss Barnett Spratt, of Nashville, Mrs. C. A. Parks, Conference Director of Children's Work, Mrs. W. B. Hinchcliff, superintendent of Children's Work for the Conference Woman's Missionary Society, and Rev. Roy A. Grisham, executive secretary of Christian Education, will lead the discussions.

ABERDEEN DISTRICT CONFERENCE

The Aberdeen District Conference, North Mississippi Conference, will meet at Water Valley on May 6-7, 1937, Rev. T. H. Dorsey, pastor-host.

Dr. Robert W. Goodloe, of Southern Methodist University, will be the guest speaker, and will be on the program for three or four lectures on the Bible.

Representatives of the various causes will be heartily welcomed. We trust that some one or more of the Advocate force will be present.

W. P. BUHRMAN, P. E.

GREENWOOD DISTRICT CONFERENCE

The Greenwood District Conference will be held at Sunflower on May 11 and

12. Conference opens Tuesday morning, May 11, at 9:30 and will close Wednesday afternoon, the 12th, about 3 o'clock.

A special feature of the program will be four Bible lectures by Dr. N. C. McPherson, of Nashville. His first lecture will be Monday night. Brother Dowdle, our pastor-host, is inviting all delegates who can to be present Monday night for the first Bible Lecture. Dr. McPherson will speak twice daily during the Conference.

Dr. McPherson begins his Bible lectures at Sunflower Sunday morning, the 9th. All pastors near Sunflower are requested to call off their Sunday evening services and urge their people to drive to Sunflower and hear Dr. McPherson.

A. T. McILWAIN, P. E.

GREENWOOD DISTRICT INSTITUTES

The Greenwood District of the North Mississippi Conference has just completed a group of Institutes for the instruction of the workers of the church. Four of these meetings were held, and in all of them there was great interest shown. On April 13 the meeting was held at Kil-michael, on the 14 at Moorehead, on the 15 at Tchula, and on the 16 at Webb.

In all of these meetings all of the churches of the District were represented except two. Rev. Roy A. Grisham, Conference Extension Secretary, led the discussion. Mr. Bain, Director of Adult Work of this District, was present.

Mrs. McIlwain, Director of Children's Work, and Geo. D. York, Director of Young People's Work, were present. We feel that this has been four of the greatest meetings ever held in this District. Rev. A. T. McIlwain, presiding elder, is expecting great things in the district as a direct result of these meetings. Very noticeable was the interest taken by the workers of the churches, as large numbers of them were present at the meetings.

REPORTER.

VICKSBURG DISTRICT CONFERENCE

(Continued from page 9)

paid its quota of benevolences in full.

The preaching was done by Rev. J. L. Neill, Rev. C. A. Schultz and Bishop Hoyt M. Dobbs. The announcement of these names is all that is necessary to convince the reading public that the preaching was well done.

The Conference was honored with the presence of Dr. D. M. Key, of Millsaps College; Dr. G. F. Winfield, of Whitworth College; Dr. C. A. Bowen, editorial secretary of the General Board of Christian

Education; Rev. I. H. Sells, Executive Extension Secretary of the Mississippi Conference Board of Christian Education; a group of students from Whitworth College, Rev. J. G. Snelling, of the Memorial Mercy Home in New Orleans; Mr. Fred McDonald, of the Methodist Orphanage in Jackson; Mr. and Mrs. J. L. Sutton, of the Children's Home Finding Society in Jackson, and Mr. W. D. Hawkins, Missionary Secretary of the Mississippi Annual Conference.

The following were elected lay delegates to the Annual Conference: Mrs. T. H. Fore, J. G. Anders, R. T. Liddell, Dr. H. H. Austin, Mrs. Carl Lehman, Mrs. J. V. Bennett, Jno. P. Bennett, H. H. Crisler, S. W. Sharbrough, Mrs. P. H. Grice, Mrs. W. T. Hegman and E. T. Harvey, with Mrs. W. C. Resor, H. A. Ford, Mrs. J. E. Gray and Mrs. W. O. Sadler, alternates.

A. W. Wilson, a most excellent young local preacher who is supplying Lorman charge, was recommended to the Annual Conference for admission on trial in the traveling connection.

Fayette was selected as the host city of the 1938 District Conference.

Rev. P. H. Grice proved himself to be a very thoughtful and alert Conference host. He and the good people of Rolling Fork received and entertained the Conference most graciously. Sumptuous and appetizing lunches were served at the church by the ladies at the noon hour both days of the Conference.

T. J. O'Neil, Secretary.

THE CHRISTIAN FAMILY

By Lottie Mae Hoyte

This paper was prepared as research work, and I have, therefore, quoted several different authors, but will not take time to give credit to each one. I have tried to arrange the discussion to represent my own and most of the other Whitworth College girls' ideals of what we want our homes to be.

The family is the first and most fundamental social organization. Upon it all other social organizations are founded. Upon its purity and permanence, the purity and permanence of the social order in all its forms depend. The problem of the family is, therefore, the most important of all social problems.

The family throughout the ages has been exceedingly sensitive to political, economic, and social changes, and has adopted different forms under varying social conditions and property relationships.

In the beginning of this country the family on the average farm was an industrial as well as a social unit. All of its members cooperated in planting and harvesting crops, and in the dozens of other tasks necessary for the upkeep of the farm. All the members of the family were in constant touch with one another. Even practically all of the neces-

sities of life were produced and manufactured right on the farm. The school and the church, it is true, supplemented the educational and religious training given by the parents, but the main center of activity was the home, which bound together the members of the family from the youngest to the oldest with a thousand economic and personal ties.

The pioneer agricultural family exists no longer. The machine and power age has transformed it almost beyond recognition. The vast majority of the population no longer live on the farm, but in the cities, working, when employed, in the factory, shop, office and store.

In place of the old homestead, the modern family lives in a rented apartment or tenement. The father, and, in many instances, the mother, away at work all day, have little chance to become acquainted with the children.

The children use the home largely as a place in which to eat and sleep. The remainder of the time they spend in school, on the street, in a city park or playground, the "Y," or settlement gymnasium, or at a Boy Scout or Campfire Girls' meeting. In the evening, if they don't stay at home and listen to the radio,

the street, the movies, the social club, or the automobile claim them.

The children have few duties to perform in the two and three-room apartments. They have few experiences in common with their parents. Home is, in general, no longer the place in which to entertain one's friends. And when the parents wish to know just how boys or girls are progressing, they must inquire of the school teacher, the recreational center supervisor, the leader of the street gang, the minister of the local church, or the proprietor of a dance hall, or some other.

The parent still stands to pay the bills for the children and provides for their food, shelter, and education, but many of the other ties that bound the older and younger generation together are gone, probably forever.

Many of the ties that bind husband and wife have thus become loosened. The result has been an increasing number of divorces and separations, with one divorce for about five marriages, as compared with one to thirty marriages at the beginning of the century. This in turn has led to more liberal divorce laws and to greater equality for women in property relationships.

With the sacredness, the seriousness, and the permanence of marriage so often called in question today, with divorce so rapidly increasing, and broken homes still more numerous, thoughtful people, realizing the imminence of disaster, are searching for a stabilizer for the family. The Christian home is too precious an institution to be undermined by these subtle social changes of our hectic modern life. It has made possible the most precious possessions of our Christian civilization. We cannot afford to lose it. At all costs it must be stabilized and rescued from threatened danger.

In our search for a stabilizer of the family we can find nothing effective but religion. We thoroughly believe that unless Jew and Christian come back to this ultimate source of spiritual life, moral motivation and social wholesomeness, then that precious heritage of our civilization, the normal human family, is on the rocks, for nothing else can save it.

Divorce, of course, is only a symptom, not the ultimate disease, but it is a very serious symptom. And it is a very significant fact that while the ratio of divorces to marriages in this country at large has risen to one in seven, the ratio in religious families is probably less than one in fifty. That is, a Christian home has seven times the chance of being permanent and unbroken that the irreligious home has. From this we may draw two definite conclusions: (1) Divorces in America are mostly among people without religious training, and (2) religion is our best possible insurance against divorce.

We do not have to search far afield for some very sound reasons why the Christian religion stabilizes the family. It reduces disintegrating influences of the

family to the minimum because it teaches reverence for personality and the rights of others. In Christianity, more than in other religions, the outstanding virtue is kindness. It makes people more considerate and more patient, more thoughtful of others. The more Christian one is, the less selfish he grows. The whole Christian movement has always opposed self-indulgence, which is a major symptom in the disease of selfishness and the chief causes of the troubles leading to divorce. The religion of Jesus is the surest stabilizer of the family also, because it teaches the finest kind of friendly teamwork and develops stable character in the process.

Our religion is more than ritual, sacrament, or cult, though it includes them all. It is a wonderful way of living, as natural as it is spiritual. It is the human experience of God's life and love in the midst of our ordinary tasks. It is a life of love, faith and service of God and fellow men, inspired by the ideals and purposes of Christ. It is the Jesus way of thinking, feeling, doing, and being, throughout the whole range of daily living, but especially in relation to life's supreme values. From this analysis of religion it is easy to see that the first tests of religion are always at home, and its most natural laboratory is the family circle. To make such a religion vital and effective in the family life of the nation is not a simple proposition.

To resist the pagan trend in the changing family we must first call a halt in the social disintegration which is going on within it, and take back some of its surrendered functions. Fathers and mothers must not abdicate. They are responsible for the character growth of their children. Let them acknowledge it. The home is responsible for endowing the children with the great moral safeguards of life—self-control, self-respect, a sense of honor, and the spirit of chivalry—also the primary, homespun virtues, such as honesty, truth-telling, and a sense

(Continued on page 13)

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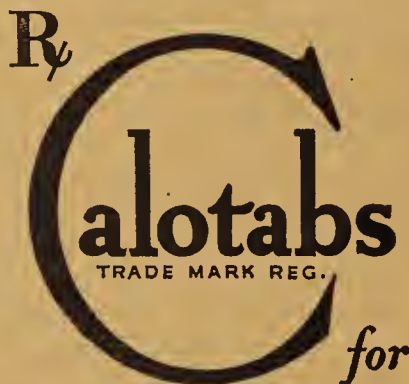
CHURCH SCHOOL LESSON, MAY 2

By Dr. J. R. Countiss

ABRAHAM A MAN OF FAITH

The Bible lives because it fits humanity. The call of Abraham and the temptations of Jesus are duplicated in the life of every normal man, and multitudes know the sorrows of Job and the anxiety of him who waited the return of a prodigal son. The faith of Abraham is the

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more remarkable because the promise of God seemed impossible of fulfillment. He gave up his home land with its material comforts to go in quest of spiritual enrichment, gave up what meant much for himself to bequeath a better heritage to others. By the vision and faith of such men has the world advanced to new levels and achievements. Perhaps no human exodus has meant more to civilization than the trek of this obscure but devout sheik to a new country, and it was neither numbers nor wealth but the character of the man that gave meaning to his pilgrimage.

It is strange that men have thought faith and reason to be contraries, whereas they are Siamese twins. Knowledge promotes faith, just as one puts more trust in his long-time friend. Man is distinguished for both faith and reason, but all knowledge begins with faith. One who does not begin by accepting the word of parent and teacher simply never begins. We learn by trusting. Suspicion and skepticism are characteristic of ignorance. Abraham had reason to believe God; he had tried him, and had not been disappointed. The psalmist said: "Taste and see that the Lord is good." Those who know most of God manifest the strongest faith in his goodness and dependability. Wise men prove all things and hold fast to that which is good. Abraham went out not knowing whither he went, but well knowing whom he had believed. His faith based on experience was more than justified by the outcome.

Superstition is timid and passive; faith is courageous and active. There is a sort of double affirmative in the report of the journey of Abraham and his group—"they went forth to go." Such pioneers do not turn back. The fearful and the unbelieving bring up the rear-guard in every company, finally being cast out from participation in the rewards of the brave and the faithful. The world of today wallows in confusion and stagnation not for lack of knowledge so much as for lack of faith. God has plainly indicated that peace and plenty follow the way of brotherhood and good will. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Abraham was an altar-builder. Where he rested he worshiped. Men who put God first leave an inheritance that blesses all mankind. Our Bible and our religion are in large measure products of Abraham's faith. We can never repay our debt to the ancient Hebrews, and it is a matter of great Christian joy that through faith we have entered into fellowship with faithful Abraham. When his descendants are counted, let it not be according to blood but according to faith,

as Jesus plainly taught. Though he founded a tribe, he worshiped no tribal God, but one whose blessing extended to "all the families of the earth." God is no respecter of persons and has no favorites. He blessed Abraham that he might be a blessing. When his posterity ceased to discharge their responsibility they ceased to enjoy their high privilege as chosen people. Religious pride is ever fatal to religious life.

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The Christian Fireside

NATURAL BATH TUBS

In Yosemite National Park, California, a new group of potholes, which may have served as bath tubs for Nuchus Indians, have been discovered just a half mile west of Wawona, up Big Creek, easily accessible to a moderately accomplished hiker.

The area which includes the potholes is of unusual geological and ethnological interest and is very beautiful with its swift-flowing streams, steep barricades of granite boulders on one bank and gradual sandy slopes on the other.

Scattered along the Big Creek every few rods are projecting ledges and expanses of rocks in which have been worn innumerable circular holes. They range in diameter from three inches to ten feet, and their depths are also varied. Several are as perfect tubs as any humanly designed. One measures five feet in length, four feet in width, and five feet in depth, and is so worn-down on one side that the water just barely washes over the rim into the cavity, keeping the contents fresh and clear. All possess that too-symmetrical form of nature-made holes and their existence is probably due to gradual erosion in which sand in suspension in the water whirls around in a circle and acts as an abrasive.

Once a depression has been started, the erosion is speeded by the addition of larger rocks and driftwood to the grinding sand. The giant size of several of these potholes would indicate several thousand years of wearing away.

Arrowheads found near the holes prove that Indians either lived or camped near them.—Exchange.

THE CHRISTIAN FAMILY

(Continued from page 11)

of fair play. When the home fails at this point, the vacancy is seldom filled by other agencies.

Many of us need to face the fact that the home is for children. It is time our self-indulgent, ultra-modern parents discovered that the welfare of children is, and rightfully should be, the chief objective of the family. Selfish pleasure, business success, social triumphs, are all dust in the balances when we fail with our children.

If the city family is to win its present struggle for survival it should develop a home-centered life again. Let there be more home-centered fellowship for the entire family, more family recreation, more sharing of life, cost what it may in sacrifice of selfish interests of the father, mother, and older children.

If the home would face its religious responsibility it should set a higher moral standard. We have been asking since the World War, "What ails our youth?" The truest answer is, "Lawless parents." There must be decided improvement at this point before we shall have wholesome and effective home influence.

The religious example of parents is the next essential. Various religious experts are expected to make the boys and girls religious, and they are required to perform this miracle as professionals without any but financial help from the home. Parents are now discovering that it is almost hopeless to develop Christian character in their children unless they themselves set the example.

Religion makes character. The real test of home religion is whether or not the religious spirit and ideals of the family are actually getting into life and conduct; if not, it has failed, even though it succeeds in filling the family pew every Sunday and enrolling every member of the household in church membership.

Wise cooperation between the home,

the church, the church school, and the day school is necessary to make the learning process and the character growth a real unity, as they should logically be.

In every way, Christian parents should resolve to rebuild the neglected temples of home religion and thus make the home the social and religious center for the entire family.

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Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian Miss.

Zone Program—Special Event—Membership Campaign

"The woman's missionary organization must provide the kind of program of work which shall make an unmistakable appeal, especially to those women who, lacking missionary motive, and for other reasons fail to find in the W. M. S. any major interest. We have been forced to realize there are defects somewhere which have caused thousands of women who should belong to W. M. S. to remain outside its membership. To learn why we have failed to enlist their interest and to remedy this defect in our work is one of our chief concerns."—Mrs. Helen B. Bourne, Council Secretary of Promotion.

* * *

Devotional—"Upper Room."

Discussion—"The Religious Needs of Rural Women." (It is suggested that two rural women talk).

Parallelism—"Young Women's Needs and W. M. S. Opportunities." (A young woman should present needs and capable W. M. S. answer).

A young woman needs: (a) Friendship, social contacts, sympathetic understanding; (b) A broadened vision—to learn the higher values of life, to become "missionary-minded;" (c) To use knowledge and skills acquired through more modern education and advantages; (d) To give unselfishly to a challenging and en-

trusted cause; (e) A deepened spiritual life; (f) Need to be needed.

The W. M. S. offers: (a) Fellowship—sharing unselfish service for others; (b) The mission study program through which we learn to Christianize all outlooks; (c) Methodist literature has been acclaimed by leading educators as being superior to any in the world. The presenting and interpreting of it challenges such skill and education as is yours; (d) Our vast missionary enterprise holds opportunity for your money to become "coined personality for Christ;" (e) We have groups sharing personal experiences in spiritual growth. Our Bible study, our Church School, religious work, helping us live and work for what we believe; (f) We feel when we are getting young women we are continuing to grow. We want you; we need you!

* * *

Talk: "The Bishops' Crusade"—(a) Church-wide emphasis on deepened spiritual life; (b) Our spiritual life groups and W. M. S. as channels through which to meet this need.

Summation—The W. M. S., more than any other organization for women, contains cultural and character-building elements, because it is concerned with the whole personality—moral, intellectual and social—plus a spiritual idealism.

To Zone Leaders: This is only a suggested outline; if you have something better do not hesitate to use it. Consider the situation in your zone and adapt program material.

MRS. D. L. ST. JOHN,
Conference Secretary.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Special stress is to be laid this year on attaining the Efficiency Aim. It CAN be done was heard over and over at Council and again at Conference in Aberdeen. These quarterly reports that are being sent offer a splendid way of self-checking to see if the planned program of work has been followed. This systematic method would inevitably lead to a covering of all points on the Efficiency Aim. This week we have such a report from Itta Bena.

Report of the Itta Bena Missionary Society for the first quarter of 1937: All meetings have been held on time with splendid attendance. The planned programs have been used, the Bulletin given, and all meetings reported to the County paper.

For the Bible study, "The Parable of

Jesus" is being used. Splendid lectures are given each meeting.

The Mission Study Book, "Out of Africa," has been completed. This most interesting book was thoroughly enjoyed.

There is a very good increase in our membership pledge for the year.

There are several new subscriptions to the World Outlook. A World Outlook program is presented each quarter.

The Sunshine Committee has been very active, visiting and remembering the needy and sick of the community.

The World Day of Prayer was held at the Baptist Church. A large number of ladies from the three churches attended this splendid program. A nice offering was sent to the Foreign Mission Board.

The Christian Social Relations chairman and Committee have been busy with the work. Much has been done toward attaining the Standard of Efficiency set for the C. S. R. work. As the project work, nine undernourished rural children have been fed at the school lunch room and literature has been sent into white rural homes and colored schools and churches.

Repairing and redecorating has been done at the parsonage and the church dining room and kitchen.

The Society aided the Sunday School in buying new song books for the church.

Coupons are coming in nicely. Ten dollars was sent for the Rural Special this quarter.

The Young Women's Missionary Circle is functioning nicely, with fine plans laid out for the year. They have made a substantial membership pledge and have fed two undernourished rural children at the lunch room.

It is indeed gratifying to note the interest and enthusiasm with which the women have entered into this year's work.

MRS. J. E. CUNE.

LETTER FROM BISHOP AINSWORTH

My Dear Brother: I am happy to inform you that I have been dismissed from Emory University Hospital, where I have been for two months, and I am now at my home in Macon.

The doctor seems quite happy over the progress I have made. He says, and without my asking him, that there is no murmur in my heart and that all the cylinders and valves are hitting properly. (I do not know whether my machine has four, six, eight or twelve cylinders). I will, of course, be restricted for some time in my engagements and work, but I expect in due course to be able to discharge my normal tasks. I really feel better than I have felt for a year or two.

God has been good to me each hour during these days of waiting, and I am very grateful to many friends for their expressions of interest. I trust your own work goes well.

With best wishes for you always, I am,
Sincerely your brother,

W. N. AINSWORTH.

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In Memoriam

MRS. KATIE DRAKE BONNEY

Mrs. Katie Drake Bonney was born on October 21, 1862, and died on April 6, 1937. At a very early age she joined the church of her father and mother and of her forefathers, her paternal grandfather having been a noted Methodist preacher. She loved her Lord and served him faithfully all the days of her life. Bereft of the husband she loved, just two years ago, she bowed in submission to His will. She loved to attend church, Sunday School, missionary and prayer meetings to the end, and loved to join in singing the dear old hymns. She is with her loved ones now, and happy. SISTER.

WHITAKER

"There is no death! The Stars go down
To rise upon some other shore,
And bright in Heaven's jeweled crown
They shine forever more."

On Thursday, February 25th, God, in his infinite wisdom called to her heavenly home, our beloved sister and co-worker, Mrs. J. R. Whitaker (Aunt Whitaker as she was lovingly called).

Mrs. Whitaker was not a native of Mississippi; she was born in Arkadelphia, Arkansas, October 8, 1858. She was reared in a Christian home, and early gave herself into God's service.

In 1903 she came to make her home in

Meridian, and immediately united with Central Church, became an enthusiastic member of the Woman's Missionary Society and a diligent worker in the Sunday School.

She was largely instrumental in organizing the City Mission Board, and served as its second president for a period of twelve years. Her life was so absorbed in that work that she became known as "Wesley House Mother."

Her special work in Central church, as long as she was active, was with the little children, and the extent of her influence there eternally, alone, will unfold.

Mrs. Whitaker, a truly consecrated Christian, was an inspiration to all in her constant attendance on all church services, and the keen interest she took in all

work pertaining to the upbuilding of God's Kingdom. By precept and example she taught the higher things of life, and led many into broader fields of service.

Then, it becomes the sad privilege of the Woman's Missionary Society of Central church to give expression of our deep appreciation of her life and character. Therefore, be it resolved that in the passing of this dear sister we have lost a friend, indeed, whose prayers and sympathy we have long felt.

Strong in characteristics, gentle in spirit, ambitious that she might serve the better, indomitable in energy, her nobler life passed into its own. We know that her spirit, freed from the bondage of flesh, soared like a bird uncaged into God's eternal skies, for "Precious in the

MILLSAPS COLLEGE

Fully Accredited by all Regional and National Rating Agencies.

Has all the marks of a good Church College as defined by the General Commission on College Policy.

College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

A Call for Co-operation of Pastors and Laymen in Our Annual Golden Cross Enrollment, Hospital Week, May 9-16

The success of the 1937 Golden Cross Enrollment in the individual church will depend upon the enthusiasm of pastor and people. In your church your pastor and Golden Cross director will need your co-operation. Every Methodist should be deeply interested in the Hospital Program of the Church.

Only hearty co-operation and liberal giving on the part of our Methodist people will enable our Hospitals to meet the urgent appeals from the needy. If we fail to give liberally, the sick must suffer. Do your part to relieve the suffering of those who have only the church to look to for sympathy and help.

DEPARTMENT OF HOME MISSIONS, EVANGELISM, AND HOSPITALS
BOARD OF MISSIONS

METHODIST EPISCOPAL CHURCH, SOUTH
DOCTORS' BUILDING, NASHVILLE, TENNESSEE

sight of the Lord is the death of his saints."

A poet has truly said, "We live in deeds, not years." Then this beautiful life of seventy-eight years, so full of golden deeds, was ripened sheaf ready to be garnered by the Master.

We say "She hath done what she could." We feel that her many prayers were answered, and that she stood before that Great White Throne, and heard that ever welcome plaudit: "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

Resolved, that we, the Woman's Missionary Society of Central Church ex-

tend to her devoted son and daughter our heart-felt sympathy in their great loss. We commend them to their dear Saviour, as they wait to meet her in the home prepared for God's children, eternal in the Heavens.

Be it further Resolved, that on the pages of our record book these resolutions be spread in memory of our beloved sister, and that a copy be sent to the son and daughter.

MRS. J. H. RUSH,

MRS. C. C. KENDALL,

Mrs. C. A. RAY,

Committee.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, cheerfulness, content, and a hundred virtues which the idle man will never know.—Charles Kingsley.

Wintersmith's Tonic
FOR
MALARIA
AND
A Good General Tonic

ITCHING
Wherever it occurs and however
irritated the skin, relieve it
quickly with soothing
Resinol

Mothers Recommend Cardui

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years.

Besides easing certain pains, Cardui aids in building up the whole system by helping women to get more strength from their food. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician.

Cardui, for women, is sold by druggists. (Pronounced "Card-u-i.")

WHITWORTH COLLEGE BROOKHAVEN, MISS.

The campaign for endowment for Whitworth is most encouraging. Brookhaven has raised \$30,000.00, its full quota, and a friend of the College has given \$5,000.00. The campaign is being put on in the various pastoral charges in the Mississippi Conference during this week and next week.



ENTRANCE TO COOPER HALL

Christian Advocate

Vol. 84—No. 18.

NEW ORLEANS, LA., THURSDAY, MAY 6, 1937.

Whole No. 41233.

Rev Geo H Jones Dec 37

Duplicate

My Mother's Love

By Edna Vivian Corbin.

With tear-dimmed eyes, I sit and think
Of days not long ago,
When thy dear self was yet with me
Within this world below.
And in my fancy I then feel
Thine arms my form embrace,
Then feel again, in memory,
Thy kiss upon my face.
And, though I know I ne'er shall see
Thee more upon this sphere,
There comes the thought, thy love surrounds
And guards me, Mother, dear.

And as I sit, I dream of years,
Alone, I'll have to spend,
Without the loving counsel of
My dearest, earthly friend.
I also think of afterwards,
When time no more shall be,
When all the dead in Christ shall rise
To live eternally.
And softly, then, I breathe a pray'r,
That God will give me grace
To fit my soul, so some glad day
I'll see thee face to face.

Then steals o'er me a sweet repose,
I feel I need not fear
The heartaches and the loneliness
Of every coming year;
For, once again, there comes the thought,
Oh, Mother, dearest friend,
The thought, thy love surroundeth me,
And will, till time shall end.
'Tis guarding with a tender care
That seems so dear to me,
And drawing me to that far land,
That far, fair land, and thee.

Sent for salad
— rolls — peas
— tomatoes —
— lettuce



Wallet of the Week



ST. PAUL'S WAYSIDE CATHEDRAL is the name which Bishop Hobson, of the Diocese of Southern Ohio, has given to his trailer cathedral, according to *Time*. This novel experiment is to take the place of St. Paul's Cathedral, Cincinnati, which is to be razed. The trailer cathedral will be equipped with an altar, stained glass windows and possibly an organ—everything necessary to give it the equipment for and the atmosphere of worship. The plan is said to have received the approval of the Convention and the motorized church will soon be on the road.

* * *

COURSES IN THE BIBLE are required by nearly all the Protestant colleges and universities of the United States for graduation. The Roman Catholic institutions require courses in religion. On this point, Professor William Lyons Phelps, of Yale University, expressed the opinion that a knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible. This is the word of an eminent educator whose scholarship and experience have given him a wide horizon. It is not just the dictum of a preacher.

* * *

FATHER DIVINE'S "branch of heaven" was totally destroyed by fire of mysterious origin recently. The twenty-two room structure located in New Platz, Ulster County, New York, seems to have been the headquarters of the somewhat noted Negro evangelist. The implication of burning even a "branch of heaven" has a rather strange sound when applied to things eternal, and the official investigation of the fire is not altogether heavenly in its suggestion. Such an incident is to be deplored anywhere, but it is a piece of good fortune that it did not occur in the South.

* * *

MR. ROGER BABSON is reported to have sent out in one of the letters to his clients the advice: "Take an interest in the young people's work of your church, since it is the biggest thing you can do for your family." As a postscript, he added: "Use your influence to have your children attend a small college of high standing. Avoid big colleges, especially those popular colleges which have thrown religion out of the window." There is a real reason for that sage counsel and parents would do well to think it through before they settle upon an institution for the education of their children.

THE INSTITUTE OF TECHNOLOGY of the State of California is reported to be adding to its equipment a million dollars worth of new geological, chemical, and biological laboratories. The very pointed comment on the proposed expansion is that, a million dollars spent in a search for useful knowledge and fighting yet unconquered diseases is infinitely better news than the story of billions insanely and criminally wasted in preparation for war. The million represents the incense of devoted hearts, the billions the tax money wrung from citizens whose protests are not heard.

* * *

THE SEVENTH DAY ADVENTISTS, a small sect who rigidly adhere to observing Saturday as their Sabbath, are said to have appointed sixty-two directors of local conferences throughout the country, with instructions to encourage aggressive opposition to Sunday legislation. The design of this act of the General Conference of the denomination is clearly a measure for making effective its opposition to the Christian Sunday, but its more serious effect is the alignment of the membership of the body with the "sons of Belial" in opposition to all righteousness—not just for specific resistance of Sunday laws.

* * *

AN ISSUE OF BIBLES limited to two hundred copies is being sold mainly to English cathedrals, at three hundred and fifty dollars per copy. The books measure twelve and one-half by eighteen inches, they are bound in pigskin or levant morocco, and the gold leafing was applied by hand. It is a revival of the pulpit or lecturn type of Bible which has not been published for one hundred and fifty years. A copy was presented to the King and twenty copies have been reserved for private circulation.

* * *

AFRICA, THE DARK CONTINENT, is now numerically the most Christian continent of the non-Christian world, according to an exchange. Protestant Christians are said to number more than eight and a half millions, their children under fourteen years of age number two and a half millions more, and another two million are enrolled as scholars in the Church School. One-half of the Christian population is to be found in the Union of South Africa, a British colony composed of the provinces of Cape of Good Hope, Natal, Transvaal, and Orange Free State.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

BISHOP McDOWELL

The death of Bishop William Fraser McDowell, on April 26, removes from the walks of men one of the most winsome and best beloved personalities of this generation, and it brings to a close a ministry and a public career worthy of the cause which he served so effectively. He was long a distinguished leader of the Methodist hosts and his life and official administration was a benediction to his Church. We are not influenced so much by his public career, for ours is a sorrow for the going of a personal friend. One snowy night in January, 1906, we met him at the railway station in Macon, Miss., and for the period of his Conference, he was a guest in our parsonage home. My wife and I were young and inexperienced and our first-born was a babe of two months. We were lifted by his great soul and inspired by the artless grace of his sympathetic and understanding heart. Despite his official burdens, he kept touch with us through the more than thirty years since the days of his sojourn in our home. Neither then nor afterward was any contact spoiled by even the slightest evidence of a feeling of condescension, never once did he fail in the smallest detail of Christian courtesy, and never a time did he indulge in effusive compliment. In our home he has been loved for thirty years because of what he was and what he has meant to us, and his going leaves a lonely and a desolate place on our Northern horizon. Regretfully we say goodbye, dear friend, until we shall hear thy hail at the dawn of life's eternal morning.

THE PRESIDENT VISITS NEW ORLEANS

The visit of President Roosevelt during the past week made a perfect day for New Orleans. Its historic reputation and love for pageantry, together with the element of civic and national pride, caused nothing to be left undone in a program befitting the honor of the Presidential visit. The streets were filled with a surging mass of people and the air seemed to be one great national flag. The weather

was fine, no unseemly incident occurred, and an elaborate and colorful program was carried through without a hitch.

THE AMERICAN JEW

We hesitate to express our feeling with regard to the propaganda being circulated in behalf of the Jew. To begin with, we are not ignorant of the unspeakable tragedies of Jewish history and we have no desire to make even the smallest contribution to their estate of unhappiness. What we say here is based wholly upon the representations of Jews and their friends. We believe that much of this propaganda is unwise. The constant iteration of the fact that Jews are making large contribution to science, to social progress and to liberal democracy is of doubtful value as a racial breakwater. The use of expressions like "racial minority," "eternal scapegoat," and "Jew-baiting" does little to create larger tolerance in minds which do not think in such terms. And the very suggestion of radical methods for the suppression of anti-Semitism tends to offend people whose attitude is both honorable and friendly. We believe that this propaganda is too sweeping in its implications.

It seems also that there is a tendency to try the country as a whole upon a set of facts furnished by New York and its vicinity where the population is thirty per cent Hebrew. We do not think that such a thing is either wise or fair. Why lay a charge of discrimination against an educational institution which finds it necessary to fix a quota in order to protect its local clientele? If the equities based upon a strict adherence to the racial ratio of the country were adhered to, it is doubtful if the Jews would have as large representation particularly in professional schools, as they now have. It is our understanding that New York business establishments have been compelled to fix a policy of employing either all Jews or none, for the very practical reason that Jews and Gentiles do not get along together. It has been suggested that legislation be enacted

to enforce the employment rights of the Jew and that powerful organizations put forth coercive efforts to secure adequate Jewish employment recognition. All such schemes assume too much and we think would prove disastrous to Jewish interests.

It is alleged, too, that hostility to the Jew grows out of the part which he had in the crucifixion of Jesus, a factor whose influence is greatly exaggerated. The rank and file of Christians do not make a direct and positive application of that epochal event. As for the Christian Church, it cannot change the facts of history, it cannot present a Christ unrelated to the race from which He sprang or the life which He came to redeem. No one has a right to demand that Christianity surrender the history which makes its faith intelligible. We wonder if this interpretation may not be explained by the predominance of the ecclesiastical element among Jewish spokesmen? To use a phrase from "Jobs, Jews and Discrimination," it seems that there might be an underlying fear that in economic adjustment "moral and social consequences of a catastrophic scope may ensue."

May it not be that the Jews themselves have a responsibility for public attitude which they have failed to realize? We have in mind recent representations of the Jew as standing "apart from human kind," and as insisting upon living in "tight little worlds." It was the rugged Hebrew prophet, herdsman of Tekoa, who asked the question: "Can two walk together except they be agreed?" That is still good social philosophy. We have the feeling that Jewish contribution to the solution of social, economic and moral problems largely excepts himself and his "tight little world." As long as such is the case there will continue to be an irreconcilable difference. Surely the Jews need to think less of enlisting influential groups in their behalf and to become more actually social in their attitudes. Better far than being the patron of mankind in social service is to be the brother of mankind in heart and in deed.

EPISCOPAL ASSIGNMENTS—BISHOPS' CRUSADE

On Saturday we received the following telegram from Bishop Dobbs, which explains itself: "Bishop Arthur Moore takes Bishop Mouzon's District. No other changes. Crusade success.—Hoyt M. Dobbs."

This means that the Episcopal assignments remain the same, except that Bishop Arthur Moore will preside over the Conferences which were under the care of Bishop Mouzon last year. We have no information as to what arrangements were made for the mission fields in the Orient. The continuation of Bishop Dobbs in this Episcopal District will

give eminent satisfaction, and the assurance of the success of the Bishops' Crusade in its first phase will be pleasing news to the entire Church. We are sincerely glad that our mission debt has been fully liquidated, and we hope that it may clear the way for a more vigorous program on our church frontiers. We trust also that the second phase of the Crusade may be pressed until the heart-warming experience of Aldersgate shall be felt in every church and every heart of Methodism. We cannot afford to undertake the evangelization of the world unless our own hearts shall be warmed anew.

Editorial Miscellany

By Dr. H. T. Carley

A FRIEND

When God saw that it was not good for man to be alone, he gave him a wife. By that gift he established the family, which is not only the foundation of civilized society, but is also the type of a divine-human relationship.

But we may reverently believe that God saw that life was still not quite complete—so he gave him a friend. A family and a friend—what more can this world offer?

There is a vast difference between a friend and a mere acquaintance. Acquaintanceship is only skin-deep; friendship reaches down into the inner recesses of the heart. My friend is a part of me—I am a part of him. And it is the best in both of us that joins us together.

Friendship is unselfish affection for another, and unselfish interest in another's welfare. It finds its happiness, not in self-gain, but in self-giving. So-called "friendship for what I can get out of it" is the crudest part of the law of the jungle. A snake will charm a bird, and a tiger will waylay its prey. Friendship for a fee is no better than hypocrisy for hire.

A beautiful thing about friendship is that it ministers happily, and sacrifices, if need be, cheerfully. When I have a friend, my time, my comfort, my money are his. How could it be otherwise when he already has my heart? The pity of a cautious affection!

When we have a friend, long weary days are not so long and weary; the hard bed of sickness is softer; the perplexities of life are not so puzzling; the burdens of the day do not bear so heavily upon weary shoulders; the silver lining shines from the edge of every cloud, and the rainbow makes us forget the storm.

Thank God for a friend!

DID MOSES USE ALPHABETICAL WRITING?

By H. N. Pharr

The recent celebration of the Jewish Passover has brought again to the attention of the reading public the marvelous event that marked the birth of a nationality, which has left its indelible impress upon the pages of history and has given to the world the three great religions of present day civilization.

For many years before the discovery of the legal code of Hammurabi, which was inscribed upon stone during the days of Abraham, critical scholars declared that Moses could not have written the laws of the Pentateuch, although he might have been the author of the Ten Commandments of Exodus. Even today these same authorities hold that most of the laws of Leviticus and Deuteronomy were formulated and written many centuries later. The foundation for this theory was the false assumption of several generations past that the art of writing was in its infancy in the days of the Great Lawgiver and virtually unknown to the Israelites until after the division of their kingdom. However, the more extensively and the more intensively archeologists investigate what remains of ancient civilization, in Palestine and adjacent lands, the less excuse there seems to be for the tenaciously held theory that the early history of the Jews was handed down from generation to generation by word of mouth and not committed to writing until long after the rule of David and Solomon. In the light of comparatively recent discoveries the theory seems untenable.

The Egyptian Hieroglyphics are rather conclusive evidence, that in one of the cradles of civilization man attempted very early to record events by the symbolical use of animate and inanimate objects. Each object represented a syllable or a word itself. Among other equally ancient nations of the East, however, the "wedge" was first used as the unit of written expression. By various combinations of wedges, at different angles, there was developed a complicated system of writing, known today as Cuneiform (wedge shaped) Script. Each of the multitudinous characters was expressive of a certain syllable, as evidenced in the Hammurabic writings and in thousands of other inscriptions available today. All knowledge of this system of writing had been lost and it required years of laborious and painstaking research to solve the mystery. Today many of these baked clay tablets inscriptions are being translated from a dozen or more hitherto unknown languages into modern speech.

To the Phoenicians, who inhabited the coastlands of Palestine in Old Testament days, scholarship has hitherto uniformly attributed the honor of originating the use of alphabetical writing. Through the selection and modification of a limited number of cuneiform characters, vocal

sounds rather than syllables were expressed. The use of these 26 or 27 characters in forming words greatly simplified the art of writing. The Phoenicians had apparently reached a high state of culture as early as 1000 B. C. We know that one of their kings, Hiram of Tyre, furnished not only much of the material but the skilled workmen and master craftsmen for the building of Solomon's temple. Their origin has long been an interesting question. Herodotus claimed that they migrated from the Erythraean (Red) Sea to the shores of the Mediterranean, that they were bold navigators and through commercial intercourse with the Greeks and other nations taught them the use of alphabetical writing.

There is an old tradition, however, that they came from the region of the Dead Sea, shortly after the tragic destruction of Sodom and Gomorrah. Archeological discoveries would seem to lend color to this report and even suggested that they brought alphabetical writing with them and did not develop it at a later period.

In three widely separated sections of Bible lands there have been found inscriptions, in what is now called Archaic Hebrew, corresponding to dates ranging from 1800 to 1250 B. C., or from the days of Isaac to those of the later Judges. And just here we should remember that the Israelites were only one branch of the great Hebrew race. All of the descendants of Eber, the great, great grandson of Shem, were known as Hebrews. Joseph, it is related, told Pharaoh that he was from the land of the Hebrews and this was several centuries before the first Passover. This Archaic language was evidently not only used by Abraham and his descendants but by his kinsmen, who must have dominated Palestine at that time and in all probability had conquered Egypt and were later known as the Hyksos Kings.

The first discovery of these Archaic Hebrew inscriptions was made in an ancient Semitic Temple, on the peninsula of Sinai, during the early part of the present century. A date as early as 1800 B. C. has been assigned to them by skilled archeologists. They are not in the conventional Cuneiform Script, like the Tel el Amarna letters, between the petty kings of Palestine and their overlord, the Pharaoh of Egypt, at the time Joshua was threatening Canaan. They are written in 27 alphabetical characters, and were probably written by the Midianite miners, the forebears of the wife and sons of Moses, who worked the turquoise mines of that section. It is even possible that this Temple of Serabit may have been the objective of Moses, when he asked Pharaoh to let his people go three days journey in the wilderness to worship Jehovah.

The second discovery took place about five years ago, at Ras Shamba, near the Phoenician Coast, opposite the island of Cyprus. It was made by two French archeologists. The systematic arrangement of the multitude of clay tablets led

them to believe that a library of a school of scribes had been uncovered. At least eight different languages were found, in these original characters. Three of them are absolutely unknown and the other five were classified as follows: (1) Egyptian, in well known hieroglyphics, (2) Babylonian, in conventional Cuneiform Script, (3) Sumerian, older than Babylonian, (4) Hittite, now being deciphered, and (5) Archaic Hebrew, in 27 alphabetical characters. A date of about 1400 B. C. has been assigned to them, making them contemporary with the Tel el Amarna letters and the conquest of Canaan.

Only last year, 1936, the third of the discoveries, previously referred to, was made by the Wellcome Research Expedition, in locating and excavating the true site of the City of Lachish in Palestine. Sir Charles Marston, in an article in the "British Weekly" of November 12, 1936, gives most interesting details of the findings and recalls that Lachish was next in importance to Jerusalem at the time of its overthrow. So proud was Sennacherib of its capture, in the days of Hezekiah, that "Bas reliefs, depicting its siege, hung upon the walls of his palace at Nineveh" and are now in the British Museum. Like most ancient cities of that country, Lachish was superimposed upon the ruins of an even more ancient city of the same name, where the Archaic Hebrew inscriptions were found. The most interesting one was located in an undisturbed tomb and was "painted in white letters on a red bowl, deciphered by Dr. Langdon, Professor of Assyriology at Oxford. He finds that it reads, 'His righteousness is my hand (i.e., support)' and declares it to be the most important discovery of modern times in respect of Bible criticism. The pottery evidence indicates a date of between 1295 and 1262 B. C., which would be just over a century after the death of Moses. It is now generally agreed that this Sinai script was the progenitor of the Phoenician, from which the Greek and our own script are descended. And the obvious inference is that the Israelites brought the script with them when they came out of the wilderness of Sinai and conquered Canaan, with Joshua."

This Marston quotation may sound revolutionary to the critical school, who still hold that the Israelites left Egypt as a horde of ignorant slaves, and were inferior in intelligence to the Canaanites and their neighboring nations. They evidently overlook the fact that the descendants of Joseph and the other sons of Jacob "increased abundantly and waxed exceeding mighty" in the land of Goshen, and enjoyed the royal favor of the Hyksos Kings for about two hundred years. When the native princess of Egypt had finally expelled the Hyksos Kings they began to subject the Israelites to harsh treatment, which eventually resulted in a form of bondage that lasted a hundred years or more. We know, however, that

(Continued on page 7)

Louisiana Conference

PERSONAL AND OTHERWISE

Mrs. R. C. Jeffress has our thanks for a list of five renewal subscriptions from Jonesboro charge, and indicates that the campaign is being continued.

Rev. Otis W. Spinks, Haughton charge, raised \$61 for the Bishops' Crusade. This is \$10 more than was reported to the presiding elder, and is indeed a good offering for that work.

Rev. Virgil D. Morris continues his effective work at Columbia. The Easter offering for the Orphanage was \$200, and the current obligations of the congregation are kept paid to date.

Rev. I. T. Reams, Advocate representative at Vivian, has added five new subscriptions to the completed quota. We appreciate his splendid work and his unmeasured loyalty to the paper.

Centenary College at Shreveport is preparing plans for raising \$500,000 to make the future of the College secure. Preliminary steps have been taken and a permanent organization will be set up in the near future.

J. D. Caldwell, trained singer, is available for evangelistic singing for revivals this summer. Correspond with him at Columbia, La., or through Rev. V. D. Morris, pastor at Columbia, who is glad to recommend him.

Mr. W. D. Boddie announces camps as follows: Young People of New Orleans District at Biloxi, June 12-19; Lake Charles District, Intermediates, August 16-21; Young People, August 23-28, both at Lake Arthur.

Mrs. E. A. Ennis, formerly of Jena, has moved to 100 W. Texas Avenue, Monroe, as indicated by an order for the change of her paper. We are glad to have her tell us that she finds both joy and profit in the weekly visits of the Advocate.

Rev. Earl B. Emmerich is doing an effective work at Oak Grove. He is energetic, resourceful and a tireless worker. He is carrying every detail of the church program, making substantial improvements, and is carrying neatly executed and impressive publicity also.

First Church, Lake Charles, made an offering of \$310 for the Bishops' Crusade. Dr. Doss was the leader of the Crusade for the Conference, and along with that, he has carried the work of his pastorate, and had received thirty-five members up to the time of the District Conference.

A memorial service was held at Franklin for Rev. C. C. Weir on Sunday, April 11. Brother Weir's favorite hymns

were sung, various departments were represented in the service and Mrs. John Caffery paid an appropriate and beautiful tribute to his memory.

Rev. W. R. Lyons, pastor at Eros, is very happy in his work and his people are thoughtful and gracious. Brother Lyons is doing some work at Louisiana School of Technology, at Ruston, in order to be able to meet the scholastic requirements for admission on trial in the Conference.

Dr. J. Richard Spann and his people have sent out a beautiful and attractive statement comparing the present building and statistics with those of a little more than a decade ago. The tabulations show that there has been approximately a one hundred per cent growth in the membership since 1924; a sixty per cent growth in the Woman's Missionary Society; a four hundred and two per cent increase in property valuation; and an indebtedness remaining of \$67,000.

Dr. W. W. Holmes announces the Pastors' School and Conference of Christian Workers, at Centenary College, Shreveport, for June 21-25. The courses and leaders are as follows: The Pastor and His Task, Dr. B. G. Hodge; The Teachings of Jesus, Dr. Ernest C. Webb; Leadership of Mission Study Groups, Mrs. W. B. Landrum; Course for Workers with Children, Mrs. Maggie M. Burrows; Course for Workers with Young People, Rev. A. L. Gilmore; Christian Service for Adults, Dr. Boyd M. McKeown; and Bible Hour, Dr. J. N. R. Score.

TWO TO ONE

During the week of April 7-15, Dr. Guy H. Black conducted with the Methodist churches of New Orleans a campaign of Personal Visitation and Evangelism. The work was done by laymen in teams of two each, visiting the homes of prospective members after the supper hour in the evening.

Largely as a result of this effort, coupled with work in the Church School, Carrollton Avenue church received on Palm Sunday and Easter forty-seven people into its membership: seventeen children and young people through the Church School, thirty adults by profession of faith and by letter.

The most interesting feature of this increase in membership is the work of two laymen, E. Neuwirth and W. P. Harris, members of the board of stewards. Nothing unusual about these men except an unusual interest in Christ, the Church

and the Kingdom. They are hard-working men who kept up their work during the whole time spent in this effort. They had no special training other than that given by Dr. Black during the few evenings of his stay in the city. While others did excellent work, this team deserves special notice and mention.

Instead of discontinuing the work on Easter Sunday, these two men have continued to visit and seek prospective members, spending an evening or two each week between the hours of seven and nine-thirty. As a result, to date, these two men have secured Christian decisions and church letters from thirty-six adults. They have resolved to continue this work as a permanent feature of the church.

Not many people are being won to Christ and the Church today by public sermon and appeal, but many seem to be waiting the personal touch of laymen like themselves. Was not this the method of Jesus?

LAKE CHARLES DISTRICT CONFERENCE

At the session of the Lake Charles District Conference which was held at Oakdale, La., on April 20 and 21, the reports of the pastors regarding the work of the various charges indicated progress which is in most respects even better than last year. Every pastor in the District was in attendance. Visitors who were introduced to the Conference included Rev. R. W. Vaughan, Rev. Louis Hoffpauir, Rev. W. R. Harvell, Rev. J. G. Snelling, Rev. Martin Hebert, Rev. J. L. Lay, Rev. C. K. Lewis, Rev. L. N. Hoffpauir, Rev. W. L. McLeod and Mr. Claudius Mayo. In addition to the consideration of the reports of the several committees which were appointed, the Conference performed the business of election of delegates to the Annual Conference. The following were elected to represent the laity of the District at the 1937 Annual Conference: Principal delegates—S. H. Porter, J. H. Cain, A. M. Mayo, Harold Demanade, V. L. Caldwell, Mrs. J. J. Davidson, Jr.; Mrs. W. L. Doss, Jr.; Mrs. G. W. Pomeroy, Mrs. F. A. Bacon, Mrs. J. N. McDonald. Alternates—Mrs. J. W. Faulk, J. N. Erwin, T. J. Doss, Dr. W. F. Brooks, Mrs. B. F. Rogers, Mrs. J. E. Ney.

A high point of the Conference was reached when Rev. J. W. Faulk, of Leesville, asked that the presiding elder relinquish the chair temporarily to the secretary, and upon compliance presented the following resolution bearing a large number of signatures:

"There is genuine sadness mingled with our joy that comes in the recollections of the past and in anticipation of the future. Four years ago there came into our midst an apparent stranger, but it did not take us long to discern in his life the marks of the Lord Jesus Christ,

and we accepted him forthwith as a brother in the great freemasonry of service. As our chief pastor in the District, he moved to the forefront of the task with a steady step and a firm hand to guide the Lord's work through perilous times and troubled days.

"In him we have not had a boss but a brother. His intelligent grasp of the whole program of the Church, his able leadership, his example of Godliness, his energy and zeal have been bound into a personality which has inspired and strengthened for the cause of Christ. His ready willingness to stretch forth the hand of sympathy and love and charity, his kindness and considerate spirit has endeared him to many hearts.

"We, the undersigned, do therefore petition this Conference to include this statement in the minutes as a token of our appreciation and love for our presiding elder and brother, Rev. B. F. Rogers.

Signed: "A. L. GILMORE,
"Secretary."

OLD TIME REVIVAL IN HOUMA METHODIST CHURCH

By One Who Was Blessed

Truly the Lord hath visited His people in Houma and granted unto us an outpouring of His blessings.

Early in the year Rev. A. D. George, our pastor, announced to us that he felt led to plan for a series of meetings for April and asked that we be much in prayer that the Holy Spirit might fully lead into a real spiritual revival. The response was hearty and genuine, and much believing prayer went up to the throne. From April 11 to 25 we were blessed with overwhelming evidence of the Holy Spirit's power in convicting and converting the unsaved and in deepening and stabilizing the consecration of those already believing.

We were happy in having as song leader Miss Ella Ruth, of Marksville, one of God's chosen servants, possessing a rich, bell-like voice, knowing Christ in a deep, personal way, with a winsome personality that completely won the young folk as she ministered to them.

Our own Brother George led the preaching, bringing each evening Spirit-inspired messages that carried conviction to hearts and opened the way for Christ to enter in. Each afternoon his wife led the women in a meeting wherein each one was led to a sense of utter dependence upon Jesus Christ as the only source of life and power, drawing us into a closer relationship to our Lord and a stronger determination to let Him have His way with us.

Back of all was sustained, Spirit-taught prayer, in church, prayer room and cottage meetings, on the part of many earnest Christian women and men.

Of particular value were the after-meetings each night, when pastor and personal workers met the seeking ones

in counsel and prayer, helping them to understand what God desires and how to reach the goal that had been opened up before them.

In addition to definite advance for those already professing Christ, 25 or more young people, teen age and children, accepted Jesus Christ as Savior and bore clear testimony to His saving grace in their hearts. When He comes for His own, these will be among "His jewels."

The revival brought special blessing to the MacDonel School, where many of the students took a definite stand and the hearts of the workers were made to rejoice over answered prayer.

Hallelujah! Praise God for a real revival in our midst.

LAURA M. WHITE.

RED HILL CHURCH OBSERVES ITS CENTENNIAL

The Red Hill Methodist church, in the Dead Lake community of this County, is celebrating this year its one hundredth anniversary with appropriate services extending throughout the year. The church was organized by pioneer citizens of this county in 1837 and has had an unbroken history on the same spot for a century. There has been three church buildings. The first was constructed of logs at the time of organization, and the second, also of logs, about twenty years later. Both of these served as a church and school building, both before and after the Civil War. The present neat frame building was built about 1892 within the memory of many of the residents of the community.

In 1837 all of Jackson County was included within the bounds of the Alabama Conference and was a part of the Mobile District. Elisha Calloway was the presiding elder and Job Foster was pastor of a vast circuit called Chickasahay, from the river of that name. It extended from somewhere north of Leakesville on both sides of the Chickasahay river and the Pascagoula river to the Gulf of Mexico. In spite of its size the circuit had less than two hundred and fifty members, since settlers were few in number through this area. Among the founders of the church were the families of John Havens and Rev. Henry Fletcher,

(Continued on page 11)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

DID MOSES USE ALPHABETICAL WRITING?

(Continued from page 5)

conquering nations often subjected the conquered to bondage even though in some instances the captives were superior to their captors in intelligence and culture. A striking example can be found in the case of Daniel and his three companions, in Babylonian captivity. But it is not reasonable to presume that even a century of bondage and harsh treatment could utterly destroy the inherited knowledge and culture of the proud and prosperous descendants of the wealthy and respected Abraham. The chieftian, whose 318 trained servants (better translated "chariot warriors"), surprised Amraphel (Hammurabi) and the three allied kings and recovered Lot, as related in the fourteenth chapter of Genesis.

Now, since archeological research has conclusively demonstrated that an alphabetical form of writing, known as Archaic Hebrew, was widely used less than a century after Moses, and was known in the days of Jacob and his sons, is it not logical to assume that their prosperous descendants would be familiar with the written language of their near kinsmen and ancestors? How much more probable was it that Moses, reared by a Jehovah-fearing mother and educated as an Egyptian prince, should know the alphabet of his native tongue and be able to compile a code of laws that would outlive those of an idol-worshipping king, who had lived 500 years before him.

Sir Chas. Marston concludes his article with the statement that from these recent discoveries the conclusion can be easily drawn that the Israelites "were perhaps, in their day, the most literary people in the world—as we should judge might be the case, from the Old Testament."



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. E. W. Ulmer, pastor at Lena, reports finances up to date, twenty-six added to the membership of the church, and a great year in all respects thus far.

Rev. F. B. Ormond, of the Washington charge, has been in distress over the continued illness of his wife. Earnest prayers will go up from his brethren for her recovery.

Rev. George G. Yeager, pastor at Chunky, has our thanks for a substantial list of subscriptions on the Advocate quota for his charge. The list contained five and one-half subscriptions.

A check for \$12 from the Seashore District Conference, to apply on subscriptions for patients at the Sanatorium, is hereby acknowledged. The remittance was made by Rev. H. W. F. Vaughan, secretary.

Dr. J. L. Decell, pastor of Galloway Memorial, Jackson, has our thanks for a generous word concerning the Advocate and its editorial policy. To this he adds a pledge of loyalty on behalf of himself and his great congregation.

Mrs. E. L. Spann, whose home is Brandon, sends us a message of good cheer regarding the paper. We are glad when people subscribe for the paper, and it helps us greatly to be assured that our work is appreciated.

Rev. B. H. Williams, now in his fourth year at Flora, has had a fruitful pastorate. He has built and equipped one new church, and the Flora church has been demolished in preparation for the erection of a new structure at that place.

Dr. T. M. Brownlee, presiding elder, writes us an encouraging note concerning the Advocate campaign in the Jackson District. He expects to achieve full success and he has arranged for full reporting of the news from his territory.

We thank Brother R. A. Clark, of Mize, for his subscription, but no less for his interest in the message which the Advocate tries to carry from week to week. It is our sincere wish to make a distinct contribution to the religious life of all our people.

Rev. J. G. Galloway, superannuate who makes his home in Crystal Springs, cheers us with a brotherly note concerning both the Advocate and the recent mishap to the editor. We are happy to say that we are entirely recovered from our car accident.

We have received through Rev. J. B. Cain, Yazoo City, the offering of \$15.50 made by the Vicksburg District Conference for the papers to be sent to the pa-

tients at Sanatorium. In all cases, credit on the quota for the District will be given for these subscriptions.

Rev. T. J. O'Neil has received exactly one hundred members into Crawford Street Church, Vicksburg, this year. Forty-seven of them were received by profession of faith, and the report is that the Church School attendance is the largest for many years.

Mrs. T. H. Fore, of Natchez, has given a good account of her stewardship as District secretary of Woman's Work in the Vicksburg District. At the recent session of the District Conference she was elected at the head of the lay delegation to the Annual Conference.

Rev. W. B. Alsworth, presiding elder, sends us a substantial check for Advocates to be sent to the patients at Sanatorium. This is the fifth offering which we have received from the District Conferences for this worthy ministry which they keep up from year to year.

Mrs. Bertha G. (A. P.) Holt, of Colorado Springs, Colo., whose loyalty to the Advocate has not fallen the victim of distance, altitude, or the glories of a land of imperishable grandeur, adds a touch of joy to our task by a message of appreciation of the paper in its present form.

Homewood charge, under the leadership of Rev. Hilary S. Westbrook, is having another good year. Brother Westbrook speaks with enthusiastic appreciation of the work being done by Dr. Brownlee as presiding elder, and he reports pleasing prospects in all the work of Homewood charge.

Rev. W. O. Sadler, who serves the historic church at Woodville, the oldest Methodist building in Mississippi, claims the record for distance traveled en route to District Conference, two hundred and thirty-eight miles. One suspects that Brother Sadler stopped to visit in some of the green pastures where he formerly lived.

Attention! "Announcing the arrival on April 14 of Sylvia Lee Elliott, daughter of Mr. and Mrs. O. B. Elliott, of Tylertown, and granddaughter of Rev. and Mrs. F. L. Applewhite, of Edwards. Mrs. Lou J. Applewhite, of Tylertown, is great-grandmother of this young lady. All doing well, including the grandfather, F. L. Applewhite."

Rev. J. A. McRaney, of the Nebo charge, duplicated his action of last year by reporting full payments on benevolences for the year at the meeting of the District Conference. He is engaged at present on a new church building. He has led in the construction of a new

parsonage since he was assigned to this work two years ago.

On the tenth of April, Mrs. Hettie T. Beasley, the mother of Rev. A. Joe Beasley, of Vaughan, celebrated her ninety-fourth birthday. She is a member of the church in North Mississippi, but lives with her son. It was a happy occasion for the family and friends of Mrs. Beasley who unite in wishing for her many more birthdays to enjoy.

Red Hill church, on the Vancleave charge, will celebrate the one hundredth anniversary of its founding this month. Rev. P. Olia Nix is the pastor. The celebration will begin May 23, with dinner on the ground. Brother Nix says that his work is making good progress and that he does not expect to let up until he secures his quota for the Advocate.

Rev. Paul Grice writes that the church at Rolling Fork is very much bereaved in the death of Mr. J. G. Parham, superintendent of the Church School for forty years. He was eighty-three years of age and his funeral was the first to be held from the new church recently completed. He is survived by his wife. His going will leave a loneliness in the hearts of those who followed his consecrated leadership so long.

The recent District Conference at Rolling Fork was the first to visit that hospitable little city since 1919, the District Conference of 1930 having been changed to Fayette on account of the burning of the Rolling Fork church. Since 1919 Rolling Fork Methodism has suffered floods as well as the loss of their church by fire. They have, however, recovered from these disasters, as their beautiful new church will show.

Fayette church, in the Vicksburg District, is justly proud of sending another missionary to China, in the person of Miss Louise Killingsworth, who was consecrated at the recent meeting of the Woman's Missionary Council at Columbia, South Carolina. Her sister, Miss Mathilde Killingsworth, sailed for China last year under appointment of the Woman's Council. At the last session of the Mississippi Annual Conference Rev. Victor Sherral Coleman, another member of the Fayette church, was admitted on trial and appointed to the Cleveland circuit, which he had served as a supply during 1936.

SEASHORE DISTRICT CONFERENCE

The two-day Seashore District Conference, held in Bay St. Louis, opened with a record attendance, and with Rev. L. J. Power, presiding elder, in the chair.

Dr. J. L. Decell, pastor of Galloway Memorial Methodist Church, Jackson, spoke on the educational work of the church.

The secretary of the last District Conference which met in Purvis, Rev. Featherstun Vaughan, pastor of Ocean Springs, was elected secretary.

An interesting part of the day was the making of verbal reports by the pastors of the District. Every pastor made his report. In general, the work of the District is progressing nicely.

Dr. J. L. Neill, pastor at East End, Meridian, preached at 11 o'clock. He brought a forceful and inspirational sermon, stressing Christian brotherhood.

In the afternoon a high point in the Conference was the little program put on by representatives of the student body of Whitworth College. No better singing and reading has been heard in Bay St. Louis in some time.

Mr. W. D. Hawkins, Missionary Secretary of the Mississippi Conference, was absent due to a serious automobile accident. The Conference remembered him by sending a wire and flowers, expressing their sympathy and love and pledging their prayers.

At the noon hour the ladies of the Bay St. Louis Methodist church entertained the Conference members with a delightful lunch.

Rev. A. J. Boyles, pastor of the church, seemed the happiest man about. He had plenty to do, however, and could be found almost anywhere you looked if you looked in the place as long as a minute.

Marcus N. Howell, of the Americus community, was licensed to preach.

Rev. R. I. Moore and Rev. B. M. Lawrence, local preachers serving charges, were recommended to the Annual Conference for admission on trial in the traveling connection.

Probably of greatest interest to one of the sessions of the Conference was the address made by Dr. C. A. Bowen, secretary of the editorial department of the General Board of Christian Education, with offices in Nashville, Tenn. He outlined impressively the methods and effectiveness of the agencies of unchristian education in the past few years and how the agencies of evil had even adopted the methods of the Church in putting on this unchristian education. He, by contrast, emphasized the necessity of greater vigilance in Christian education and what a great responsibility rested on our shoulders for this proper education.

The list of lay delegates and alternates elected were as follows: Principal lay delegates—J. B. Goff, Mrs. L. J. Power, W. L. Mabry, Mrs. C. C. McDonald, L. T. Fickling, W. L. Jones, Mrs. Lee White, Galloway Corley, Mrs. George Thompson, Mrs. P. N. Howell, L. C. Corban, A. F. McGehee, R. M. Spaulding, C. M. Fairley, S. A. Tomlinson.

Alternate lay delegates—A. K. Guinn, W. A. McDonald, of Gulfport; Mrs. Van R. Landrum, Mrs. J. W. Thompson, Mrs. H. R. Glass.

L. T. Fickling was elected District Lay Leader; C. V. Hathborne, Galloway Corley, assistant lay leaders.

HATTIESBURG DISTRICT CONFERENCE, APRIL 21-22, 1937

Entertainment—Never better than by Broad Street this time, with excellent meals, homes, and with fruit, Coca Cola, coffee and cake during conference sessions, to say nothing about gracious spirit.

Spiritual Fervor—Quite wholesome and helpful, with inspiring sermons by Revs. J. T. Weems J. L. Neill, G. H. Thompson and B. L. Sutherland; with excellent devotional services led by Revs. W. B. Alsworth, presiding elder; E. A. Kelly, S. W. Granberry and J. D. Slay, and with concluding consecration service led by Rev. L. D. Haughton.

Attendance—Every pastor, ten additional superannuates and local preachers, every ex-officio lay member, a large majority of charge lay leaders and elected delegates, and a number of visitors.

Special Interests—Represented by J. M. Sullivan, C. A. Bowen, I. H. Sells, J. L. Sutton, W. L. Duren, Mrs. R. L. Ezelle, J. L. Neill, J. W. Sells, D. M. Key, G. F. Winfield, J. G. Snelling and W. M. Williams, and emphasized by W. B. Alsworth, presiding elder.

Delegates to Annual Conference—A. C. Lynd, W. S. F. Tatum, D. W. Heidelberg, B. M. Stevens, M. S. Pickett, W. E. Barksdale, A. W. Evans, W. A. Holloway, Mrs. Ruth Clayton, W. J. Moody, H. E. Graves, I. T. Jones, Mrs. R. E. Rollings, H. V. Waits and Mrs. E. J. Barksdale.

Alternate Delegates—T. J. Burnham, V. E. Boykin, J. T. Ward, A. F. Holcomb, and C. L. Charbonneau.

Ad Interim Committee—J. T. Leggett, J. W. Sells, T. O. Prewitt and E. E. McKeithen.

District Golden Cross Director—A. C. Lynd.

District Lay Leader—M. S. Pickett.

Associate Lay Leaders—E. J. Dennis and H. H. Crisler, Jr.

License to Preach Renewed—T. A. Carruth, F. J. Davidge, M. E. Edmondson, J. T. Griffith, C. Hudson, E. C. Jordan, R. M. Matthany, C. S. Schultz, H. L. Smith, E. E. Samples, A. F. Gallman, L. R. Shumaker.

Financial Goals—Every charge:

1. Paying benevolent acceptance in full.
2. Participating in Bishops' Crusade.
3. Participating in Golden Cross enrollment, May 9-16.
4. Securing quota in New Orleans Advocate Campaign, May 2-16, with total of 400 subscriptions as minimum for the District.
5. Cooperating in Orphans' Home building-debt liquidation campaign, sending offerings to Orphanage for upkeep, every missionary society providing upkeep for an orphan child.
6. Sending in free-will offering to Memorial Mercy Home.
7. Sending in worthy offering for the chaplain at the Sanitorium.

8. Participating in Whitworth College Endowment Campaign.

9. Levy made of \$1200 for District work for 1938, to be apportioned by District stewards.

10. Every church using weekly or monthly envelope system for regular finances.

11. Every Sunday School sending in Fourth Sunday offering for missions, and

12. Every charge sending and paying expense of pastor to Pastors' School, June 21-26.

Other Goals

1. Every charge observing Layman's Day.
2. Board of Christian Education functioning in each church.
3. Adequate literature in each church.
4. Epworth League meeting of young people in each church.
5. Woman's Missionary Society in each church.
6. Every pastor preach on missions once a quarter, and on Sabbath observance.
7. Quarterly conference records kept more faithfully.
8. Every home a Christian one, with a family altar, with non-drinking parents, using every effort against alcohol, against lynching, and for better movies.
9. Christian Stewardship recognized and observed.
10. Adequate representation of young people at Assembly at Whitworth, June 7-11.

Next District Conference—at Richton.
GEO. H. JONES, Secretary.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE

There was recently mailed to you by Dr. Grover C. Emmons a sample of the five pieces of literature available for the Golden Cross Enrollment, May 9 to 16. In this literature was an order card for you to fill out for the amount of literature you would need for this enrollment. I trust you have already ordered your literature, but if not, please do so at once and put on the enrollment. Our goal this year is for every charge to put on the enrollment and whatever is gotten send it to F. Y. Whitfield, treasurer, Meridian, Miss., and indicate it is for the Golden Cross.

My recent hospital experience has emphasized the need for the Golden Cross.

I appreciate the many letters from the pastors expressing their sympathy for me in my recent accident, and I thank each of you. I really believe I would appreciate more the Golden Cross enrollment in your charge.

Yours very sincerely,

W. D. HAWKINS,
Golden Cross Director, Miss. Conf.

A gentleman is one who is too brave to lie, too generous to cheat, and who takes his share of the world and lets other people have theirs.—Hoffman.

North Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. R. E. Lee, of Ethel, renews her subscription to the Advocate and follows it up with this heartening word: "'Tis like a welcome guest to our home each week."

Rev. E. C. Driskell was assisted by Rev. J. C. Wasson, of Vaiden, in a revival at Lake Cormorant recently. He reports progress in his work and a good outlook for the year.

Rev. A. F. Moore, Route 2, Coldwater, has our sincere thanks for favors of a material nature and for his message of good will and good wishes for the editor and the Advocate.

Mrs. L. C. Walker, the representative in the Advocate campaign, is organizing her work for increasing the Advocate subscriptions at Grenada. We greatly appreciate her assistance in this matter, as we do all other help.

Rev. W. R. Liming, pastor at Blue Mountain, says that his work is moving fairly well, and that he is trying to finish a little brick church begun some time ago and caught in the depression. When it is finished it will be free of debt.

At the Vaiden church, of which Rev. J. C. Wasson is the energetic and capable pastor, the Bishops' Crusade dinner was a great success. The interest and enthusiasm were pronounced and the sum of \$67 was realized for the cause of missions.

The District Conferences in North Mississippi began at Columbus, First Church, this week, May 3; Aberdeen, at Water Valley, 6, 7; Greenwood, at Sunflower, 11, 12; Sardis-Grenada, at Como, 12-14; Greenville, at Boyle, 18, 19; and Corinth, at Corinth, 20, 21.

Mrs. W. T. Nelms, a sister of the editor of the Advocate, is in sorrow on account of the death of her husband, on Monday of last week. Her husband was a member of the Baptist Church, but she retains her membership at Enon, now on the Black Hawk circuit.

Rev. Otis G. Andrews, formerly a member of the North Mississippi Conference and now a General Evangelist, wishes us to say that his address has been changed from 863 Tulley Street, Memphis, to 710 N. 17th Street, Memphis. Those desiring to communicate with him should address him at the new address.

Additional reports from the North Mississippi Conference on the Bishops' Crusade show: Aberdeen District, \$1,161; Columbus District, \$1,601.71; and Greenwood District, \$1,700. With what has

been added to the reports from other Districts, this will bring the Conference report to around \$9,000.

Rev. E. L. Jernigan deserves special credit for his work at Mathiston, where he carried out an interesting program and had one hundred and one persons present for the Bishops' Crusade dinner. Rev. W. V. Stokes, of the Salem and Friendship charge, carried the program through to success also.

Rev. R. G. Moore, Leland, sends us a report of work at Tunda Station, Congo Belge, by Dr. W. B. Lewis. He states that friends have contributed more than \$2000 for the new hospital and that he is anxious to get enough paid in this year to begin the first unit of the hospital. All contributions should be sent to Mr. S. V. Wall, Cleveland, Miss., who is the treasurer of the fund.

Dr. Buhrman and the Aberdeen District led in the payment on benevolences up to the middle of September last year. This year they are leading again and by a wider margin. Mr. J. H. Johnson, the Conference Treasurer, says: "You are leading the entire Conference in payments, not only as to the number of churches having paid, but also the amounts." The total reported to date is \$2,060 as against \$503.93 at the same date last year.

Rev. E. H. Cunningham and a group of laymen from First Church, Corinth, attended the Bishops' Crusade meeting held in Nashville, Tenn., and then followed through with the whole program as outlined in the publicity and addresses in behalf of the Crusade. The dinner served by the ladies was a complete success, the effect of the Crusade almost that of a revival, fifty per cent of the benevolences paid, and many have been added to the church membership.

A good friend of ours sends us word to have the sheets of the Advocate fastened together and to "send him the bill." We understand the meaning of that suggestion, and we wish to say that nothing connected with the publication of the paper causes us more trouble. To change to a stapling machine would be almost prohibitive in cost and it has not been easy to correct the pasting mechanism. We may try to get a replacement of that part. At any rate, we are not indifferent to the fault.

LAYMEN'S MEETING, ABERDEEN DISTRICT

The first of two meetings for laymen was called by the presiding elder, Dr. W. P. Buhrman, and the District lay lead-

er, Mr. W. L. Elkins, of Tupelo, to meet at Shannon on April 13. The meeting was of an informal nature and was entirely lay, with the preachers as spectators.

After the singing of "Onward, Christian Soldiers," and prayer, D. S. Cunningham, of Okolona, was elected secretary. A findings committee, consisting of W. H. Summer, H. G. Langly, R. W. Edgeworth and M. M. Miller, was appointed.

The discussion was opened by a thought-provoking talk on the qualifications of a good steward by Mr. Elkins, and this was followed by reports from each charge represented. The presiding elder spoke a few words, and Mr. R. W. Edgeworth spoke to the subject of learning more of the plans and methods of the church.

The meeting was then adjourned for lunch, which the ladies of the Shannon church had prepared, and at the luncheon table Mr. Elkins spoke again concerning the ideals for the District, the report of the findings committee was heard, and the meeting adjourned.

A larger attendance than last year indicates the interest with which these meetings are viewed. The present plan calls for such quarterly.

W. D. SMITH.

BIBLE CONFERENCE AT SUNFLOWER

Dear Dr. Duren: I will appreciate it if you will announce through the columns of the Advocate that the Bible Conference which is to be held in connection with the Greenwood District Conference will open on Sunday night, May 9. Dr. N. C. McPherson, Jr., of the General Board of Christian Education, will be the speaker. I hope that the preachers and laymen of the District who can will attend the lectures on Sunday and Monday night. The Conference proper will not open until Tuesday morning, May 11.

We are looking forward to having the editor of the Advocate as our guest for the District Conference. Please don't disappoint us.

J. O. DOWDLE.

NORTH MISSISSIPPI CONFERENCE W. M. S.

By Mrs. Ernest Moore, Malvina, Miss.

Because all auxiliary presidents are looking ahead as they plan the year's work, I am giving the part of the Conference President's message that she termed "Thinking Forward." The first part of her message, which deals with the achievements of 1936, you may read from the Conference Minutes which have been in the printers' hands for some time and will soon be in yours.

"Thinking Forward"

The need and opportunity for Christian living and Christian service has never

been more challenging than it is today. We are in the midst of vast changes in human society throughout the world. It becomes us as Christians to be as intelligent as possible regarding the changes now under way, while it grows increasingly clear that whatever position the Christian Church shall take or fail to take amid the creative forces of the immediate future will in a large measure determine the opportunity of the Church to serve the new age. The Woman's Missionary Society is studying and working and praying that it may serve this new age.

The study program in missions this year will include the Moslem women. Splendid opportunity is given for training leaders in the Leadership Training Schools at Mt. Sequoyah and Lake Junaluska. Missionary Conferences afford the District secretaries special training in their work. Our own Conference Leadership Training School at Grenada offers courses in Bible and Missions for those leaders who cannot attend our Church-wide schools.

Our World Outlook quota for 1937 includes more than two hundred new subscribers.

Spiritual Life Retreats in District and Conference is the plan of the chairman. Systematic spiritual cultivation, linked with the Christian Social Relations programs, will mean changed lives and changed communities.

North Mississippi should give more earnest attention to the missionary education of our children. Our responsibility is as great under the cooperative plan of work as ever before, and we urge the election of active secretaries of Children's Work and Baby Superintendents. Together let the home and the Church promote Christian education and missionary giving. Our Fourth Sunday offerings from the Church School are far below what they should be and what other Conferences are giving. Encourage the secretaries to see that the Fourth Sunday offerings are sent to Rev. Roy Grisham, Grenada.

Opportunity is again given us this year to share in the support of a new missionary under appointment to China, Miss Louise Killingsworth. She is a sister of Miss Mathilde Killingsworth, whose salary we share with the Mississippi Conference. These are two of the choicest young women of our state, our

daughters who are giving their all. We shall find joy in sharing our gifts with them.

What is the purpose of sharing these plans for 1937? Are we investing our time and money just to carry out a program of work, or are we making this investment as a means of promoting interests of the Kingdom? We believe it is the sincere desire of every woman in the missionary society to share with others our Christ and the life abundant we find in him. We have heard the command of our great leader, "Go ye into all the world and preach the gospel—As my Father hath sent me, even so send I you." Under the leadership of Jesus Christ we march forward to help build a World Christian Community.

* * *

Mrs. Bush's report from Artesia is characterized by its praise of the young women of that auxiliary. Bible study, work, or play—whatever needs to be done—is safely entrusted to them. A study of Miss Bardeleben's "Songs in the night," has proven very helpful.

RED HILL CHURCH OBSERVES ITS CENTENNIAL

(Continued from page 7)

both of whom have descendants in the community at the present time. Later the Graham, DuBose, Tootle, Roberts, and other families were added to the membership.

The celebration will continue throughout the year with services from time to time. Two outstanding events will be an all-day service on Sunday, May 23, to which all former pastors and all friends of the church will be invited, and an afternoon service on Wednesday, June 23, when all former pastors and presiding elders will be honored with a special service. The public will be invited to this service also. Other services will be planned for the church.

Rev. Olia Nix, of Vancleave, is pastor of Red Hill church and Rev. L. J. Power, of Gulfport, is the presiding elder. Plans for the centennial are under their direction, assisted by a committee from the church itself.

P. OLIA NIX.

QUARTERLY CONFERENCES*

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Third Round

Houlka, at Van Vleet, May 12.
Water Valley, Main St., at Palestine, May 15.
Coffeeville, at Goshen, May 16.
Algoma, at Troy, May 19.
Greenwood Springs, at Riggins Chapel, May 20.
Nettleton, at Evergreen, May 21.
Becker, at Grady's Chapel, May 23, a.m.
Houston, May 23, p.m.
Toccopola, at Thaxton, May 27.
Prairie and Strongs, at Hamilton, May 28.
Calhoun City, June 2, p.m.
Randolph, at Hunter's Chapel, June 4.
Buena Vista, at Ebenezer, June 9, a.m.
Tupelo, June 9, p.m.
Shannon, at Pleasant Grove, June 11.
Amory, June 13, a.m.
Smithville, June 13, afternoon.
Mathiston and Maben, at Providence, June 16.
Woodland, at Palestine, June 17.
Bellefontaine, at Lebanon, June 18.

Okolona, June 20, a.m.
Fulton, at Fulton, June 20, p.m.
Salem and Friendship, at Christian's Rest, June 22.
Verona, at Palmetto, June 23, a.m.
Aberdeen, June 23, p.m.
Tremont, at Hopewell, June 24.
Water Valley, First Church, June 27, a.m.
Paris, at Paris, June 27, afternoon.
Pittsboro and Bruce, at Raper's Chapel, June 29.
Eupora, at LaGrange, June 30.
Vardaman, at Loyd, July 4, a.m.
Derma, at Pine Ridge, July 4, afternoon.
Pontotoc, July 25, a.m.

W. P. BUHRMAN, P. E.

Greenwood District—Third Round

Greenwood, First Church, May 9, p.m.
Belzoni, May 26, p.m.
Ebenezer, at Liberty, May 30, all day.
Lexington, May 30 p.m.
Schlater and Cruger, at Cruger, June 6, a.m.
Inverness and Isola, at Inverness, June 6, p.m.
Acona, at Bowlinggreen, June 13, all day.
Greenwood, Price Memorial, June 13, p.m.
Black Hawk, at Black Hawk, June 15—group.
Carrollton, at Black Hawk, June 15—group.
Tchula, at Black Hawk, June 15—group.
Winona Station, June 20, a.m.
Duck Hill, at Chapel Hill, June 27, all day.
Poplar Creek, at Shiloh, June 29, all day.
Kilmichael, at Salem, June 30, 11 a.m.
Ruleville and Daddsville, at Ruleville, July 4, a.m.
Tutwiler, at Rome, July 4, p.m.
Moorhead, July 11, a.m.
Webb and Sumner, at Phillip, July 18, a.m.
Minter City, at Glendora, July 20, p.m.
Swiftown, at Sldon, July 21, p.m.
Drew, at Wade, July 25, p.m.
Itta Bena, July 25, p.m.
Valden and West, at —, July 28.
Winona Circuit, at —, July 29.
Sunflower, at Fairview, July 30, 11 a.m.
District Conference at Sunflower, May 11-12;
Pastors' School at Grenada College, May 31-June 5;
Young People's Assembly at Grenada College, June 7-12.
A. T. McILWAIN, P. E.

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Christian Education

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CHURCH SCHOOL LESSON, MAY 9

By Dr. J. R. Countiss

ABRAHAM A MAN OF PRAYER

The out-pouring of the soul in prayer to the heavenly Father is the highest form of self-expression. It represents man at his best, his deepest desires, most ardent yearnings, noblest ideals. Sordid ambitions and selfish desires do not fit into prayer offered to a holy God. In the light of his presence, they are seen in all their unworthiness and are

cast aside as rubbish. Envy, jealousy, hatred cannot abide in such an atmosphere. No wonder that those who harbor such feelings cease to pray. For them prayer would be but imprecation—an invitation for God to deal with them as they deal with others. It might prove a wholesome exercise for the embittered to tell God how much they hate and whom and why. At the mercy seat of the forgiving God prayer against enemies would probably turn to prayer on their behalf.

Abraham was an intercessor. Already he had shown his faith by his works in his going to the rescue of Lot. He did not regard God as either a Santa Claus or a valet, but as one who helps those that help themselves, as one who does not bless indolence or condone ignorance. Abraham knew the condition of the wicked cities and was willing to help. The praying man is not to be thought of as prostrate, but as standing at attention, alert, ready to go. God's best keeping is not as a night-watchman but as a guide. He who walks with God throughout the day may rest in peace and safety at night. Prayer is not for our drowsy moments but for the hours of activity. We need inspiration and direction in the beginning of the day even more than comfort and solace when we have closed its record and laid us down to sleep. There is no more reason to doubt the value of intercessory prayer than there is to doubt any other element of the social atmosphere which we all help to make. It is potent in shaping character and molding the trend of the race.

God is more than the great Giver. He is Father and Friend. Abraham is remembered not for his riches in cattle and lands but because he was one of God's friends. Companionship with God is more than the gold of earth or the glory of heaven. Jesus mentions heavenly mansions merely as a place where his beloved could be with him. No matter how passionately one may seek a favor, the principal element of prayer is always the desire to talk with God. When we thus approach God our wills blend with his and we become like him.

Abraham had regard to moral values. He believed that the presence of even ten good men would justify the saving of a city. They would have been a small percentage, but who can estimate their influence? They might have been sufficient leaven for the whole wicked lump. Like a cosmic ray, the influence of a good man penetrates the depths of sin and darkness, and the power of the godly increases in geometric ratio. "One shall chase a thousand, and two shall put ten thousand to flight." God still blesses the world through the "saving remnant."

If we should grant that the effect of prayer is solely subjective, it still remains that a reverent vision in the light of the highest we know is far superior to conclusions reached on impulse or with the aid of selfish counselors in the noisy environment of ordinary life. If a Father God hears and helps toward adjustment and victory, then prayer is all that the most devout have claimed, and the prayer-ordered life attains a nobility and value to be achieved in no other way.

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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

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Gas, Gas All the Time, Can't Eat or Sleep

"The gas on my stomach was so bad I could not eat or sleep. Even my heart seemed to hurt. A friend suggested Adlerika. The first dose I took brought me relief. Now I eat as I wish, sleep fine and never felt better."
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The Christian Fireside

SQUIRRELS IN WINTER

By Ella M. Foley

One day last winter while driving through the park I noticed a number of lean, gray squirrels running along the crusted surface of the snow. I began to wonder how these small creatures would ever be able to get at their food supplies buried in the ground beneath this frozen blanket. I stopped the car and instantly one of the little fellows, either less timid or more desperate than the others, ventured up to within a few feet of the running board and, sitting back on his haunches, eyed me expectantly. Having nothing to give him, I regretfully drove away, but the following day, armed with a bag of walnuts, pecans and filberts, I returned and sought out the clump of trees in which I believed these little creatures lived.

The place seemed deserted and the air was intensely cold, so after making several ineffectual attempts to summon these little tree-dwellers to the banquet table, I decided to scatter a few handfuls of nuts on the ground in the hope that they would discover them. I began to do so, but hardly had the first few nuts gone rolling across the frozen snow when all around me I heard a scratching and a scraping and down from the trees came pouring a veritable horde of the hungry squirrels.

For the next half-hour the place was a scene of noisy and excited activity, with little gray streaks racing up and down the trees and churning up the snow as they darted hither and yon across its white expanse, all to the accompaniment of a continuous cracking, crunching, and chattering. Pouncing upon the clusters of nuts, each squirrel would seize one in his forepaws, fix it securely between his teeth, then scurry up a tree to a comfortable resting-place where he would proceed to do justice to the delicate morsel. After having devoured a quantity of nuts with great relish, they proceeded to carry the rest away for storage in secret hiding places. Each squirrel, apparently, had his own private cache and some of them were at a distance. One little fellow would race for fully fifty

yards, a nut firmly clenched between his teeth, then stop and peer warily about him before darting behind a huge tree. Evidently he had a secret hole in or about that tree. Many of them buried their nuts in the snow, each nut in a different place. I watched one sly, old fellow dig seven or eight holes in widely separated spots and then carefully rake the snow over his treasures. He was not going to put all his eggs in one basket.

On this occasion I managed to coax a few of my furry friends to take a nut from my fingers, but the rest, after venturing near, were overcome with timidity.

During the remainder of the winter I made it a practice to visit this spot at least once a week, and my arrival with the crackly bag was always noted. Before I would have a chance to even open it, the squirrels would be clustered around me, squatting on their haunches, eager for the feast they knew was at hand. As we became better acquainted they would take the nuts from my hand and would even crawl upon my lap to get at the contents of the bag. Occasionally, they quarrelled and chased one another, but I believe these misunderstandings arose whenever one squirrel felt that a companion had designs on a particular nut which he regarded as his personal property.

I look back upon the time I spent last winter with my little furry friends as a series of most enjoyable afternoons and I look forward to seeing them again—as I know they will be looking for me—when the ground is frozen and the food is scarce.—Our Dumb Animals.



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◆ To ease the stinging soreness and aid healing, bathe with Resinol Soap—then apply

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Mrs. A. Watford of Coffee Springs, Ala., said: "Several years ago I became nervous, I couldn't sleep well, and suffered from pains in my back, due to minor functional disturbances. I took Dr. Pierce's Favorite Prescription as a tonic. I soon noticed a big difference, I could eat more and I gradually became myself again." Buy now of your neighborhood druggist. New size, tablets 50c., liquid \$1.00 & \$1.35.

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JUNALUSKA 1937

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COME TO JUNALUSKA THIS SUMMER

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

The Bureau of Christian Social Relations of the Louisiana Conference, under the capable leadership of Mrs. D. C. Metcalf and her chairmen of committees, will from time to time give some valuable and practical suggestions to the auxiliaries for the promotion of this work through this column.

Mrs. Roger Sharp, of New Orleans, chairman of Citizenship, writes as follows:

"The Child Labor Amendment has been supported by the Woman's Missionary Society for many years. Children must be protected from exploitation and from the loss of educational opportunities. Children in industry are physically, mentally and spiritually handicapped.

"The Citizenship Committee of the Christian Social Relations Department requests each Christian Social Relations superintendent to write a letter to the governor of Louisiana immediately on behalf of her auxiliary, urging him to include the ratification of this Amendment in any call for a special meeting of the State Legislature that may be made. Letters should also be sent to the State legislators of her district, pledging her organization's whole-hearted support of this legislation. She should also request the members of her organization to write similar letters as individuals."

* * *

The Missionary Society of the Gilbert Methodist church was hostess to societies in zone three of Monroe District for their quarterly zone meeting on Thursday afternoon, April 8, Mrs. C. W. Berry, president, and Mrs. E. Fay Walters, secretary, presiding. An interesting program, "Missions on March," was rendered.

Kidneys Must Clean Out Acids

Your body cleans out Acids and poisonous waste in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Sliss-tex) today.

Hymn, "Come, All Ye Faithful;" Scripture, Psalms 130-II Peter 1 chapter, 4th verse, Mrs. Busch.

Prayer, Mrs. Hatch (Buckner).
Pioneer Men and Women, Mrs. Mitchell

Song, Miss Ella Ruth.
"Hindrance of Missions," Mrs. Bentley.
Hymn, "Onward, Christian Soldiers."
Sentence Prayer, closed by Rev. Johns
"Echoes of Conference at Homer,"
Waterproof.

Roll Call, Buckner, Little Creek, Mangham, Winnsboro, Crowville, Wisner, Wesley, Waterproof, Gilbert.

Refreshments were served to 88 members and visitors. The next zone meeting will be held at Little Creek on June 10.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street Meridian, Miss.

In addition to the Auxiliary Efficiency Aim, set up by Council, the Mississippi Conference has set up aims for Districts and zones as follows:

Efficiency Aims for 1937 Districts

1. District meetings.
2. Representatives at annual, District and zone meetings of 75 per cent of auxiliaries in the District.
3. Financial obligations of District paid in full.
4. Ninety-five per cent of auxiliaries reporting quarterly.
5. A net gain in organization and membership and an increase in finances.
6. Ten life members each for adults and children.
7. Increase in World Outlook subscriptions.
8. Observance of all quarterly events.
9. District secretary attending Missionary Conference for District secretaries in Junaluska, August 3-10.
10. An increase in Council certificates in Mission Study.
11. Fifty per cent of auxiliaries reporting active promotion of Baby Specials.
12. Credits by auxiliary study leaders at the Leadership School in Biloxi, June 21-26.

Zones

1. Each zone holding three quarterly meetings.
2. Eighty per cent of auxiliaries represented at these meetings.
3. Zone leader and 80 per cent of auxiliaries at District meetings.
4. Every auxiliary reporting to District secretary and Conference treasurer on time.

5. Financial obligations of every auxiliary in zone in full.

6. A new auxiliary which is net gain.

7. Zone leaders attending Leadership School, Biloxi, June 21-26.

Recognitions

Special recognition will be given to the District, zone, the auxiliary that makes the largest per cent increase in organization, membership and finances.

The Conference secretary will check the Districts, and the District secretary will check the zones and auxiliaries.



OUR FOUNDER

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GROWTH
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THROUGH
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1903--1937

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The Association is dedicating this year to its beloved Founder and General Secretary—Rev. J. H. Shumaker.

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Yours very truly,

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Syrup of Black-Draught

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In Memoriam

RESOLUTIONS

Resolutions, adopted by the ladies of the Homewood Methodist Episcopal Church, South, upon the death of Mrs. E. S. Hallman, are as follows:

After a long and useful life, our Heavenly Father saw fit in his infinite wisdom, on March 14, 1937, to call to her eternal reward our greatly admired, respected and beloved friend and neighbor, Mrs. E. S. Hallman.

Therefore, in appreciation of the high esteem in which this devoted mother and faithful servant of God was held by all who knew her, we offer these resolutions:

Whereas, it is the desire of this church to express its great appreciation and love for Mrs. Hallman, who for so many long years devoted her loyal service to her Master. She has entered into the reward that awaits God's people; and,

Whereas, in every relation of life she measured up to her duties and responsibilities in the church and the communities in which she lived. They have sustained a great loss in the passing of Mrs. Hallman, and

Whereas, her life and character have been an inspiration to all who knew her. She was always smiling and cheerful along the busy pathway of life. She has

entered into that home long ago prepared for her; therefore, be it

Resolved, first, that in the death of Mrs. Hallman, our church, the Woman's Missionary Society, and the Homewood community have suffered an irreparable loss in every respect, and we express the hope and belief that her life and work will be an inspiration to all who knew her, and that others will be inspired to emulate her in her life and service to her Master.

Resolved, second, that a copy of these resolutions be spread upon the minutes of the quarterly meeting and that copies be given the members of her family, and a copy be sent to the New Orleans Christian Advocate for publication.

Signed: Mrs. J. P. Craig, president of

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D. M. KEY, President.
Jackson, Miss.

the Woman's Missionary Society; Mrs. W. A. Guyse, secretary; Mrs. R. W. Craig, Mrs. Clate Windham, Mrs. R. C. Tadlock, Mrs. R. R. Windham, Mrs. L. N. Tadlock, Mrs. W. L. Barnes, Mrs. S. A. Windham, Mrs. Belle Wicker, Mrs. H. S. Westbrook, Mrs. Charley Brown, Mrs. Ethel Stokes, Mrs. W. C. Pryor, Mrs. W. W. Barnes.

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Hiscox Chem. Wks. Patchogue, N. Y.

Is Your Church Prepared for the Annual Golden Cross Enrollment?

One Week, Beginning Sunday, May 9

The opportunity to contribute to the Hospital Program of the Methodist Episcopal Church, South—the 1937 Golden Cross Enrollment—is here again. Is your church prepared for it? Are you ready to make your own contribution to this worthy cause? Next Sunday, when your Pastor or Golden Cross Director announces Hospital Week and invites you to enroll in the Golden Cross, think of the suffering that you may relieve through your gift. Every Methodist is urged to enroll and contribute liberally.

DEPARTMENT OF HOME MISSIONS, EVANGELISM, AND HOSPITALS
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METHODIST EPISCOPAL CHURCH, SOUTH
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MISS FAIRFAX

Tradition and history blend colorfully in the personage of Miss Marion Fairfax, newly elected national president of Phi Theta Kappa, scholarship society of American Junior Colleges.

Miss Fairfax was a delegate from Whitworth College of Brookhaven, Miss., which is successor of old Elizabeth Academy, founded in 1918 at Washington, original capital of Mississippi, the first institution in the world to confer a degree upon a woman.

The names of three of Virginia's noblest families are the heritage of this charming young woman—the Randolphs, the Fairfaxs, the Washingtons. Her mother was a Randolph; her father a descendent of the original Fairfax family. Lawrence Washington, Brother of America's first president, married Ann Fairfax and built Mt. Vernon where later George Washington made his home and which today is a mecca of American patriotism.

Lawrence Washington died, and his bereaved brother, George, designed a

ring set with thirteen diamonds, representing the original colonies, which he wore as a "mourning" ring. Later he gave it to his sister-in-law, Ann Fairfax Washington, and in her will she decreed that it should be the property of the oldest Fairfax girl who upon marriage should pass it on to the next single girl in the direct line of descent.

Thus, Miss Marion Fairfax, below, is in the possession of this heirloom which

gives expression of family tradition and historical richness, blending magnificently with the history of higher education for women in America.

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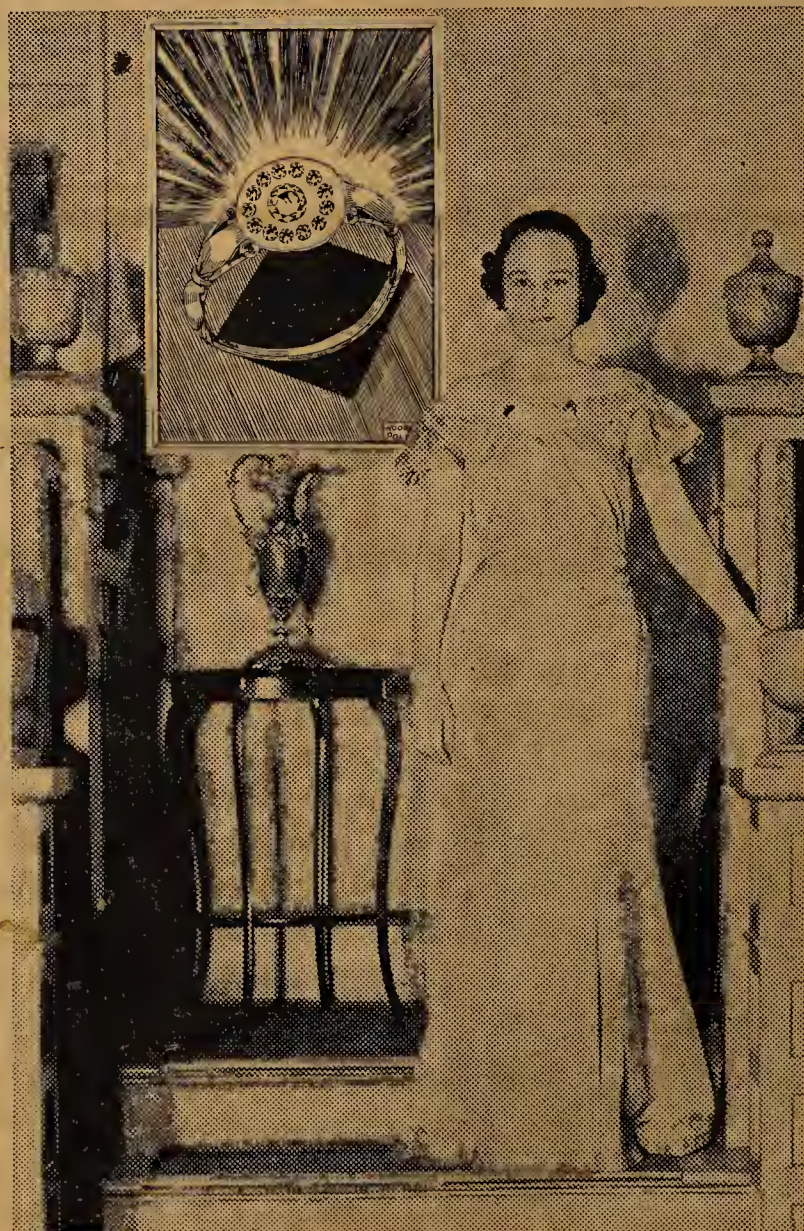
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WHITWORTH COLLEGE BROOKHAVEN, MISS.

Whitworth College, rich in history and tradition and now seeking increased endowment funds, is attracting wide attention. The story of three of America's great families and the "Mother of Women's Colleges" blend with the eighty years of history of the education of women in this historic institution at Brookhaven that was used as a hospital for Confederate Soldiers during the war between the states. Read the story elsewhere in this paper.



MISS MARION FAIRFAX

NEW ORLEANS Christian Advocate

Vol. 84—No. 19.

NEW ORLEANS, LA., THURSDAY, MAY 13, 1937.

Whole No. 41234.

Montezuma Castle



—Arizona Highways.

The largest and best preserved cliff dwelling in America. Rooms are reached only by ladders. This early American apartment house is now a National Monument.



Wallet of the Week



THE PROGRESS OF THE AMERICAN NEGRO was strikingly told to a Youth Congress recently through a statistical summary of race developments. The figures were, 46,000 Church Schools; 47,000 churches, 5,000,000 members, 500 colleges and schools having an enrollment of 2,000,000 pupils. A million and a quarter Negroes employed in industrial pursuits, 1,200,000 owning or operating farms, and 70,000 Negro business enterprises with a total operating capital of more than \$2,000,000,000. Four thousand doctors, 1,200 dentists, and 4,000 nurses.

* * *

FOUR THOUSAND GIRLS are being trained in American colleges, universities, and normal schools to serve the nation as wives, mothers, teachers and workers of every type. At the same time three hundred and fifty thousand girls are employed in American saloons and drink shops and many will become prostitutes, tramps, bandits and notorious public enemies. Why be surprised that civilization makes such slow and uncertain progress when the institutions devoted to the promotion of virtue and the building of worthy lives are forced to contest the field against such desperate odds?

* * *

VALUABLE ART TREASURES, the collection of the first Lord Rothschild, were recently sold at auction in Piccadilly, London. They were disposed of by Victor Rothschild, the owner and a grandson of the original Lord Rothschild, in order that he might live near Cambridge University and pursue his scientific interests. The treasures consisted of engravings; jade, porcelain, cloisonne and ivory carvings; paintings by Dutch and English masters; and French furniture. The prices greatly exceeded what was expected. A de Hooch painting brought \$87,000, and an old Bible containing many etchings and engravings brought \$7,000.

* * *

A NEW MISSION IN LONDON has been established in Battersea. At different times the place has been used for a movie show, a wrestling arena, a variety show and a gambling den. At the night services, the Mission is filled to overflowing with people who for the most part have not been in a church for many years. Along with the formal religious services, the mission maintains a maternity nurse for mothers and a sunray clinic for the treatment of children. Many years ago, a theater-church was opened by the Methodists of New York with the stirring notes of, "Now let these ransomed walls rejoice."

RAPHAEL AARON GUBBAY, a Jew whose home was in Hong Kong, China, died recently, and he bequeathed his entire fortune of four hundred thousand dollars to Jewish charities in England, Jerusalem, Bagdad and Calcutta. Aside from the part allocated to Jewish charities in England, his interest seems to have been in the members of his race who have fallen upon difficult times, and in those who are struggling to build a national home of their own. The bequest to Jerusalem was probably left to educational or other charities of the Zionist movement.

* * *

HEART DISEASE is largely an affliction "of the intelligentsia," says Dr. Henry L. Smith, of Rochester, Minn. Reporting his findings in *The American Medical Journal*, he says that in the cases investigated he found the "incidence" of coronary sclerosis as follows: Physicians 10.7 per cent; bankers 5.3 per cent; lawyers 4.6 per cent; clergymen 4.6 per cent; laborers 2.6 per cent; and farmers 2.5 per cent. The "incidence" is lowest among those who do manual labor and is highest among those who do mental work. He reports an alarming increase in heart disease during recent years.

* * *

CATHOLIC SERVICES reported to have been held within the confines of the National Revolutionary Party Headquarters in Mexico were made the occasion for an investigation of Church activities. The officers were surprised to find the walls decorated with signs which read, "Long live Christ the King!" and "The sacred heart of Jesus reigns in this house." Other signs read, "Long live Cardenas!" Cardenas is the revolutionary president of Mexico and it was he who gave the order for the churches to be closed.

* * *

THE LEGISLATURE OF INDIANA passed a law recently which provides that all religious, educational, fraternal and charitable institutions must pay taxes on income-producing real estate, beginning in 1944. That means that colleges will be taxed for their stadiums, dormitories and dining halls. Tax-exempt properties should not enter into competition with business which pays for the privilege, but the tax grabbing, spendthrift politician should not be permitted to make such excuse for his playing fast and loose with the taxing privilege. Perhaps it might help if they would take some notice of the millions of congressmen, Federal and state officials and employees who do not share the burdens heaped upon others.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

SHAMS

No reproach is more quickly or uniformly resented than the charge of being a sham. Even the slightest implication of such a character meets with instant repulsion. It implies a falseness to one's commitments and an unworthy betrayal of that which is valid and substantial in life. The term presupposes a fixed idealism to which there is so little practical response as to make life a mere shadow of lordly assumptions. The greater the idealism, therefore, the greater the reproach involved in such an indictment. For this reason, the devotee of religion and particularly of Christianity is held to an accounting, at the bar of public opinion and attitude, more strict than is applied to other relations. It is a widely recognized fact that Christianity summarizes the noblest and the best in the organization of life's impulses and in the consecration of its energies. This statement means more than that Christianity occupies a commanding pedestal among the agencies which shape human conduct. It means that religion is the target for every variety of selfishness known to the race, and it means that the Christian tent marks the frontier in the moral life of the world. Men of selfish and unworthy ambitions meet there barriers to their progress, and there every real Christian comes to grips with the irreconcilable opposition of the uncircumcised heart of man. Very naturally the tendency of such resistance is to dull the edge of moral perception and to chill enthusiasm for unworldly living. It requires the utmost spiritual vigilance to maintain the fire and fervor of one's devotion and to beat off the attacks upon one's deeper loyalties. The survival of secret superstitions and the impulse to personal popularity help to undermine the courageous decision which brought us to that moral frontier. They tend to strip resolution of its force and to drive heroism out of the soul. It is easier, therefore, to follow the lingering inclination to a smooth and well-beaten path than it is to go out in courageous adventure for the discovery of the power necessary for the solution of our prob-

lems. Halting upon such perilous frontiers and nagged by fears and ambitions, we tend to become spiritual casualties—shams whose defeated idealism still proclaims nobler pretensions. Before we even become conscious of our moral drift, ambition and superstition drive us into a practical denial of the virtues of faith, and like traitors we vainly cling to the implications of a holy name.

TREATING SYMPTOMS

The historian, Froude, once described Law's "Serious Call" as a "very clever book," and John Keble replied, "You might as well describe the Day of Judgment as a very pretty sight." It was a rebuke which was merited and which Froude never forgot. There is a tendency in church matters to run to the bizarre, the frivolous, the daring and even the blasphemous. Many sermons and addresses, particularly those dealing with the problems of young people, have a tendency to a revolutionary attitude and a bald starkness of expression which rob the conception of God and the act of worship of their holy and sacred significance. We think that such is less a demand of the young people than it is a confession of failure on the part of the church or of spokesmen for the church. Nothing is more foolish than to try to account for being out of touch with young people by saying that our worship forms have become archaic and that our songs are tinged with unreality. The very lamentation assumes the rightness of repudiation without even making an effort to account for the facts which may have contributed to the break down of conventional loyalties. Such a course gives to a mere appearance the dignity of fact and promotes hysteria and pessimism when no real reason for such exists. As a remedy, it is utterly unscientific and foolish. The physician makes use of symptoms to assist him in locating the cause of trouble, or to indicate progress in the process of recovery. They are important, but secondary factors. A number of years ago we had a doctor friend who was called to see a patient who had a very foul tongue. When the doctor called

again he was greeted with the statement that the tongue was not so bad for it had been scraped off. We are persuaded that there is a lot of tongue scraping in the church today. Certain elements of our religious leadership develop a panic and resort to salving processes which only obliterate symptoms without affecting the disturbing cause in the least. We are prone to do the superficial thing and to ignore both the constitutional fact of sin and the divine remedy and method for its cure.

SILENCING THE MUSIC

"It is the little rift within the lute
That by and by will make the music mute,
And ever widening slowly silence all."

So wrote Lord Tennyson, and the truth which he expressed in poetic measure coincides perfectly with the experience of men. We know that the lute must be mechanically whole if it is to give forth the harmonies of sound which we call music, and we know, too, that every imperfection registers instantly in the quality and the volume of the music. But there is a variation of the silencing process which we do not so readily recognize. It is not less positive in its effect, but the reason for it is not so apparent. According to a Rabbinical legend, there was in the Temple at Jerusalem a reed flute whose notes were of surpassing sweetness until some proud man covered it with gold and studded it with gems. Then the sweetness of tone and the music were gone, for the added gold and gems had destroyed the natural responsiveness of the instrument. It was still perfect mechanically, but the gorgeous adornment destroyed the resonance upon which the music depended. The silencing of the music had been accomplished as effectively by the outer restraints as by the rift that wrecked the instrument itself. A perfect instrument was not more necessary to the music than was its natural response. This second half of the parable is not so perfectly understood because the very beauty of the gold and gems tends to conceal their deadening effect. Many lives, whose sweet and appealing notes for a season make glad the hearts of men, lose their charm. They become muted for no apparent reason. They become overlaid with an artificial adornment and the sheath of beauty holds a secret as well as a charm. Popularity is not necessarily a personal asset, success is not always an unmixed blessing, and the attractiveness which destroys naturalness, the mystic charm of personality, often becomes a liability. Respectability and social prominence tend to silence the music of individual lives and of churches by deflecting interest from the souls of men and centering it upon the adornment which robs life of its spontaneity

and wholesome interest—the music which wins the world.

THE BISHOPS' CRUSADE

Request for a full report of the Bishops' Crusade has been made, but no report has reached our office except that cash contributions of \$375,000 with more than twenty-five thousand in subscriptions had been reported and other reports were still coming in. We will give the facts as soon as they are available.

Editorial Miscellany

By Dr. H. T. Carley

CRAWFISH

The Japanese boy who wrote the famous dissertation on the frog would probably say of the crawfish that "he was a funny bug." He would not be far wrong, at that. The crawfish is not a fish at all, but an invertebrate crustacean, which, being interpreted, means that he has a shell, but no backbone. His eyes are mounted on projecting points, which enables him apparently to see in all directions. His defensive armor consists of two big claws, with which he can nip the unwary handler hard enough to bring the blood. He can crawl forward—but he can run backward; and running backward is his favorite manner of locomotion. He spends most of his time in water; but he digs holes in the ground and uses the excavated clay to make a chimney for his house. Properly cooked, he is a delectable dish (for some people), and as bait for trotlines he is in a class by himself. He is indeed a funny bug.

As funny as he is, the crawfish is no funnier than some human bipeds. Some people live in a shell that, so far as they are concerned, constitutes the universe. Anatomically, they are equipped with backbones; but practically they are invertebrates, never able to stand alone. By a strange kink in their reasoning processes, some men mistake a hard head for a massive spinal column.

Lacking the claws of a crawfish, there are those who use a sharp tongue to nip everybody that comes within reach, even to the point of bringing blood. You can break a crawfish's claws off—but it is now illegal to tear out a sharp tongue. Unfortunately, too, it is hard to stay out of reach of a nipping tongue.

It is positively astounding, the skill some people have acquired in running backward—like a crawfish! They can back out of the most solemnly assumed obligations.

It should have been noted in the beginning that crawfish live mostly in mud.

Unification

GROWING MAJORITY

That the Methodist Episcopal Church, particularly the Negro group, is thinking more deeply about the implications of unification in recent days is evidenced by the growing majority of ministers and laymen of the Negro Conferences who have voted against the plan. The Washington Conference, according to the Times-Dispatch of Richmond, Va., where the session was held, "by a vote of 78 to 68" "refused to vote for the unification plan." Comes now the Lexington Conference with a smashing majority against unification—among the ministers, 98 against to only 3 for it; among the laymen, 29 against it and only 1 for it. The Delaware Conference, as previously noted in these columns, voted 218 against and 19 for the plan. A number of white Conferences this spring, after voting for unification, have sought to appease their consciences on the segregation section of the plan by passing a separate resolution registering their convictions against race discrimination. — Zion's Herald.

SOUTHERN METHODIST WOMEN ASK SEARCHING QUESTIONS

The recent statement of the Woman's Missionary Council of the Methodist Episcopal Church, South, about the pending plan of unification between that church and two other Methodist bodies is far more than just another statement—it is an event of the greatest possible significance. It will be remembered that when the unification of Northern and Southern Methodists was proposed about ten years ago, the plan recommended by the joint commission was defeated in the Southern church largely because it was felt to allow the Negro members of the Northern body freer participation in the united church than many Southern Methodists were ready to permit. The provision in the present plan for the segregation of Negroes in a separate racial jurisdiction—all the other jurisdictions are geographical—represents the effort of the new commission to meet this Southern objection. Readers of these pages know how vigorously this concession has been protested by both Negro and white members of the Northern church as unwise, unjust, and reactionary. Now comes a statement from one of the largest and most influential organizations of the Methodist Episcopal Church, South, voicing, if not this same protest, at least serious misgivings about the provision. The Woman's Missionary Council says:

"As a temporary expedient, the proposed plan may not be advisable, but as making for a permanent division within the Christian church in America, we know that it falls far short of Jesus' ideal

for the kingdom. It may be that the Woman's Missionary Society has a function to perform just here. There seem to be at least three questions: (1) Is the proposed plan for the unification of Methodism as regards the place given the Negro the best plan now capable of realization? (2) Do the expected gains outweigh the losses? (3) Will the feature of racial segregation tend to be permanent, or is it possible to keep ourselves so aware of its ethical imperfections on the basis of Christian brotherhood that we will desire to reconsider this aspect of church organization from time to time, working ever toward a more brotherly union?"

In other words, these representative Southern Methodists are chary of the proposed plan because of the very provision introduced to reassure them. It is not to be expected that Southern Methodists will reject the proposal because of its segregation of Negroes—that would

SCHEDULE OF ENGAGEMENTS OF BISHOP DOBBS

Plain Dealing—May 16.

Harmon's Chapel—May 18.

Commencement Sermon, Whitworth College—May 23.

Board of Trustees Meeting, Centenary College—May 25.

Commencement Sermon, Huntington College—May 30.

Commencement Sermon, Millsaps College—June 6.

Capitol Street Church—June 6.

Dedication First Church, New Orleans—June 13.

be too ironical actually to happen. That any considerable number of them are hesitating about it for that reason is ironical enough. It is beginning to emerge that the Southern church would probably have been ready to approve unification without the racial segregation feature. But if that is true, what has it profited the Northern church to forfeit the confidence of so many of its Negro members and to violate its historic position on the race issue, not to mention other possible losses?—Christian Century.

WE FINISH BUT TO BEGIN

By Arthur J. Moore

In my final appeal for the missionary forward movement, I pointed out that the second phase of the Bishops' Crusade was of fundamental importance in our Church and expressed the conviction that it could not be brought to success if we allowed the first phase to fail. With deep joy and heartfelt gratitude to God and the Church, I now record that the missionary forward movement has been gloriously successful. The way is open for a great spiritual triumph

through the Aldersgate commemoration to be led by my colleague, Bishop A. Frank Smith.

As I write, the reports show that approximately \$375,000 has been raised, most of which is in cash. Reports from many districts are incomplete and in some sections local conditions made it necessary to defer the offering or complete the same later. After carefully canvassing the returns, the Bishops are convinced that not less than \$400,000 has been given by the Church for its missionary work.

The significance of this will be appreciated by all who are familiar with our missions around the world. The depression indebtedness of the Board of Missions can now be liquidated. New missionaries can sail forth to fill up the ranks so sadly depleted in the last eight years. All departments of work can be strengthened and the morale of our missionary personnel will be vitalized.

Yet all this does not represent the most significant feature of this appeal. I have met nearly all of our preachers face to face and have spoken to multiplied thousands of our people. Nowhere have I heard a word of complaint or pessimism, but only expressions of hope and loyalty and confidence. A wonderful piece of missionary cultivation has been done, and I verily believe that the missionary passion and spirit of our people is deeper than it has been for many years.

We finish but to begin. We have closed the missionary forward movement only to launch out again in the mightiest spiritual enterprise the Church has known for a generation. We enter now with faith and confidence upon the second phase of the Bishops' Crusade. We propose now to direct the thinking of our people to spiritual realities, to recall them to the original Wesleyan principle of personal touch with God and the witness of the Spirit to conscious salvation. Those commentators on and historians of the Methodist movement who were closest to the sources are agreed that the real birth of Methodism occurred at 8:45 p. m., May 24, 1738, when John Wesley in Aldersgate felt his heart "strangely warmed" and became personally conscious "that God for Christ's sake had forgiven my sins and saved me from the law of sin and death." The 200th anniversary of this significant event we will fittingly commemorate, and in so doing will revive within the body of the Church that same experience.

Nothing is of greater moment than this. We are all aware that most of our problems and difficulties trace back to a lack of personal consecration and spiritual life. Whatever may be our successes in organization and work, they are but superficial and temporary unless the Church renews its consecration, resecures its grip on God, and is re-endowed with the passion and power which comes

(Continued on page 16)

Louisiana Conference

PERSONAL AND OTHERWISE

The latest addition to the Advocate Honor Roll is the Belcher and Gilliam charge, Shreveport District, Rev. A. M. Shaw, pastor. These loyal friends of the paper have secured their full quota of subscriptions with one to spare and expect to add others to the list for good measure in the near future.

Dr. Briscoe Carter reports a good meeting at Winnsboro, and the largest Easter offering which that church ever made for the Orphanage. The amount of the collection was \$207.

Rev. W. C. Scott, First Church, Monroe, is devoting May to his Advocate campaign. He is making his plan for securing his quota in full, and no pastor could have better support than he will have in that splendid congregation.

"Some late returns from the Bishops' Crusade will increase the gifts of the Baton Rouge District to about \$1,300.00. Wherever the cause was fairly presented the people responded in a great way," writes Rev. J. Henry Bowdon, presiding elder.

We are happy to report that Mrs. H. T. Carley, wife of the Associate Editor of the Advocate, is recovering satisfactorily from her recent operation. Her many friends will rejoice to know that she is now at home and is able to get about some.

Mrs. Caroline Krause, of Sicily Island, La., for many years a member of our church at that place and long a subscriber to the Advocate, is spending several weeks in New Orleans visiting with her daughter, Mrs. S. S. Doniel, who resides at 2316 Wirth Place.

Centenary College had a prominent part in the recent State Library Convention which met in Shreveport. Dr. Pierce Cline, Professors A. M. Shaw, Dolph Frantz, Ernest Rolston, Ralph Squiers, librarian, Miss Lucile Althor, and others had part in the proceedings.

The preachers of Monroe District met at Union Church on the Mangham charge, April 22, and adopted a ten-point "Efficiency and Service Honor Roll" plan. The charge making seven or more of the objectives will be placed on the "Grand Honor Roll" of the District.

The Leesville Methodist Church, Rev. J. W. Faulk, pastor, contributed \$37.35 to the Bishops' Crusade. According to the church bulletin, the pastor is receiving whole-hearted co-operation from the congregation, and especially was this so of the young people during the first phase of the Crusade movement.

Rev. A. D. George of Houma places us in his debt by his interest and thoughtfulness in writing us concerning a recent editorial in the Advocate. Brother George did his own preaching in the revival at Houma and Miss Ella Ruth of Marksville led the singing and assisted in the work with young people. Her service was highly satisfactory.

According to the "Methodist Messenger," \$1,851.63 was raised by the First Methodist Church, Shreveport, for the Bishops' Crusade. "This is truly a remarkable gift," continues the writer, "... when only three weeks ago the congregation raised \$5,000 at Easter in addition to the regular contributions by the members on their pledges."

Both churches on the Belcher and Gilliam charge had excellent Bishops' Crusade banquets, and on a per capita basis, according to the pastor, Rev. A. M. Shaw, the charge led the district. The recent quarterly conference of the charge was profitable and harmonious and the presiding elder, Dr. A. M. Serex, is in fine favor with the congregations.

The home of Mrs. Tom Crocket, Jackson, Miss., was the scene of a beautiful family dinner, celebrating the 91st birthday of her grandmother, Mrs. Sarah Teat. She received gifts and messages of congratulations from members of the family who could not be present. Mrs. Teat is the mother of Mrs. James M. Boykin, who is the wife of the pastor at Waterproof, La.

BISHOPS' CRUSADE IN LOUISIANA

The first phase of the Bishops' Crusade has been completed in the Louisiana Conference. There may be some things concerning this observance which are of interest to the readers of the New Orleans Christian Advocate.

The Missionary Forward Movement in our Church, which is the first phase of the Bishops' Crusade, began with the General Missionary Council held in New Orleans early in January. Many of the preachers and people attended that great meeting and received much inspiration from it. Soon after that was held the Rally in the city of Shreveport which was again very largely attended by preachers and people from over the Conference. Shortly after that were held the District Missionary Institutes in which this movement was again given prominence. The reports that have come to the office of the director show that this movement was perhaps more generally observed in the Louisiana Conference than any other which has ever been

held. This is an indication of the interest that our people have in the great cause of missions and also indication of the loyalty of the members of the Louisiana Conference to this great cause.

Of the 159 charges in the Louisiana Annual Conference only eight have failed to make any report to this date. The director knows of at least one more which observed the days and will report. Perhaps there are others also yet to report. At any rate this is a very small number of charges failing to report and most of these are supply charges.

By districts the reports that have come from the presiding elders show the following facts:

	At		
	Dinner	Raised	Unpaid
Alexandria	544	\$ 1,018.75	\$ 74.75.
Baton Rouge....	692	1,256.49	107.00
Lake Charles ..	453	1,407.08	165.50
Monroe	1669	1,844.52	106.00
New Orleans ..	866	1,661.95	307.50
Ruston	1088	2,839.81	558.44
Shreveport	1759	3,581.65	56.25

Total7071 \$13,610.25 \$1,370.44

In three districts, the Monroe, Ruston, and Shreveport every single charge observed the Missionary Forward Movement has been reported to the presiding elder. It may be that still others in other districts have done so and that the observance was even more unanimous than figures indicate.

As Conference director I wish to express my appreciation of every effort that has been put forth by preachers and people alike to make this fine showing for the Louisiana Conference.

W. L. DOSS, JR.,
Conference Director.

THE NEW ORLEANS DISTRICT CONFERENCE

The beautiful new Gentilly Church was an effective setting for the 1937 session of the New Orleans District Conference, May 5-6. Attendance was excellent, and the reports from the 21 charges showed energetic devotion to the church and its great interests.

L. E. Douglas and W. H. Wallace, Jr., preached the Conference sermons.

Among the visitors present were G. W. Dameron, C. K. Smith, Louis Hoffpauir, A. M. Serex, Martin Hebert, R. W. Vaughan, S. A. Seegers, W. B. Van Valkenburgh of the American Bible Society, Mrs. C. I. Jones, new state superintendent of supplies of the Missionary Society, the Franklin choral club, C. O. Holland, new Conference lay leader.

On resignation of Dr. M. F. Wilson, R. E. Brumby of Franklin was elected district lay leader, with H. J. Thompson, J. H. Thatcher, and R. E. E. Jones as associates.

The new district secretary of the W. M. S., Mrs. J. H. Thatcher, of Houma, presented the Society's report for last year.

The total for the Bishops' Crusade for the district was brought up to \$2,000. A total of \$25,438 was reported raised for churches and parsonages so far this year.

Delegates to the Annual Conference are Miss Ella Hooper, J. W. Reily, J. H. Carter, R. E. Brumby, Mrs. J. B. Pollard, Miss Margaret Young, Mrs. J. H. Thatcher, W. C. Mason, Mrs. J. A. Pharr, and S. H. Radcliffe.

Alternates are E. H. Prescott, Dr. M. F. Wilson, Mrs. J. W. Warren, Mrs. C. C. Weir, C. J. Zatarain, M. J. Thompson, Morey Carre, and J. H. Thatcher.

A. D. George invited the Conference to meet at Houma next year.

Among the interesting features of the Conference were messages from C. O. Holland, Miss Wilhelmina Hooper and Miss Littlejohn from our Indian Mission at Dulac, the singing of the Franklin Choral Club, and the spirit of optimistic progress all over the district. Methodism marches on in the New Orleans District, under the leadership of our aggressive presiding elder.

HENRY A. RICKEY, Secretary.

IDA EPWORTH LEAGUE

Over thirty people took part in a playpageant sponsored by the Ida Epworth League Sunday night, May 2. The program was given in connection with the Bishops' Crusade. It aimed to arouse new interest in the mission work carried on by the Methodist Church, South.

Special numbers were: recitation by Natalie McKinney; piano selection by Mrs. Fred James; vocal solo by Myrna Murph, accompanied by Mrs. Herman Herring; violin solo by Gene Luse, accompanied by Mrs. John Jolly.

The cast of the pageant "Methodism Marches On" included Damaris Petty, announcer; Mrs. Fletcher Prewitt, pianist; Scott Martin, Merwin Petty, Marshall McKinney, Kelley Womack, Wilbert McKinney, Clifford Perry, Wilma McKinney, Weldon Chandler, Rand Hawthorne, Betty Grace Means, Keifer Sumner, Mamie Maddox, Lucille Wise, Lilia Hawthorne, Douglas Petty, Larry Gene Chandler, Virginia Womack, Laverne Ferguson, Robert Chandler, Norma Lee Nicholas, and Kathleen Means, and Morene Rice.

Fred Womack, Noble Cockrell, and Fletcher Prewitt furnished properties and had charge of the lighting and changing the scenes.

DAMARIS PETTY.

MISSISSIPPI CONFERENCE W. M. S.

(Carried forward from page 14)

Daisy Davies, Council chairman of spiritual life to counsel with us, and who out of her rich experience will speak to us of certain methods which others have found helpful in making a complete surrender of themselves to God. May the Kingdom of God and the principles of Jesus Christ be exalted in our lives this year!

Again we have the opportunity and privilege of sending another Conference daughter to represent you and me in China. We are sharing with North Mississippi the support of Louise Killingsworth who was consecrated at Council and sails for China this summer. She is quite outstanding in her personality, and has an unusual record in scholarship and experience. In her talk on the Council program, she said: "To have a part in the great missionary movement is to have a part in something that is a part of the very heart of God. It is a glorious privilege and I am grateful to you who are making it possible for me." Our women last year expressed their appreciation of having Mathilde Killingsworth represent them in China by an enthusiastic and happy response to the special for her. It went over BIG! And we are just as happy to assume the special for Louise.

We appreciate the service our young women rendered in this sisterhood of service last year, and we likewise appreciate the possibilities they have for service. We want their enthusiasm, ideas, alertness, energy and talents, and in turn we want to share with them through our organization the great opportunities for acquiring knowledge, enriching life, new outlooks through linking their lives with those of other women in a fellowship of service. Each auxiliary is asked to have a secretary of young women whose duty shall be to cultivate the young women of our church, to share with them her rich experiences and arouse a missionary interest—to be a friend interested in their activities. See that this woman is elected!

The Missionary Society should be of inestimable worth to the church, not so much as an organization, but as an influence in helping to make a missionary church. We earnestly desire that it shall be a more potent and permeating force in creating a missionary mind and deepening the spiritual life of the local church. We are church women first and as such we want to meet every obligation of the church and make larger use of the opportunities for more through cultivation and co-operation through the many channels provided by General Conference, as: Representatives on the various boards and committees of the church, teachers in the church school, the co-

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

operative plan for Missionary education of children, missionary programs on fourth Sundays, the participation in the work of the missionary committee of the church, through mission study courses in training schools and summer conferences.

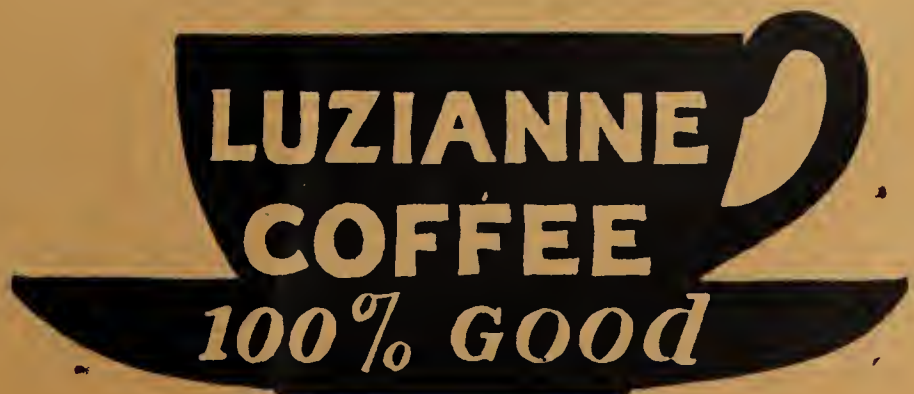
There is much to be done. Every woman of the church should be a member of Missionary Society, and every member should be cultivated for active participation and a larger sense of responsibility. We must help the local church to sense the urgency of world-wide missions. This requires faith, prayer, patience, study, courage and work. May our women never know the meaning of retreat, nor ever entertain the thought of retrenching, but continue to broaden the fields of service and expand the horizons of usefulness until every personality is given the opportunity of developing to the fullest capacity in obedience to the command of Him who gave us our great commission. "O, matchless Honor all unsought,
High privilege, surpassing thought,
That thou shouldst call us Lord, to be
Linked in work fellowship with thee,
To carry out thy great command
To bear thy message unto man
In trust with Christ's own word of
grace

To every soul of the human race."

Mrs. D. L. St. John, the new Conference Secretary, attended the Jackson and Meridian meetings. She spoke briefly concerning the opportunities of women in the world today, calling attention to the recognition women are receiving, but urging them to use this new power to make every area of life more Christ-like.

The honor guest at the meetings was Miss Hallie Buie, one of our missionary daughters, who is now principal of Carolina Institute, Seoul, Korea. Miss Buie spoke of the political situation in Korea, of the intimate every-day occurrences at her school, of the large number of girls

(Continued on last page)



Mississippi Conference

PERSONAL AND OTHERWISE

According to a telegram received from Dr. G. F. Winfield, the Meadville and Bude charge, Rev. A. S. Oliver, pastor, is the first to raise its quota on the Whitworth College Endowment, amounting to \$643.

Dr. Joseph A. Smith of Central Church, Meridian, sends us a list of 21 subscriptions on the quota of his church. Dr. Smith launches his campaign with a general appeal and then follows up with the canvass.

Mr. W. D. Hawkins, Conference Missionary secretary and faithful layman of Meridian, is able to spend part of the time in his office, but is still weak and sore from the effects of his recent automobile accident.

The Quitman charge, Rev. Victor G. Clifford, pastor, reported all benevolences paid in full for the year, all other finances paid in full to date, and 25 accessions to the church, at the recent session of the Meridian District Conference.

Rev. W. B. Alsworth, presiding elder, called a meeting of the team captains for the Advocate campaign for Hattiesburg District. The entire district is being organized, and the planning and leadership personnel assure a great victory for the campaign.

Dr. H. T. Carley, associate editor of the Advocate, preached the commencement sermon for the Sartartia, Miss., high school on Sunday, May 2. He also delivered the address at the closing exercises of the school at Phoenix, Miss., on Monday evening, May 3.

Rev. Swope Noblin reports that Epworth-Wesley charge, Biloxi, is making progress along all lines. His people are making fine response to the program of work. His benevolences for the year have been paid in full, and the charge is one hundred per cent loyal to the Advocate.

The following telegram was received from Rev. W. B. Jones, presiding elder of the Meridian District, just after the forms for last week's paper had gone to press: "Bishops' Crusade Meridian District Thirteen Hundred Thirty-two Dollars Incomplete." We trust that by now all charges have reported and the total materially increased.

Rev. J. O. Hanes, General Evangelist of Birmingham, Ala., is conducting his seventeenth consecutive annual revival at the Tatum Lumber Company, Hattiesburg. Each year through the efforts of

Mr. W. S. F. Tatum, Rev. J. O. Hanes and the local pastor the religious life of this saw mill community is revived and many souls are brought closer to God.

Rev. H. E. Raley, of Mendenhall, has our sincere thanks for a list of subscriptions containing his own renewal and four new readers to add to those already receiving the Advocate at that place. In closing he adds that the Advocate is scheduled to receive his personal attention in the very near future and reports everything moving along nicely on the Mendenhall and D'Lo charge.

The seventy-ninth session of Whitworth College will close on May 25. On May 23, Bishop Hoyt M. Dobbs will preach the commencement sermon, and will conduct a vesper service in the afternoon of the same day. At 11 a. m., May 24, he will deliver the alumnae address, and at 10 a. m. the following day Bishop Dobbs will deliver the commencement address. All pastors, patrons and friends are invited to be present.

Important Correction. We regret exceedingly the very serious typographical error which appeared in the article captioned "Miss Fairfax," carried on page 16 of last week's issue. In the second paragraph the date of the founding of Elizabeth Academy, first institution in the world to confer a degree upon a woman, and of which Whitworth College is the successor, should have been 1818, instead of 1918, as it appeared.

"We are going to really put on the Advocate campaign in the Meridian District and expect to reach our quota," writes Rev. Victor G. Clifford, recently appointed director of the Advocate campaign in that district. Brother Clifford has been a loyal supporter of the Conference Organ throughout his entire ministry and is one of the best friends the Advocate has. We have already placed the district in the quota column and have set aside the \$100.00 District award for payment immediately after the quota is in hand which Brother Clifford expects to be not later than June 15.

Upon recommendation of the Conference Board of Christian Education, and by unanimous adoption of the Mississippi Annual Conference, the Methodists of South Mississippi are now in the midst of a campaign to raise an additional endowment of \$75,000.00 for Whitworth College, located at Brookhaven, Mississippi. The quota of \$25,000.00 assigned to the city of Brookhaven has already been raised, and an additional sum of \$5,000 to take care of the expenses of the cam-

paign and to supplant running expenses until the endowment is in hand has also been secured from the citizens of that place. It is hoped that every charge in the Mississippi Conference will raise its full quota without delay.

REVIVAL AT YAZOO CITY

My Dear Dr. Duren: We have just closed our annual revival in the Yazoo City Methodist church, conducted this year by Rev. J. H. Jolly, pastor of Grace church in Jackson, and Rev. Roy L. Lane, pastor at Benton. I had the privilege of having these brethren in meetings before but they surpassed, if possible, their previous services. The meeting began on April 25 and closed on May 2. Attendance upon the services was hindered somewhat by sickness and other causes, but the spirit was good in all the services. Brother Jolly is sanely but earnestly evangelistic and makes a special appeal to adults not only for salvation but for Christian service. Brother Lane is an excellent helper as a song leader, a worker with children, in personal work, or in any activity connected with the revival. During the meeting and since its close we have received into the church ten persons, all adults except one. Others are asking for admission. The church generally has been strengthened.

J. B. CAIN, P. C.

MERIDIAN DISTRICT CONFERENCE

The Meridian District Conference met at Rose Hill, Miss., April 21-22, 1937. Rev. W. B. Jones, presiding elder called the conference to order at 9 o'clock on the morning of the 21st and after devotional services conducted by the elder, Rev. O. S. Lewis, secretary of the district conference of 1936, called the roll. Rev. Roy Wolfe was elected secretary and Rev. N. U. Boone, assistant secretary. A check of the roll showed that every pastor was present and a good representation of the lay delegates.

There was one that was absent for the first time in forty years, in the person of Brother W. D. Hawkins, who was at home recuperating from an automobile accident. Though we missed him we were grateful to God that his life was spared and that his injuries were no worse than they were.

The various interests of the church was represented by able speakers. Dr. J. G. Snelling was present to represent the Memorial Mercy Home and Dr. Duren represented the New Orleans Christian Advocate.

Rev. J. L. Neill brought a great message at the 7:30 service on Wednesday night and presented the Bishops' Crusade.

Rev. I. H. Sells, executive extension secretary of the Conference Board of

Christian Education was in charge of the Christian Education program and presented Dr. C. A. Bowen of the General Board and Dr. J. L. Decell of Jackson as the principal speakers. A group of young ladies from Whitworth College gave a very interesting program.

The lay activity program was in charge of P. L. Blackwell in the absence of Brother W. D. Hawkins. Dr. J. M. Sullivan was the speaker.

Rev. T. E. Nicholson was elected district director of the Golden Cross.

Rev. O. S. Lewis was elected District Missionary secretary.

Rev. V. G. Clifford was appointed district director for the Advocate campaign and he appointed as his assistants the following: C. C. Clark, Murray Cox, J. A. Smith, M. K. Miller and P. L. Blackwell.

An offering was taken to place Advocates in the Sanatorium at Magee.

The presiding elder appointed the following to serve as a Committee on License to Preach: J. A. Smith, O. S. Lewis, J. L. Carter, Roy Wolfe, N. U. Boone, and R. L. Walton.

Two splendid young men were licensed to preach: Earnest Binford Smith of the Burnside charge and Rush Glen Miller of the Philadelphia church.

Eighteen delegates were elected to Annual Conference as follows: L. P. Brown, G. W. Mars, P. L. Blackwell, C. M. Davis, H. A. Gower, W. D. Hawkins, J. W. Dement, J. D. Fatheree, Mrs. D. L. St. John, Mrs. L. O. Todd, Mrs. H. M. Ivy, Thos. L. Bailey, J. O. Moore, M. G. Matheney, Brogan Price, D. A. McKinnon, Mrs. B. E. Rosenbaum, and Dr. W. H. Mars.

There were six alternate delegates elected as follows: C. G. Stokes, J. D. Young, R. I. Jolly, S. J. Creekmore, T. H. Naylor and W. M. Pilgrim.

Rev. V. G. Clifford of Quitman brought the sermon at the 11 o'clock service of the first day and the Christian Education program took the 11 o'clock service on the second day.

Our presiding elder, Rev. W. B. Jones, presided with the utmost ease and that with his good humor and Christian brotherliness made the District Conference a joy from beginning to end.

ROY WOLFE, Secretary.

REPORT FROM SHUBUTA

On the 23rd day of April, 1937, the Woman's Missionary Society gave an excellent luncheon at the Methodist church. A large crowd assembled at the church. A collection was taken for missions, resulting, in all, in \$115. A short time before this collection, \$778 had been spent in covering and painting the church. The salaries of the preacher and presiding elder have been paid to date; \$22.50 has been paid on District Work; \$224 on the Orphanage; for superannuates, \$224; Bishops' Crusade, \$120; Benevolences, \$115. The Shubuta church has a

membership of only 199.

This excellent report is due in a large measure to the faithful and untiring efforts of our pastor, Rev. E. A. Kelly.

D. W. HEIDELBERG.

BROOKHAVEN DISTRICT W. M. S.

The Woman's Missionary Society Conference of Brookhaven District met at Summit on April 20, having a large attendance.

The morning devotional was conducted by Rev. R. H. Clegg, the presiding elder. A very cordial welcome was given by Mrs. H. Thompson, of Summit, and a beautiful response was given by Mrs. Magee, of Bude.

Twelve pastors were next introduced by Mrs. A. S. Oliver, the District secretary. She then introduced Mrs. Paul Arrington, who was recently elected W. M. S. Conference president. Before going into her address for the morning, Mrs. Arrington graciously thanked the District for the Life Membership which had been presented to her at the Conference held in Yazoo City, April 6-9. Next she gave a very vivid report of the Council meeting which she had recently attended in South Carolina. She called attention to the splendid record made by the Brookhaven District under the inspired leadership of Mrs. Oliver. Special attention was called to the fifteen life members received during 1936, this number being exceeded only by the Jackson District. She called attention to a retreat that is being planned for this spiritual life group, which is to be held in Jackson later. All members are invited to be present. The time is to be announced through each auxiliary president.

Mrs. Arrington very forcibly pointed out the privilege and opportunity to share with North Mississippi Conference in sending Miss Louise Killingsworth as a new missionary to China. Her comments then were directed to the local auxiliaries, saying they should help in all activities of the church. She urged that the Light be carried through the W. M. S. to the uttermost parts of the world. "Do not let the light go out in our hands. We need facts, folks, faith and funds."

Mrs. Oliver next introduced Mrs. L. W. Alford, who gave a report of the Missionary Conference in Yazoo City. In her charming way she told of the theme of the whole Conference, which was, "Building and Making the World Christian." The three key words were Opportunity, Danger, Crisis. She also told of a service held in which a large group of young girls expressed their desire to help in the work of the adult Missionary Society. She reported that our Conference pledge in 1936 was paid in full for the first time. The 1937 pledge was increased, thereby necessitating an increase in District and auxiliary allotments. She

then reported the message of Dr. Bullock from Millsaps College.

The District secretary, Mrs. Oliver, then introduced Love Joy Green, the only child life member in Brookhaven District. An entertaining reading, "Missionary," was excellently rendered by Love Joy.

Introductions of Mrs. Carl N. Craig, Conference superintendent of Christian Social Relations; Mrs. Gordon Patton, Conference vice president; Miss Hallie Buie, returned missionary from Korea; Mrs. Norman Taylor, District secretary, Jackson.

Mrs. Craig made a most interesting and instructive talk on "Christian Citizenship." She pointed out that we are living in an age of revolution, that we've made more progress during the last 150 years than in the previous 2000 years. Our forefathers enjoyed patiently waiting for the necessities and privileges with which they were favored, while during our fast moving age one actually gets irate if he misses one section of a revolving door. This exemplifies our moving and growing age in the church as well as elsewhere.

The suggestion was made by Mrs. Craig that our history and English teachers should be contacted and urged to place more emphasis on the glories of peace and less on the martial events.

Mrs. Craig next commented on the Duck Hill tragedy of a few days ago. She urged the Conference as a body not to condemn any efforts of our Governor in doing what is possible to apprehend the guilty parties, and also to let the Governor know his efforts are endorsed by the Missionary Society of this District.

At this time resolutions condemning the Duck Hill tragedy were read by Mrs. L. W. Alford, superintendent Christian Social Relations and adopted.

The next speaker was Miss Hallie Buie. She invited the audience to ask questions about Korea. She gave a brief history of Korea, their wedding ceremonies, their lack of home life, their methods of cooking and sewing. She then told of her school in Korea. This instructive address was deeply enjoyed by all.

A delicious luncheon was served by the ladies of the Summit Methodist church.

Afternoon Session.—Devotional conducted by Rev. L. T. Nelson. Mrs. Oliver then took time to explain a number of very attractive posters on display. From this she led into a report of the Missionary Society work in the Brookhaven District, explaining many points that she hoped to stress during 1937. She very resourcefully dressed a model missionary society member, placing a World outlook, a Year Book, a hand book, a purse with a bit of money with which to meet her obligations in her hands.

Mrs. Homer Frizell, Conference superintendent of the Young Woman's Division

(Continued on page 16)

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. A. P. Stephens assisted Rev. R. H. B. Gladney in meetings at Alligator and Duncan. Several united with the church as a result.

According to Dr. J. R. Countiss, presiding elder, it seems certain that the Greenville District will go beyond \$1,200 in its offering for the Bishops' Crusade.

Rev. G. W. Robertson of Acona charge, in a business note to the office, says: "Count on me again for my quota on Advocate." We appreciate his unfailing loyalty.

A note from Rev. W. J. Dawson says: "Houston went over on the Bishops' Crusade in great shape. Raised a total of \$100 and all other claims of the church paid in full."

Rev. H. S. Spragins, pastor at Trinity Church, Memphis, Tenn., and a former presiding elder of the Greenville District is assisting Rev. W. W. Woollard in a meeting at Benoit.

Mr. Mark M. Elledge and Rev. E. H. Cunningham, both of Corinth, were elected Grand Commander of the Knights Templar, and Grand Chaplain respectively, at the recent meeting held in Biloxi.

Rev. E. H. Cunningham requests that all pastors of Corinth District send to him at once the names of all delegates for whom entertainment is to be provided. It is the purpose of the editor of the Advocate to be on hand.

Mrs. N. D. Guerry, wife of the pastor at Glen Allan, is making satisfactory recovery after a second and very severe operation. Her case was critical and much prayer was made for her restoration.

Dr. R. E. Smith of Centenary College will deliver Bible lectures at Cleveland on May 16-17, and continue the series at Boyle which is two miles from Cleveland during the Greenville District Conference on the 18th and 19th of May.

Rev. J. D. Wroten presiding elder of the Corinth District, reports that the Ripley church has added \$210.00 to the total already reported for the Bishops' Crusade, making the present total \$1706.76 with a few country churches still to be heard from.

Rev. W. R. Goude-lock has just closed a revival at Dubbs. The preaching was done by Rev. S. M. Butts. There were thirty additions on profession of faith and eight by certificate. The pastor reports that the entire community was reached.

The Sunflower charge, under the

leadership of Rev. J. O. Dowdle, is taking on new life, having recently painted the parsonage and added several new pieces of furniture and beautified the grounds surrounding the pastor's home. A new lighting plant has also been installed at the Fairview church. Much interest was displayed in the Bishops' Crusade, and an offering of \$110.00 was made.

REVIVAL AT DUBBS SUCCESS

We closed a really great meeting at Dubbs April 30.

Rev. S. M. Butts, Conference evangelist, came to us and began a revival the 3rd of April, the meeting continued 13 days. We received 38 members into the church, a great number of reclaimations and reconsecrations. The entire church and community was stirred as it has never been stirred for years—the house was packed to its capacity. The time of mass evangelism is not gone when we preach the Gospel that our fathers preached. God will honor it. We had some shouting and men and women with families were saved and joined the church.

Brother Butts is an able, consecrated young preacher. Many of our larger stations need the gospel messages that he brings. Brethren, he will do your people and yourself good if you will give him a chance.

We ought to keep him busy.

W. R. GOUDELOCK, P. C.

CORINTH DISTRICT

Dear Dr. Duren: I gladly give you, charge by charge, what we have done on Bishops' Crusade. Twenty-seven have reported and the other five were delayed by commencement exercises. The following reported:

Abbeville, \$42.00; Ashland, \$12.00; Baldwyn, \$54.00; Belmont, \$64.00; Blue Mountain, \$12.50; Booneville, \$52.00; Burnsville (Mission), \$4.10; Corinth, 1st., \$248.76; Corinth Ct., \$35.00; Guntown, \$31.00; Hickory Flat, \$34.00; Holly Springs, \$70.00; Iuka Station, \$174.50; Iuka Ct., \$50.00; Kossuth, \$17.00; Mantachie, \$6.00; Mooreville, \$24.85; Myrtle, \$50.00; New Albany Station, \$323.88; New Albany Ct., \$10.00—four other churches to report; Oxford, \$70.00; Potts Camp, \$20.00; Rienzi, \$30.00; Sherman, \$37.00; Wheeler, \$18.80—Total, \$1,491.39. Reported at Jackson, \$500. Grand total, \$1,496.39.

Two charges wrote that nothing could be raised (?) Too bad that any charge should feel thus. Then we have five, including Ripley, to be heard from yet.

Notice to Pastors of Corinth District

I want to thank you pastors, and through you your laymen and laywomen, for the splendid work done in the Crusade. The pastor is indeed the KEY man. He is also the Lock and Key man for by using the key of indifference he can lock a charge against any good cause.

About the district conference, to meet at First Church, Corinth, May 20-21, I want to urge that pastors and delegates be present at nine o'clock SHARP May 20. We must begin on time every time if we are to transact all that is to come before us. Every thing is important and must have plenty of time to be presented. In general the program will be as follows:

9:00 a. m. (May 20) Devotional by pastor-host, Dr. E. H. Cunningham.

9:15 a. m. Organization.

Then will follow some words of welcome, reports of local preachers, hospital interests and the Orphanage.

11 a.m. An address by Dr. R. E. Smith, of Centenary College.

12 noon—Lunch.

2 p. m. Devotional. All the devotionals will be in charge of Rev. S. E. Ashmore of Iuka. The rest of the afternoon will be given to the two great causes of our church; Christian Education (represented by Drs. D. M. Key, W. C. Newman, and Roy Grissom) and Missions (represented by Drs. J. H. Holder and L. M. James).

At the evening hour the committee on pastors' reports will make its report just before Dr. R. E. Smith gives his address of the evening.

Pastors will please have their reports ready and hand them in to the committee on pastors' reports by noon the first day, so that all may be tabulated before the evening hour. Do not forget that (as I requested of you in my recent letter to the pastors) you are to report all worthy items such as number received, into the church, amount raised for salaries, benevolences, Bishops' Crusade, hospitals, Orphanages, Mercy Home, Fourth Sunday offerings, and building repairing and furnishing churches and parsonages. Report number of Advocate subscriptions received since conference, etc.

Second Day, May 21

9:00 a. m. Devotions, S. E. Ashmore in charge. We will then have representatives from New Orleans Christian Advocate, the Memorial Mercy Home, discussions on revivals, and a season of earnest prayer for the Lord to send us forth as flaming evangelists to save our people in the Corinth District and our neighbors as far as we can reach.

At a suitable hour, the second morning, balloting will begin for delegates to the Annual Conference.

11:00 a. m. Address by Dr. R. E. Smith. Lunch.

2:00 p. m. Devotions, Rev. S. E. Ashmore in charge.

2:20 p. m. "Board of Lay Activities will lead us in an interesting program. Following this program the conference will select place of meeting next year,

hear reports from the committees, and adjourn. So you can see how IMPORTANT it is to be at the seat of the conference at nine o'clock SHARP the first day.

J. W. WROTEN, P. E.

REPORT OF DR. W. B. LEWIS, TUNDA STATION, AFRICA

As the year 1936 closes and we look back over the work of the past twelve months, we feel that our Hospital has progressed. The efforts put forth have been blessed and we have been privileged to serve quite a number. There has been a spirit of cooperation between the natives and the medical work and the Government and the medical work that we have not seen before. Our food for the patients became quite a problem due to a shortage of foodstuff. One Government official donated two hundred pounds of rice, a white trader donated a ton of manico flour, the captain on the boat between Kasango and Kibombo river brought another ton of manico flour and donated the transport from Kasango to the Mission. The natives, when they learned of the shortage of food, asked if we could come out with our trailer, and they gave here a bowl of rice, another some peanuts, etc., until we had a trailer full. As we did not know who had donated what, we paid the chief and asked him to distribute it to those who had donated. It made us feel that our work was appreciated.

On Christmas night we had a service in the church and called upon those who wished to give a short testimony of God's blessings to do so. The Hospital patients who were able to be there had been invited, too. Quite a number got up and thanked God for what the Hospital had been to them. That alone amply repaid us for the disappointments and failures of the year.

Right here I would like to say that we have been privileged to have two ladies from the E. S. A. Mission here with us for medical care, Miss Steel and

Miss Burk. They have not failed a single day; they were able to go to the Hospital and talk and pray with the patients in bed and those who were sitting around. The good results have been very noticeable. One day some of the patients sent up to know why they had not been down for two days. It had been raining and they were unable to get out, but the natives missed it.

We have completed a ward for tuberculosis and have two women there now. One was having hemorrhages, but is much better at this time. The other was in an early stage. It has been our custom to send those with tuberculosis home, as we had no place to care for them, but now we are trying to help along that line, too.

Our gardening has gone along about as usual. We have about 3,000 coffee trees planted that we hope within another two years will bring something to the Hospital. These trees have been donated by a planter.

Our buildings are sadly in need of repair, but at present we have not had the opportunity of working on them. We are in hopes the necessary funds for permanent buildings will soon be available.

We are thankful for the past successes, and are praying for even greater opportunities of service in 1937.

Respectfully submitted,

W. B. LEWIS, M.D.,

In charge of Medical Dept.

Medical Department, Tunda Station, Annual Report, 1936

Missionary workers in this department, 3.

Out-Patient Section

	Men	Women	Children	Total
Dispensary	1940	1535	4288	6763
Visits to village.....	16	58	99	173
Total treatments	1956	1593	4387	6936

Hospital—number of patients at beginning of year, 97; admitted during the year, 714; dismissed as cured, 495; dismissed as improved, 66; dismissed as unimproved, 27; died, 18.

Laboratory—Examinations: Blood, 1137; urine, 1217; feces, 761; smears, 66; lymph, 269; sputum, 13; lumbar punctures, 9.

Surgery—Major operations, 148; minor operations, 78; obstetrical, 7; teeth extracted, 111; intravenous injections, 1998; intramuscular injections, 2277.

QUARTERLY CONFERENCE

NORTH MISSISSIPPI CONFERENCE

Sardis-Grenada Dist.—Third Round

Olive Branch, at Miller, May 19, a.m.
Byhalia, at Emory, May 19, p.m.
Mt. Pleasant, at New Salem, May 20.
Red Banks, at Mahon, May 21.
Holcomb, at Spring Hill, May 25.
Lambert and Crowder, at Brazil, June 6, a.m.
Marks-Belen-Darling, at Darling, June 6, p.m.
Pleasant Hill, at Brooks Chapel, June 13, a.m.
Hernando, June 13, p.m.
Longtown, at See's Chapel, June 15.
Horn Lake, at Eudora, June 17.
Grenshaw and Sledge, at Sledge, June 20, a.m.
Lake Cormorant, at Hollywood, June 20, p.m.
Sardis Circuit, at Wesley Chapel, June 23.
Sardis Station, June 27, a.m.
Shuford, at Pisgah, June 29.
Arkabutla, at Hunters Chapel, July 1.
Coldwater, at Love, July 4, a.m.

Tyro, at Mt. Vernon, July 6.
Charleston, at Bethel, July 11, a.m.
Batesville, July 11, p.m.
Como, July 14, p.m.
Courtland, at Courtland, July 15.
Oakland, at Oak Grove, July 18, a.m.
Cockrum, at Hebron, July 20.
Senatobia, July 21, p.m.
Grenada, July 25, a.m.
District Conference at Como, May 13-14.
All-day Rally for adults at Senatobia, May 30.
Pastors' School at Grenada College, May 31, June 5.
Young People's Assembly at Grenada College, June 7-11.

C. T. FLOYD, P. E.

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Christian Education

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CHURCH SCHOOL LESSON, MAY 16

By Dr. J. R. Countiss

THE FORBEARANCE OF ISAAC

Isaac is one of the lesser lights of the Bible, known as the son of Abraham and as the father of Jacob. In an age of polygamy he was the husband of one wife, and a man of peace in an age of war. He was notably successful in a country none too prosperous, and his success provoked jealousy rather than imitation by his neighbors. They preferred taking his wells to digging for themselves, being entirely willing to "share

the wealth"—of others. Their breed is not extinct. Once, twice, three times he surrendered his property to these bandits and moved into new territory, even though he appears to have had forces quite sufficient for defending his rights. No doubt he was ridiculed as a coward, regarded as an "easy mark," and imposed upon. At that, his enemies are remembered only for their pugnacity, an infamous sort of glory, while Isaac is known as one who preferred peace to war, right to rights, and it is not recorded that he went hungry or that his seed begged bread.

War is more expensive than peace. One battle would have cost more than all of Isaac's wells. The World War cost more than the total property values of the entire United States, real and personal, not to mention the loss of ten million lives and the making of seven million widows and an equal number of orphans. Was it worth it? If so, what country got it? Where is the treasure stored? Behind the serried ranks of uniformed soldiers have followed the starving ranks of ragged breadliners whose end is not in view after a score of years. It is probably true that some men fight because they are brave and their cause is just. It is certainly true that many fight because they are afraid and their cause is weak. Many a war starts with a cowardly bluff. Isaac sacrificed some of his rights, but he maintained his self-respect, which was of more value, and he found both peace and prosperity.

Our century has suffered much and has sinned more. However, there blossoms from its blood-stained soil a fair flower of hope. Free citizens everywhere desire peace and seek to promote good will. Only those who are received and driven by despots crave or practice war. No regularly chosen head of a democracy rattles a saber in the face of his neighbor in warlike threat. Nor do the bribes of despots increase the birth rate of "cannon fodder" among the hordes of their miserable citizenship. Left to themselves, the people will rally to Isaac rather than to Abimelech. They prefer peace to war and right to rights. A little more light, a little more practice of the gospel of love and brotherhood, and war will take its place with slavery as an evil of the days that are dead.

Meantime, there is a better way than taking pacifist vows or pledging youth by a solemn oath never under any circumstance to fight. That better way is to preach peace, practice peace, seek freedom and justice for all, and to make every ballot count against those who would stir up strife among our citizens or war with our neighbors. Followers of the Prince of Peace cannot be disciples of bloody Mars.

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To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in few minutes, get **NURITO**, the Doctor's formula. No opiates, no narcotics. Does the work quickly—must relieve worst pain to your satisfaction in few minutes or money back at Druggist's. Don't suffer. Get trustworthy **NURITO** today on this guarantee.

ARE YOUR Nerves on Edge?



Mrs. O. P. Thompson of West Monroe, La., said: "I could not stand the least excitement or noise and felt weak and tired-out. I used Dr. Pierce's Favorite Prescription as a tonic for a few weeks and I felt stronger, enjoyed my meals, my nerves were calm and the headache and pain across my back due to functional disturbances were relieved." Buy now! New size, tablets 50c., liquid \$1.00. Large size, tabs or liquid, \$1.35. At drug store,

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When constipation makes you dull and logy, all clogged up, feeling sick, bilious, no good—don't despair because old-fashioned laxatives haven't relieved you. Try the modern laxative that's really different. It's called **FEEN-A-MINT**—the laxative in delicious chewing gum. It looks different—tastes different—you take it differently—no wonder it acts differently. No griping, no upset stomach, no disturbance of sleep. Feen-a-mint acts gently but surely in the lower bowel, not the stomach. Naturally, that makes it ideal for youngsters, too. Don't put up with constipation! Don't let it rob you of your normal share of vim and pep! Use economical, non-habit-forming Feen-a-mint, the choice of more than 16 million wise people. For a free sample write Dept. EE5, Feen-a-mint, Newark, N.J.

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THE DELICIOUS CHEWING GUM LAXATIVE

Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nothol)
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Soothe TIRED EYES

Get soothing relief and comfort.
JOHN R. DICKEY'S
Old Reliable EYE WASH
Used for 60 years. Genuine in red box.
25c and 50c sizes. Ask
your druggist for new
large size with dropper.
Dickey Drug Co., Bristol, Va.

HERE'S RELIEF for Sore, Irritated Skin

Wherever it is—however broken the
surface—freely apply soothing

Resinol

Wintersmith's Tonic
FOR
MALARIA
AND
A Good General Tonic

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

The Christian Fireside

BOAKE CARTER'S TRIBUTE TO HIS DOG

Boake Carter, the widely known news commentator for the Philco Radio Co., speaking to some 6,000,000 listeners, November 24 last, paid this rarely beautiful and touching tribute to his faithful and devoted dog, "Rags," who had just passed into the "Great Beyond."

To a Gentleman

Today—a gentleman died. Not many people knew him. But I—I had that great and good fortune. He had a heart of gold. His loyalty to his friends was of that unswerving kind, unassailable by the perfidies or treacheries of vacillating mankind.

He used to sit with me by the hour and never say a word—and yet his very silence spoke volumes with a greater pungency than could be attained by the spoken word itself.

His courage was of steel—yet he could be as gentle of touch as the brush of a wind-blown thistledown from a country field against the human face. I watched him as a young man—with all a youngsters' juvenile quips, pranks and fancies, and the twinkle of mischief in his eyes.

I watched the habits of maturity fasten themselves upon him as the years slipped by. I traveled with him many thousands of miles, and no more understanding wanderer could one find, search he high or low, far or wide. He never thrust himself upon others. He never grew excited and he never bored you with airy persiflage and aimless conversation. He knew the life of shipboard, for he sailed many a round-trip voyage from New York and Mexico. He even once sampled that most modern form of transportation—only, it must be admitted, at my coaxing—and flew to Chicago and back with me.

Yet, withal, he was a venturesome fellow. Once he fell off a Rhode Island cliff, to suffer injury that demanded the utmost patience and taxed his spirit sorely, for the doctors thrust him into a plaster of Paris cast.

Once, he even fell out of my automobile on the outskirts of New Haven, but the hospital assured us both that a miracle had occurred. No injuries, beyond a few scratches, could be found. And so Time went on—until one day a malignant tumor, with which he had wrestled for a year or two, struck suddenly a deadly blow. Its poison destroyed the sight of his right eye.

From then on began the gradual sinking of a great and kindly soul. He struggled valiantly not to show his impediment, or permit it to inconvenience him. His spirit he kept high. He talked, laughed, with his long white teeth shining out from between the moustache and beard of which he was so proud—and his step was firm. But every now and then, when someone came up from his right side to greet him, only then did he falter, and I realized that things were not as they used to be. And so Time passed on again—and gradually the sight of the one good eye grew dimmer and dimmer—until suddenly it, too, went out like the flame of some lost candle of light.

And then he turned to me for reliance and help as his best friend. It used to hurt to see him sitting dejectedly by himself, a picture of abandonment, his chin almost on his chest, the orbs of his unseeing eyes a lifeless mist of blue. Every now and then he used to shake his head, as though he hoped this would clear away that mist. But it was no use.

With help and patience he learned to circumvent objects by feel and sense of touch. But once he fell down a flight of

steps, and then the bumps began to come more often. He smiled a little, but not as often. Talked seldom. His sense of smell became blunted. He only slept—like old gentlemen snooze comfortably in the club arm chair, when they really get on in years.

United States Senator George Vest once remarked: "The best friend a man has may turn against him and become his enemy. His son or daughter that he has reared with loving care may prove ungrateful. Those whom we trust with our happiness and our good name may become traitors to their faith. The money that a man has he may lose. A man's reputation may be sacrificed in a moment of ill-considered action. The people who are prone to do us honor when success is with us may be the first to throw the stone of malice when failure settles its cloud upon our heads. The only absolutely unselfish friend that man can have in this selfish world, the one that never deserts him, that never proves ungrateful or treacherous, is his dog."

And thus my dog—"Rags"—of whom you have heard me speak once or twice before, the wiriest of wirehaired, but withal a gentleman of the old school, with punctilious manners, but a superb appreciation of what honest comradeship can mean, went on into the Great Beyond of All Dogs today—at the ripe old age of thirteen.

I shall miss him when I go home tonight.

Good night.—Our Dumb Animals.

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Why Laxatives Fail In Stubborn Constipation

Twelve to 24 hours is too long to wait when relief from clogged bowels and constipation is needed, for then enormous quantities of bacteria accumulate, causing GAS, indigestion and many restless, sleepless nights.

If you want REAL, QUICK RELIEF, take a liquid compound such as Adlerika. Adlerika contains SEVEN cathartic and carminative ingredients that act on the stomach and BOTH bowels. Most "overnight" laxatives contain one ingredient that acts on the lower bowel only.

Adlerika's DOUBLE ACTION gives your system a thorough cleansing, bringing out old poisonous waste matter that may have caused GAS pains, sour stomach, headaches and sleepless nights for months.

Adlerika relieves stomach GAS at once and usually removes bowel congestion in less than two hours. No waiting for overnight results. This famous treatment has been recommended by many doctors and druggists for 35 years. Take Adlerika one-half hour before breakfast or one hour before bedtime and in a short while you will feel marvelously refreshed. At all Leading Druggists.

For Special Trial Size send 10c coin or stamps, to Adlerika, Dept. 83, St. Paul, Minn.



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It is better for you if your body keeps working as Nature intended. Food wastes after digestion should be eliminated every day. When you get constipated, take a dose or two of purely vegetable Black-Draught for prompt, refreshing relief.

Thousands and thousands of men and women like Black-Draught and keep it always on hand, for use at the first sign of constipation. Have you tried it? Sold in 25-cent packages.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

The annual meeting of the Woman's Missionary Society of the Monroe District was held in Lake Providence on April 29, with Mrs. E. C. Gibson, District secretary, presiding.

The meeting opened with a Spiritual Meditation entitled "What Have I Done?" led by Mrs. Gibson. The following subjects were discussed: "Mission and Bible Study," Mrs. S. M. Collins; "Christian Social Relations," Mrs. D. C. Metcalf; "Some Work at Houma," Mrs. A. E. Woodard; "Coupons Spell Mercy," Dr. J. G. Snelling; "Spiritual Life and Message," Mrs. Fred St. Amant; "Children's Work," Mrs. E. J. Brown. The main address of the day was given by Miss Julia Reed, who is now engaged in rural work in Arkansas. At the close of the afternoon session Mrs. Gibson conducted an Open Forum on many phases of the Woman's Work. A large crowd was in attendance.

* * *

Interesting News from the Field

Bible women in China in the olden days, according to Miss Virginia Atkinson, who went to the field more than fifty years ago, endured hardships and faced dangers as they went from place to place in their boats to tell the gospel story. But the Bible women of today endure even greater hardships, for now they no longer have their boats, which provided sleeping and eating places. As they go on their rounds today they must either stay in the churches or with the preachers' families or any members who will take them in. Uncomplainingly they carry on, though all too often their beds are the doors of the home that have been taken down for them to sleep upon and sometimes they even have to share the room with the farm animals.

* * *

At McTyeire School, Shanghai, one of the leading educational institutions of China maintained by Southern Methodist women, the students have recently been given an active part in the chapel services along with the faculty members, with splendid results and a wider increase of interest. Miss L. Gwanyuen, of the McTyeire faculty, sees a marked change in the students of McTyeire because of the present situation in China, which is turning them into serious and mature-minded women instead of irresponsible school girls. She says: "More and more the students are realizing their responsibility. The older ones have showed a marked loyalty to the school.

Many McTyeire graduates are now rendering a remarkable service to society. The present day situation in China has done much to make them think."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

On Monday, April 5, the Grenada auxiliary was addressed by Mrs. E. M. Sharpe of Grenada. She made a most interesting talk, the subject of which was her recent trip to Council, which she attended as a delegate from the North Mississippi Conference. Mrs. Sharpe spoke of her visit to Bethlehem Center in Augusta, Georgia, and of her interesting tour of Payne College, after which she presented most vividly the highlights of Council.

Among the interesting items of the Zone meeting of the Como Auxiliary and the Longtown circuit was this one: "Superintendent of Christian Social Relations urged the members of the Missionary Societies to write their Senators and Representatives asking them to use their influence and votes in assisting Mississippi to ratify and to secure additional appropriations for Ellisville, the home of the feeble minded. Large buildings were closed during the depression while over five hundred applicants are on the waiting list."

The plan of the Zone sending a Negro woman to the Holly Springs Leadership School met with the approval of those present.

Mrs. Ruth, of Artesia, writes: "The young women have very graciously accepted the responsibility of teaching our foreign study book, "Out of Africa." They are presenting it in such an interesting manner that we are always eager for the next meeting."

You will be interested in reading what Water Valley did the past quarter. We began the year with sixty members, gained thirteen, mostly young women. We have had good attendance at every meeting.

We paid one-third of our pledge and the Rural Work assessment.

We made more than one hundred visits to the sick, shut-ins and strangers.

We studied the Elective Course in the Adult Student, on Prayer.

We took part in one zone meeting, taking thirty-two from our church.

At the end of the quarter circle No. 2 entertained circle No's. 1 and 3. Sixty-eight attended.

We sent a delegate to Conference at Aberdeen.

This month, April, we have studied

"Out of Africa" with very good interest and attendance.

We have never found it practical to organize a spiritual life group, but we do stress spirituality, using as our motto: "Without me ye can do nothing."

We count not ourselves to have done all or our best but we hope to ever go forward, and our aim is to be a real Missionary Society.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

During the past two weeks, the six districts of the Mississippi Conference have held their annual meetings. The new Conference president, Mrs. Paul Arrington, of Petal, was present at several of the meetings and in her inspiring message on "A Sisterhood of Service," said:

"As your new president I come in deep humility acknowledging my limitations and great need of your sympathetic attitude, earnest prayers, and whole-hearted co-operation. Our conference has had some fine leadership in all the presidents who have served and joyously given of themselves for the advancement of the great program of our organization. As their mantle now falls upon my shoulders, I feel very keenly my dependence upon the leadership of the Heavenly Father and the whole-hearted support of every auxiliary.

Our organization is a sisterhood of service. Canon Reeves said, "The Missionary Societies of the American women are the greatest gifts to the Kingdom of God." Our present Council record shows that women already interested and experienced in the church are finding in the Woman's Missionary Society an increasing opportunity for the development of personal religion, for a continuous study of world needs and conditions, and for an intelligent expression of their social vision. It is a training center for their major interests and endeavors while contributing richness to the whole of life and to effective usefulness.

The accomplishments of last year are very encouraging to us as we face this year's tasks—

"Behind us is Infinite Power,

Before us, Endless Possibility,

Around us is Boundless Opportunity."

and it all gives us grave responsibility. We would serve with power, but to do so we must have spirit filled lives. Our hearts must be emptied of self in order that the spirit may come in and animate our entire being. Spirituality must become the dynamic force in all of our activities; it must be the foundation upon which the whole superstructure of the year's program should be built. We want then this year to place new emphasis upon spiritual values and feeling our need of help in our search after God and our attempts at helping others to find Him, we are planning to have a retreat in Jackson sometime in July and hope to have Miss

(Carried forward to page 7)

In Memoriam

MRS. JOHN B. SHEARER

Early in the morning of February 18 our loving Father called Mrs. John B. Shearer to her home on high. With her going, the Woman's Missionary Society of Gibsland, La., lost one of its most valuable members. To our society, to her friends, and to the world she exemplified in her life the virtues that go to make up a noble character. Just to come into contact with a life so pure was surely a benediction. It is hard for earthly mortals to give one up, even to God, whose life seemed so needful, yet we realize that God in his infinite mercy looked at her sweet, unselfish life and knew that she had finished her good work on earth and was ready for her crown in heaven.

For those who were privileged to have known her sweet life, say that she was forever busy doing her Master's will. In early childhood she professed faith in Christ, and always clung close to her love for Him. Her dignity, grace and courage through difficulty will ever be to all of those who loved her, a shining goal for which we can all look up and find light. Her cheery smile, her radiant enthusiasm and her musical ability were wonderful assets for her life's biggest job, that of being a sweetheart of the Methodist parsonage.

She was born Helen Kerney, daughter of the late Edgar Kerney and Mrs. Minnie Kerney, of Flora, Miss. Her preliminary education was received in the public schools of Mississippi, later graduating from Whitworth College. She had graduate work at the University of Colorado, Mississippi State College, and Millsaps College. Several years found her an instructor in the Mississippi schools. It was in Millsaps College that her friendship, which grew into love, began with Brother John Shearer. This resulted in

Certain Pains Eased

With the Help of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there have been functional monthly pains, in the early 'teens, in the years of mature womanhood or in the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it by directions. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

Coker College

in art, physical education, home economics. ACCREDITED by national and southern agencies. Athletic and recreational facilities, including gymnasium, field and water sports. Outdoor theatre. A CHRISTIAN COLLEGE, non-sectarian. 30th year. Limited enrollment. For catalog, address, C. Sylvester Green, President, Box L, Hartsville, South Carolina.

their marriage in 1924. To this union four children were born, Minetta Louise, Helen Irene, John Byers and Edgar Kerney.

She passed away at a Shreveport, La., sanitarium, and was buried beneath a mass of flowers in Houston, Miss. Services were held in Gibsland and in Houston, with pastors whom she admired and loved conducting both services, among them being Rev. H. M. Johnson, Arcadia, La.; Rev. John H. Smith, Baptist pastor of Gibsland, La.; Rev. W. J. Dawson, Houston, Miss., and Dr. J. Lloyd Decell, Jackson, Miss.

It is with broken hearts that we present this memorial to the family, and to our church paper.

We appreciate our church having ordained that she live with us even for so brief a time. We gained many lessons from a life so near perfection. May we resolve to live a bit nearer Christ so that all of us together might make the world brighter in the memory of our dear friend, Helen Shearer.

Resolved, that a copy of this memorial be sent to the Shearer family, the Christian Advocate, and a copy be included in our Woman's Missionary Society records.

MRS. E. W. NELSON,
MRS. F. A. COLEMAN,
MRS. WM. GARRETT,

Committee on Memorial.

MISS MINNIE ETHRIDGE

On March 2, 1937, we laid to rest the mortal remains of a beautiful steward and worker of our church at Montgomery, La. Interment was in the beautiful cemetery at Pineville, La.

One of the last things Miss Minnie did before she became ill was to attempt to speak or have her pastor to speak for the "World Outlook." She had come to the church with her copy and, feeling ill, said she was going to her home, recently completed, just in front of our church, till she felt better. Then she returned just before preaching and told us she was going to her sister, Mrs. J. F. Wardlow, of the M. P. Church, who lived nearby. She asked us to "look after everything." She had long been one of those who take the offering. It was not long after that she lay in state among beautiful flowers, the offerings of a host of friends. Just before the spirit left the body, she sang a verse of "'Tis So Sweet to Trust in Jesus," and told her sister, Mrs. Wardlow, that all was well. She was ready to answer the summons, felt that from the beginning she was not going to get well. Miss Minnie was born in Montgomery, La., and spent most of her useful life in that community. She

was one of the first this pastor met when he went to fill his appointment. Miss Minnie and Mrs. Eunice Shackelford were in the church, seeing to the fire, and that everything was in order. She said, "I want you to help us put a new roof on the church this year." "She loved, and her heart was in that little Methodist church," people said.

She will be sadly missed in missionary meetings and in Church School, and in all the work of the church. But, though God buries his workmen, he carries on his work. We pray that others shall be inspired by her example, and already we feel sure that the improvements she desired for our church will be a reality.

Her pastor,

J. CUDE ROUSSEAUX.

HEADACHE

LIKE A KNIFE IN YOUR BRAIN

Fast Relief this Way

Headache—whether it's a sudden flash or a throbbing ache—unfits you for work. Leaves you exhausted—irritable. Runs you down.

But you don't have to endure this SUFFERING and discomfort. For there is a SIMPLE way to relieve the pain of the headache. Simply take Bromo-Seltzer.

Bromo-Seltzer helps in other ways, too. Settles an upset STOMACH. Soothes NERVES. Reduces the excess ACID in the blood that accompanies some headaches.

So take Bromo-Seltzer. Millions have proved it works. Get it at drug-stores and soda fountains. Keep it at home, too.

Bromo-Seltzer

Help Kidneys

Clean Out Poisonous Acids

Your kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. \$10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-Tex), today.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

WE FINISH BUT TO BEGIN

(Continued from page 5)

only from a personal relationship to Jesus Christ.

Bishop Smith has a more difficult and delicate task than that which we have just accomplished. Giving thanks to God for the success we have already secured, let us pray to God that His Spirit may continue to direct us. As for myself, I place such resources as I have at the service of the Aldersgate commemoration, as do all my colleagues in the College of Bishops. I have never known them to be so seriously in earnest about anything. I call upon Methodists in every section and of every rank and station to follow our example. Begin now to undergird the Bishops' Crusade with prayer and let us dedicate to its glorious consummation our whole strength.

MISSISSIPPI CONFERENCE
W. M. S.

(Continued from page 7)

denied entrance each semester because of limited facilities, and of the changes which Christianity has brought to Korea in the twenty-eight years she has been there.

At the Brookhaven District meeting, Mrs. A. S. Oliver, presiding, Miss Buie was made a life member of the W. M. S. The Summit auxiliary was hostess.

The Hattiesburg District meeting, Mrs. R. E. Rollings presiding, met in Collins. Several children were made life members that day.

A feature of the Jackson meeting, held at Capitol Street, was the appearance of a large group of children from the Methodist Orphanage who sang several numbers. Mr. Fred McDonald, superintendent, made an appeal for sheets for the Home.

At the Meridian meeting, in Meridian at Central, Mrs. L. O. Todd, new secretary of this district, presided. The Seashore District met at Gulfport, Mrs. Power, presiding, and Port Gibson was hostess to the Vicksburg District, with Mrs. T. H. Fore presiding. All the District meetings were declared very successful by the women attending and much inspiration for the new work obtained.

BROOKHAVEN DISTRICT
W. M. S.

(Continued from page 9)

ion, was presented by Mrs. Oliver. To illustrate her talk, Mrs. Frizelle conducted a class of young women, asking them questions on their work and hopes and associations with the adult auxiliaries.

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Fully Accredited by all Regional and National Rating Agencies.

Has all the marks of a good Church College as defined by the General Commission on College Policy.

College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

Mrs. Gordon Patton then announced arrangements for a Spiritual Life Conference in Jackson in July. She also made an appeal for more coupons for the Methodist Orphanage in Jackson.

Next Mrs. Curtis Youngblood very ably explained "How Council Spends its Money."

Mrs. C. A. Luper gave an interesting talk on "Success depends on the Efficiency of its Officials."

"Wesley House Boxes" was discussed by Mrs. John Boone, Conference superintendent of supplies.

Rev. Otto Porter invited all the ladies to attend a Leadership School at Biloxi, June 21-26.

A tender tribute of love for Miss Hallie Buie was expressed in the form of a life membership. This was presented by Mrs. A. S. Oliver in behalf of the Brookhaven District. Mrs. Oliver thanked the ladies of Summit for their kind hospitality of the occasion.

An invitation was accepted to hold the 1938 District Conference in Wesson.

This report respectfully submitted:

MRS. A. S. OLIVER,
District Secretary.
MRS. R. H. TURNAGE,
Corresponding Secretary;

We learn wisdom from failure much more than from success. We discover what will do, by finding out what will not do; and he who never made a mistake never made a discovery.—Samuel Smiles.

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They apply Christian principles to everyday living
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They develop Christian leadership
They offer personal help to perplexed readers
They point the way to Christian idealism and achievement

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NEW ORLEANS

Christian Advocate

Vol. 84—No. 20.

NEW ORLEANS, LA., THURSDAY, MAY 20, 1937.

Whole No. 41235.

Duplicate

Historical Society
Millsaps College
Dec 37

**"AND HE PLACED AT THE GATE OF THE
GARDEN OF EDEN CHERUBIMS AND
A FLAMING SWORD"—Gen. 3-24**

By Gladys B. Legg

(First place Peace Poem Contest, Mississippi Federation of
Women's Clubs, 1936. Eron Dunbar Roland Cup)

And ever since that day the flaming sword
Has symbolized the world's Gethsemane!
No man, no Nation ever has been free
From swords of war, though blood was spent and poured
Upon the flames. We've fought and wept; implored
And tried for peace by every known decree
Of man or law . . . O, can we never see
That through our prayers must Eden be restored?

How deaf we are; our vision weak and dim.
O, pray to God that He again bequeath
To man the peace of earth. O, pray to Him
Who joyfully the flaming sword would sheathe!
O, world repent! Kneel as one man and pray
For that lost Eden of another day.

Electric Mills, Miss.



Wallet of the Week



RUSSIA'S GODLESS DECLINING, is a headline announcing the signs of a religious reaction in Russia. The enrollment in the Militant Godless League is now two million as against five million in 1935. Five anti-religious museums in the provinces have been closed together with the Central Institute for Anti-Religious Propaganda, the latter of which had at one time three thousand students. During the past year only eighteen anti-religious books were published and fewer caricatures of religion were given publicity.

* * *

THE YUKON IN CANADA, consisting of more than two hundred thousand miles of land area and six hundred and forty-nine miles of water area stretching from the Arctic Ocean along the border of Alaska, is to be annexed to British Columbia. The section is rich in gold and silver. The Dominion Government is to pay to British Columbia \$125,000 per year for five years to meet certain necessary expenditures, and reservations are to be made for the use of the Indian population.

* * *

TEXTUAL PREACHING, which is the rule in Protestant pulpits, is open to grave dangers, thinks Dr. Howard Chandler Robbins. He says: "The text is frequently used as a springboard from which to dive into deep or shallow homiletical waters, or as a peg upon which to hang the preacher's homiletical coat of many colors. A Scotch professor of homiletics remarked that a text divorced from its context becomes a pretext for the expression of some idiosyncrasy of the preacher." Dr. Robbins says also that topical preaching offers even greater temptation to preach one's own word and not the word of God.

* * *

THE METHODIST EPISCOPAL CHURCH is in great sorrow. Within the space of ten days it lost three of its best known and best beloved leaders. On April 18, Dr. George C. Cell, professor of Boston University and a distinguished theologian and student of Methodist history, died. On April 26, followed Bishop McDowell, an ecclesiastical statesman and a Prince in Israel. And on April 27, Dr. Charles L. Goodell, whose great evangelistic passion and ministry largely typed the evangelism of the Methodist Church throughout the nation for more than a quarter of a century, passed away.

NEWSPAPER EVANGELISM, a modern journalistic development first started in Japan, is reported to be spreading to other eastern countries. In China, two Hankow papers have carried daily advertisements about Christianity for several months, and in India and some Mohammedan countries, similar experiments have been made. In all cases they have had a fair measure of success. There is no good reason why modern methods of communication should not be more largely used by the Christian Church everywhere.

* * *

THE GILBERT ISLANDS in the South Pacific have only four mail deliveries in a whole year, and so primitive is their civilization that their chief medium of exchange is coconuts—their principal crop and also the main item of export. The translation for the printed Scriptures, which they have asked for, has to be furnished many months in advance of publication, and the contributions for that purpose are paid in coconuts. Truly this little world of ours still has its distant and needy corners.

* * *

DIPLOMACY BY "TRIAL BALLOONS" is said to be a device of authoritarian governments. Such governments launch some scheme in order to determine the temper of the people and future policy is shaped according to public reaction. At the present time, Japan is said to be sounding out international feeling on matters of vital interest, particularly as respects its policy in China. Japan appears to be seeking accord with England and the United States, and as being willing to make drastic modifications of its recent China policy in order to secure that coveted understanding.

* * *

CYRUS E. DALLIN, famous sculptor of Indian life, recently completed his equestrian statue of Paul Revere, hero of the Revolution. Mr. Dallin won the award to execute the statue in an open competition against a field which included Daniel C. French, who created the Lincoln Memorial in Washington, D. C. The jealousy of a defeated contestant caused the resubmission of the proposal, and he won again over the same field only to meet defeat in the failure to raise the funds by popular appeal. Now, after fifty-three years of tragedy and toil, the seventy-six year old sculptor is triumphant again and his masterpiece stands on the Charles River at the foot of Pinckney Street, Boston.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

CHRISTIANITY IN EARNEST

An eminent English educator recently declared that covert or deliberate attacks upon Christian faith were being made in nearly every part of Europe, and in the face of the fact that governments and individuals are seeking earnestly for a solution of the present world confusion and chaos. In our country, such a reaction is probably less conscious and is certainly less open and formal, but we are not without many of the conditions which have produced the European situation. The attack upon religion is probably a natural reaction against the social and economic stress of recent years. It is, however, a great mistake to assume that our spiritual equilibrium will be restored by an improvement in our material circumstances. Nothing would prove more disastrous to the church than for it to welter through our economic distress in such a hope. The very fact that Christianity followed rather than led in the movement for recovery would forever discredit its leaders and discount the importance of its message. It seems to us that there never was a time when we needed to be more passionately Christian than now. Individually, collectively and in every method and process of propagation we must exhibit the spirit and the daring of the Son of God if we are to command the hearts of men in these desperate times. Unless we shall be able to see in every obstacle a new challenge to our faith and in every vexing problem a new starting point for the application of the Christian gospel, we will soon find civilization breaking away from the moral and spiritual idealism whose supreme expression was in the cross of Cavalry. An intelligent people will not consent to found its morals and its social relationships upon the mists of any high-sounding hypothesis, and men with burning hearts will demand more than a mere philosophy of hope which for all practical purposes is little better than bald agnosticism. Like the deputation of Greeks, men are still clamoring to see Jesus, and their demands are not

less direct and insistent than they were upon that occasion in His public ministry.

SOUTHERN BAPTIST CONVENTION

During the past few days, we have had our first opportunity to see the Southern Baptist Convention in action and to appraise its work. If for no other reason, the very size of it would make it an impressive body. It was announced from the platform that the registration had reached 4,435, which lacked only thirteen of setting an all-time attendance record. In most respects the Convention procedure does not differ from that of other church bodies of the same character. The business is largely matured and brought forward by the various boards and committees. It was interesting to note the precision with which the calendar was executed. There was no apparent effort to prevent speech making, but unnecessary discussion was largely obviated. The presiding officer had much to do with that, and at all times his mastery of the great assembly was a remarkable feature of the deliberations.

A large increase in the receipts of the Convention, \$119,000, over the receipts of the previous year was announced by the Executive Committee; but the discussions of both the leaders and those who spoke from the floor indicated a caution which plainly reflected the financial difficulties of the Convention in recent years. A refunding bond issue not to exceed \$600,000 was voted in order to refinance certain named and outstanding Convention obligations of like amount. Following that action and concluding their recommendations, the Executive Committee offered the following significant and, we think, wise paragraph: "Debt Prevention."

"That the Executive Committee of the Convention be instructed to formulate plans and policies looking toward the prevention, in the future, of the incurring of debts either by the Convention or its agencies." Dr. E. D. Head, of Houston, Texas, spoke on "What the Holy Spirit Does for the Christian" at the con-

clusion of the morning session Friday. At the afternoon session Friday, Dr. Geo. W. Truett paid a memorial tribute to the late Dr. L. G. Hardman, once Governor of Georgia, and he also spoke at the concluding service of the Convention on Sunday evening.

It was the first time that we had ever heard Dr. Truett and we heard him, therefore, with great interest. We had some knowledge of his ability as a preacher, but we were not prepared for the physical vigor of a man of his years. His sermon closing the Convention was one of the most forthright and positive affirmations of a rigidly orthodox Christology that we have heard in many a day. We do not mean to say that it was merely an assertion of a narrow dogmatism, but that it was a vigorous and able presentation of truth to which the preacher himself is absolutely committed. It is no wonder that a man with such conviction and ability has attained international eminence as a denominational leader.

DEAN PARKER RESIGNS

The resignation of Dean Franklin N. Parker as dean of the Candler School of Theology of Emory University is the occasion of sincere sorrow throughout the entire Church, South. His going will affect very deeply those whose young minds and hearts have been profoundly influenced by his wise and Christian guidance, but no less will it be felt by those who have observed at greater distance his impress upon the life of the church during the eighteen years of monumental service rendered as head of that great school for the training of young ministers. His resignation will become effective next September, but he will continue to teach systematic theology as he is doing now. Dr. Henry B. Trimble, who succeeds him, is no experiment, for he comes to his new position from the ranks of the faculty and is, therefore, thoroughly known. Personally, we are entirely satisfied with the selection of Dr. Trimble, but that satisfaction does not relieve our feeling that in the retirement of Dean Parker, the Church is losing one of the ablest, sanest and most devoted leaders that it ever had.

PROGRESS?

A group of Harvard students, who have made a study of social conditions during the past twenty-five centuries, have reached the conclusion that the twentieth century is the worst of all that vast stretch of years. Its record is the bloodiest in his-

tory; and, despite the turbulence attributed to the Middle Ages, they say that the chance of the average citizen to die a natural death then was more than six thousand times greater than it is now. And still we talk peace, but prepare for war.

Editorial Miscellany

By Dr. H. T. Carley

"HE BOTHERS HISSELF"

People who live in the country can enjoy Nature in a way that is denied those who dwell in the city. You can see the sunrise in the city but—seldom do; but you can't see the stars and the moon, for the street lights are too glaring.

I can sit on the porch these beautiful spring mornings and hear the bob white whistling to his mate; I can hear the dove cooing his love notes to his partner who has her nest in the pear tree; I can see the brilliant-colored Baltimore oriole and his more somber cousin, the orchard oriole, flitting about among the pecan trees; frequently the beautiful red-bird hops around in the yard looking for a succulent worm; a wren has a nest in a hole in the catalpa tree; droves of blackbirds are chattering in the mock-orange hedge, and the bluejays are raising sand all over the place. It's wonderful to live in the country!

But there are some things about the country that are not so wonderful. Along with the beautiful birds, the woodland flowers, and the sweet perfume of the fields, there are snakes, rats, toads, mosquitoes—and the skunk!

The skunk wanders about mostly at night. He is pretty to look at, and his skin is commercially valuable, known to the fur trade as Alaska sable. But his attractiveness ends with his looks and his fur. He is a good deal like the onion, only more so—a fine vegetable, but unpopular because of its odor.

The other evening it was evident that a skunk was in the neighborhood. I made some remark about his presence to Harrison, the colored yard boy, and added that the skunk is a fine little animal if you don't bother him. Harrison's comment was, "The trouble with the skunk is, he bothers himself."

Which, in a manner of speaking, is a parable. Some people you can get along with if you don't bother them; there are others who "bother themselves."



DR. WAINRIGHT'S BROADCAST OVER INTERNATIONAL HOOK-UP

Dr. S. H. Wainright, Dean of Southern Methodist missionaries in Japan and general manager of the Christian Literature Society of Japan, has been asked by the official broadcasting station in Tokyo, to speak over an international hook-up on the night of May 21.

The occasion is a celebration in Japan of the arrival of Dr. and Mrs. Wainright in Yokohama on May 21, 1888. It is the celebration of Dr. Wainright's 50th year according to the Japanese way of counting, and also the golden wedding anniversary of Dr. and Mrs. Wainright which, according to Western reckoning, was December 30, 1936. The address over the radio hook-up will be in connection with the wide celebration in Japan.

The Tokyo station has connections in the United States with JZJ for the Pacific Coast and New York and JVN for New York alone. The broadcast will reach the Pacific Coast at 9:15 p.m. This will be 11:15 p.m. Central Standard Time and 12:15 p.m. Eastern Standard Time. Dr. Wainright's subject will be "Fifty Years in Japan."

OUR NEW FOREIGN MISSIONARIES

On May 4, 1937, our Board of Missions ordered fourteen new missionaries sent to our various foreign fields. Twelve were accepted and personally presented to the Board. These will sail as soon as the necessary formalities can be arranged. Two others will be selected and sent as soon as possible. Those already accepted are shown above, with the foreign secretaries of the Board and the Bishop in charge of our foreign Conferences and missions. They are as follows, left to right: Back row (standing): Mrs. Russell Lee Miller, Brazil; Mr. Russell Lee Miller, Brazil; Mrs. Marshall Wilson Lovell, China; Mr. M. L. Lovell, China; Mr. Marion Olin Burkholder, Korea; Mr. Inman Townsley, Africa.

Second row (standing): Dr. A. W. Wasson, foreign secretary, General Work; Dr. M. L. Smith, China; Mr. Paul D. Mitchell, Cuba; Mr. Chas. W. Chappell, Africa; Mr. and Mrs. Albert Willard Ream, Brazil; Miss Sallie Lou McKinnon, foreign secretary, Woman's Work.

Front row (sitting): Miss Virginia Neel, Brazil; Miss Betty Alt, Korea; Bishop Arthur J. Moore; Miss Agnes Mallory, Cuba; Miss Louise Killingsworth, China.

LETTER FROM BISHOP ARTHUR MOORE

Dear Dr. Duren: Our entire Church is rejoicing in the success of the first phase of the Bishops' Crusade. Our Board of Missions has been released from the burden of debt incurred during the depression years. A new advance in our missionary work around the world has been made possible.

Without the fine and faithful assistance of our church-papers we could not have achieved this success. Without exception, our Advocates have given themselves to the promotion of the Crusade. Through them we have been able to acquaint our people with the facts and having the information they have generously responded. Allow me to express my sincere thanks to the New Orleans Christian Advocate for its fine support of the Crusade.

Sincerely yours,
ARTHUR J. MOORE.

Modesty is a grace seldom spoken of, yet no grace is lovelier. Modesty is the sincerest evidence of real humility.

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. J. W. Faulk is holding a Daily Vacation Bible School in his church at Leesville, which began on May 17.

Rev. J. C. Whitaker sends a list of subscriptions from Athens charge and says that it is his purpose to increase the list of Advocate readers on that work.

Rev. A. R. Hoffpauir, pastor of "The Friendly Church," Grand Cane charge, sends a list of subscriptions and says that he is in the midst of his Advocate campaign.

Rev. R. H. Staples, of Coushatta charge, remembered his mother with a subscription to the Advocate as a Mother's Day gift. His mother, Mrs. J. L. Tucker, lives at Route 1, Star, Miss.

We have a report of substantial progress in First Church, Lake Charles, where Dr. W. L. Doss, Jr., is the pastor. We are glad to hear that there is prospect of success in refinancing the church debt.

The Advocate acknowledges the favor of an invitation from Miss Juniata M. Bonnecarrere to attend the commencement exercises of Hammond High School, May 21. Miss Juniata is the daughter of Rev. J. P. Bonnecarrere, of Natalbany charge.

Miss Katherine Yeldell, secretary of Noel Memorial Church, Shreveport, sends us a list of ten subscriptions—six of them new. The Rev. Charles M. Crowe, the active and efficient pastor, is beginning what promises to be a great pastorate in that church.

Mr. Albert S. Lutz, Jr., favors the Advocate with an invitation to be present at his graduation from Louisiana State University, Baton Rouge, May 28, 1937. He is the son of Rev. and Mrs. A. S. Lutz, of DeRidder. We appreciate the remembrance and join with many friends in cordial felicitations.

Rev. J. P. Bonnecarrere, pastor at Natalbany charge, turns in a list of eight subscriptions. His charge accepted for the benevolences thirty per cent more than last year, and a check for the entire amount has been sent to the Conference Treasurer. We believe that this is the first charge of the Louisiana Conference to report to us payment in full on the benevolences.

A FEW WORDS ABOUT PROHIBITION

Dear Mr. Editor: As there has been so much said and published concerning prohibition, criticising and fault-finding of it, I decided that I would say a few words in defense of prohibition. Some

people seem to think that prohibition is dead and buried; but I am inclined to believe that an assertion like that is not true, and some day the people who think and talk that way will find it out. It has so often been said that prohibition was the cause of so much wickedness and crime that we are having to experience. Any one who talks that way has done and are doing a great injustice to the cause of prohibition. Sin and crime have been in the world ever since soon after the creation of the world. It was about fifteen hundred years from the creation until the flood, and there must have been thousands of people living at that time and they must have been exceedingly wicked, for they were all destroyed by the flood but eight people. So there must have been a very small per cent of good people living at that time, as there were so few saved. The Bible says that God sent the flood because of the wickedness of the people. Abraham pleaded with God to keep the city of Sodom from being destroyed, and God told him that if fifty righteous people could be found in the city of Sodom that he would not allow it to be destroyed. But that number could not be found, and God finally said that he would save the city of Sodom from being destroyed if ten righteous people could be found. But as small number as ten righteous people could not be found in the whole city of Sodom. So Sodom and Gomorrah was destroyed with brimstone and fire from the Lord; that is what the Bible says, and I feel sure that what the Bible says is true. In Old Testament times God would occasionally allow some great calamity to be sent on the people on account of their wickedness. I sincerely believe that sin and the last great war that was forced on us helped to put the world in the condition that it is in now. And some people seem to be full of the war spirit yet. I can very well remember what perilous times we had for a few years after the war between the States, which has been called the Civil War; and it was not such a monstrous thing as the last great world war. The American people will never forget General Sherman's definition of war. But poor old prohibition has had to bear the blame for the condition that our country is in now. But I feel sure that prohibition will continue to live after so much criticism and fault-finding has been heaped upon it, and prove to the world that prohibition is not near as dead as it was supposed to be. In a few years it will be proved that prohibition will be more alive than it has ever been. There is one thing that we know for sure, that prohibition has been and will continue to be defended and supported by some of the best Christian men and women that

we have, and also by a great number of people who do not claim to be Christians but are staunch friends of prohibition. If prohibition, as some people seem to have thought and said, has been the cause of our condition here in America, what about other countries where they do not have and have never had prohibition? They are in about the same, or worse, condition that we are here in America; great crimes of all kinds are being committed fully as much and are just as heinous as we have here in America. The condition of other countries has exploded the theory that where there is an abundance of sin there will be an abundance of crime. Righteousness exalteth a nation but sin will destroy it.

Some of the great cities of the world have been completely and entirely destroyed and nations have been brought to destitution and great suffering on account of sin. It has so often been said that the prohibition law was not enforced and that it could not be enforced. Has any law that we know of ever been fully enforced all the time? The Ten Commandments, which is the purest and the best law that has ever been on record, is being violated every day and every Sunday by some one. Why should there have been so much said about the violation of the prohibition law when other laws were being violated all the time and but very little was ever said about it? Prohibition may not have been just what we would like to have seen it, but the fault was not in prohibition, but the fault was in the people for not doing what they should have done. Prohibition should have been given a better chance to show what it could do. But I guess some one will say that prohibition had about thirteen years to show what it could do, and in that time it ought to have done better than it did, and that it was the proper thing to do to have the Eighteenth Amendment repealed, and put an end to prohibition. The people are now beginning to see the difference between prohibition and the whiskey business, and later on they are going to see more than they would like to see. The whiskey business has been in operation in America about three hundred years. The first saloon in America was opened up in the city of Boston, in the state of Massachusetts, in 1625, and it has never made any improvement on itself. And the further it goes the worse it gets. After having been tried for about three hundred years, and is now worse than it has ever been, I don't think that it deserves another chance. It has already had much more time than prohibition has ever had.

It was said that whiskey would be handled different to what it used to be during old saloon days. What is the difference? Whiskey is whiskey just the same. It will make a person just as drunk if drank in or from a drug store or a cafe as it would to drink it in a dark dungeon. I consider the present whiskey business is much worse than the old-

time saloons of other days, because some people don't like to be forced to go to a place where whiskey is being sold to buy what they need and to get something to eat. About the only people who used to visit the old-time saloon were men who drank, but now some of the women visit the so-called modern, up-to-date saloons, smoke and drink just like the men. A few years ago but very few women would have done such a thing as to have worked in places where whiskey was sold, but now some of them will do it. It seems that some people have lost all respect and regard for sobriety and righteousness for the sake of the almighty dollar. The Apostle Paul did not make any mistake when he said that the love of money was the root of all evil. Some people have said the reason why the prohibition law was not respected and obeyed any better was because it was not a popular law with the people. I don't suppose that any law that is opposed to wrong-doing is a popular law with some people. I have always felt that it was just as much the duty of the people to have respected and obeyed the prohibition law as well as any other law because it was in the Constitution of the United States, and was just as legal as any other law. Some people seem to think that prohibition is the work of cranks and fanatics. If that is so, then we have millions of cranks and fanatics in America. Henry Ford and Thomas Edison have always been looked upon as being intelligent and level-headed men and they have always favored prohibition, and have expressed themselves fully and freely on the subject. Conditions are quite different now to what they were a few years ago, with the country full of automobiles, highways and saloons, back among us again, and whiskey being sold and drank like it is now, the public is being subjected to conditions much worse and more dangerous than in other days. When whiskey and gasoline is mixed it forms a combination that is extremely dangerous. It has so often been said that there was more drinking and drunkenness during prohibition days than there was during saloon days. Present conditions have already proved that is not true. According to man-made laws it has been made legal to sell intoxicants. But the Holy Bible, God's divine law, says that it is not right to sell something that will make drunkards out of people, ruin and wreck homes and cause poverty and starvation and the death of thousands of people.

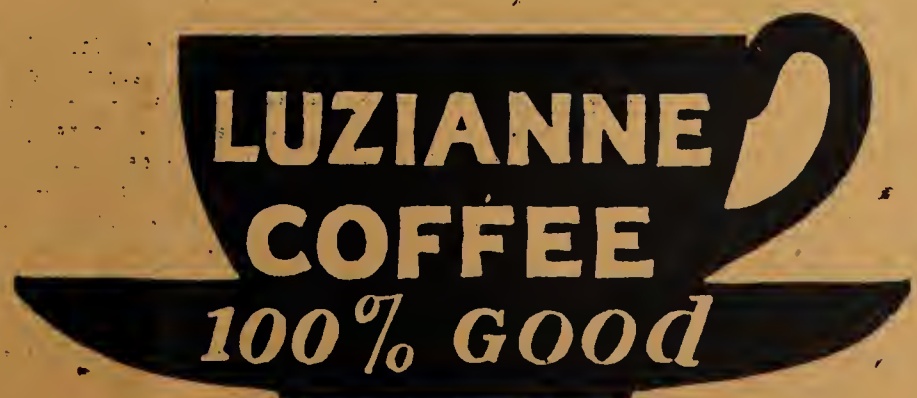
One difference concerning the old saloons of other days and the present-day saloons is that the saloons of other days were more isolated and hidden from the public. You could have gone to a city without seeing one, but now they are so numerous and public you are liable to run up against one with your eyes closed. A city that used to have about thirty places where intoxicants were sold now has twice that number, or more. Is it not reasonable and sensible to believe that there will be more whiskey sold and

drank now than there was during prohibition days? It was said that the present whiskey business would be controlled and regulated. You had just about as well undertake to control the wild animals that roam in the forest and keep them from devouring human beings as to undertake to control the whiskey business. It has never been done and never will be done. It is too wild to be tamed. It is a hard job to control people when they are full of whiskey. It was said that whiskey would not be sold on Sunday. I have seen drunk people on Sunday, and they were not all men, either. I am sure that they never got drunk on milk and water. A drunken driver can be arrested, tried in the courts, convicted and made to pay the penalty for the crime that he committed, but that won't bring the people back to life that he had killed. It was only occasionally that any one was hurt or killed by drunken drivers during prohibition days. But now, with our modern, up-to-date saloons, automobiles and highways, people are being killed almost every day. It is shocking to think about, and it will never get any better as long as whiskey is being sold and people drink it, but will get worse and worse all the time. Automobiles and drinking people don't belong together. It has been thoroughly demonstrated that women who drink are just about as dangerous as men who drink. But it seems that a certain per cent of our people are living at ease in Zion, and don't seem to be at all alarmed or disturbed on account of the condition that the world is in. I don't think that Christian people should allow the members of their churches, and especially their official members, to sell anything that is intoxicating. If allowed to do so, it would look as though the church was not opposed to the whiskey business. The Methodist Church has a law against the liquor traffic. If the law is being violated it should be enforced. What is the use of having a law if it is not being enforced? There should be a difference shown between the world and the church; if not, we need not expect God to honor the church with his divine presence. The church is supposed to stand for what is pure and holy. Christ went into the temple in the city of Jerusalem and drove the people out for what they were doing, and I don't suppose that they were doing any worse than some of our church people are

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doing now. When Mr. Wesley and his followers began to hold religious services in England at different places they were criticized and persecuted by some of the clergy and members of the Church of England and were looked upon as being cranks and fanatics. But God was in the movement and it prospered, and when God is in a movement it will always succeed. The church has got a hard, big fight on now, but God is our Captain; if we will obey his orders we will come out victorious. The ministers of the gospel are to be the leaders and the church should follow. David Lloyd George, of England, paid a warm, high tribute to the clergy; he said that the world was in the jungle and that the nations were snarling their teeth at each other, and at any moment they were liable to spring at each others' throats, and when the chariot of humanity got stuck, like it is now, nothing will lift it out but great preaching that goes straight to the mind and the heart. It is very significant that a man like Lloyd George, who has seen much of the world and has had a long career of statesmanship, looks on the clergy as being the most powerful force for good during these awful troublesome times. When the ministers and the Christian people unite their forces and work together, by the help of the good Lord they can accomplish anything that they undertake to do.
Ruston, La. H. J. BOLTZ.

Christian churches in Manchuria are really union churches, in fact if not in name, for they are composed of Christians of all denominations. Rev. Charles S. Deming, missionary of the Methodist Episcopal Church, the only American Methodist missionary at work in Manchuria, reports that in North Manchuria the groups of Christians are called "Methodists," while in South Manchuria they are known as "Presbyterians."



Mississippi Conference

PERSONAL AND OTHERWISE

Miss Virgie Fore sends a list of six renewals from Natchez, for which we are duly grateful.

Rev. L. F. Alford has made a good beginning at Gallman. He and his people are happy and at work.

Rev. J. B. Holyfield is in high favor at Summit and Topisaw, and his work is making substantial progress.

Mrs. C. O. Langford, Lena, places us in her debt for a renewal of her subscription and for other tokens of her good will.

Dr. C. W. Crisler is leading his people in a campaign to pay off the indebtedness against their beautiful church building at Hazlehurst.

Reports at a recent quarterly conference for Utica charge indicate that Rev. E. L. Ledbetter is doing an effective work in that pastorate.

Miss Ariel Stewart, of Biloxi, renews her subscription to the Advocate and adds to that mark of interest her word of appreciation for the paper.

Rev. J. E. Williams, pastor at Brandon, sends a list of subscriptions and adds the assurance that another list of new and renewal subscriptions will follow soon.

Rev. V. G. Clifford, Quitman, is getting out an attractive weekly calendar for his church and it reveals a devotion of pastor and people to the program of the church.

Rev. R. H. Clegg, presiding elder of the Brookhaven District, reports that late returns from the Bishops' Crusade indicate a total contribution of \$1,500 for that District.

Rev. J. H. Morrow, pastor, Madison-Pocahontas charge, writes that he is confident of securing his Advocate quota and that he is making progress in his work. He is very happy in that field.

Mrs. A. L. Brothers, of the City Mission Board, Meridian, strikes a responsive chord in our hearts by her generous word concerning the Advocate. Sister Brothers is a daughter of Rev. Isaac L. Peebles of sainted memory.

Rev. W. T. Mangum, of Millsaps College, is anxious to serve in revival meetings this summer, either as preacher or song leader. He is recommended by Rev. I. H. Sells, and he can be reached at Millsaps College, Jackson, Miss.

Rev. E. W. Ulmer announces a county-wide Young People's Revival for Leake County, beginning May 24, and closing May 31. The preaching will be done by

Brother Ulmer himself and the singing will be led by Harry Cameron.

Tylertown charge is making real progress under the leadership of Rev. Ira E. Williams. Salaries have been increased and every feature of the program of the church is being cared for. Brother Williams is in high favor with his people.

The presiding elder reports that Rev. L. L. Roberts is doing an outstanding work on Prentiss charge, where he has built a new church, made an addition to another, and has sent one-half of his benevolences to the Conference Treasurer.

Rev. H. Mellard reports a gracious revival in progress at Kreole, with several additions and more to follow. Brother Mellard is being assisted by Rev. C. Fenwick Reed and his wife, and is much pleased with the services being rendered.

Rev. W. B. Alsworth, presiding elder, writes that the Advocate campaign for Hattiesburg District begins on May 15 and will close on June 15. When the Advocate campaign is finished, the pastors and their families will have a picnic at Ellisville, July 1.

The contribution of Vicksburg District in the Bishops' Crusade totals \$1,250, according to the report of Brother Gatlin, the presiding elder. We have not had a complete report, but we are sure that the constituency of this paper bore a worthy part in the achievements of the Crusade.

Mrs. Will Fulton of Philadelphia, a devoted friend of the Advocate, remembered her mother, Mrs. Missouri Luke, Route 1, Preston, Miss., with the Advocate as a Mother's Day gift. We are glad for the paper to become the bearer of messages to those whom our friends wish to honor.

We regret to learn of the passing of Mrs. A. B. Renfroe, of Meridian. She was the only sister of Mrs. C. M. Martin, whose sorrow will be shared by many friends who know and love her for her splendid devotion to every good work, and especially to East End Church, Meridian.

Mr. W. T. Gerald, of Moselle, missed the Advocate which carried the article on the Christian Home by a Whitworth College student and he wrote to the office for a copy to be sent him. We are always glad to know the interest of our friends in any article that we publish, and we want every subscriber to have every issue of the paper.

The passing of Mr. S. L. North on April 4 and the death of his sister, Mrs. Mary North Wilson on May 4, took from

the Yazoo City Methodist church two of its most faithful members. Both had been members of the church there for considerably more than a quarter of a century and both had been regular in their attendance upon its services. Brother North for about twenty years was superintendent of the Sunday School, and after his retirement from that position he became a member of the board of stewards, in which office he continued until his death. Mrs. Wilson had been active in the Sunday School and Missionary Society and at the beginning of her final illness was superintendent of study. They are survived by all the brothers and sisters of their family and other relatives, theirs being the first deaths in a large family. One of the sisters is Mrs. Josie Newsom, of Amite, La., widow of the late Rev. James A. Newsom of the Mississippi Conference. They leave a great host of sorrowing friends.

ATTENTION, PASTORS MERIDIAN DISTRICT

Our campaign for new and renewal subscriptions to the New Orleans Christian Advocate has started. The closing date in our District is June 12. We want to reach our minimum quota of 400 subscriptions by that date and secure the \$100 award in time to give \$11 to each of the eight mission pastors in the District in time to aid them in attending the Pastors' School, June 21.

The District has been divided into five zones, as follows:

Zone 1. Rev. C. C. Clark, Captain—Philadelphia, Philadelphia Circuit, Cleveland, Union, Burnside.

Zone 2. Rev. Murray Cox, Captain—DeKalb, Scooba, Porterville, Daleville, Lauderdale and Electric Mills.

Zone 3. Dr. Joseph A. Smith, Captain—Central Meridian, Fifth Street, East End, Hawkins Memorial, Wesley, Poplar Springs, Vimville, Chunky.

Zone 4. Rev. M. K. Miller, Captain; P. L. Blackwell, Associate—Newton, Decatur and Hickory, Rose Hill.

Zone 5. Rev. V. G. Clifford, Captain—Quitman, Enterprise and Stonewall, DeSoto, Pachuta.

The charge quotas are figured on a basis of one for every twenty-five members and will be furnished each pastor already worked out by his zone captain. All subscriptions must be sent in by the pastor or his authorized representative in order to count in the campaign.

Our people need the Advocate. It is our official newspaper. The more readers it has the more effectively it can serve the church. The subscription price is reasonable (\$1.50). The editor is one of our strongest and best men and the equal in ability to any editor in our connection. Therefore, the only logical and loyal thing we can do is put it in as many of the homes of our people as possible.

Pastors and people of the Meridian District, the campaign is on. We can raise

our quota if we really try hard enough. Let's go!

VICTOR G. CLIFFORD,
District Director.

RICHTON CHARGE

Dear Dr. Duren: We appreciate the work you are doing on the Advocate. It is a good paper and getting better all the time. I like it for its many features but look forward to the news from the other brethren of the Mississippi Conference most of all. So I'd better do my bit by saying a few nice things about the Richton charge that may be of interest to my brethren.

I am serving my second year on this charge. My people are among the best I have ever known. The official board is capable and loyal to a man. The women are enthusiastic and untiring.

Our finances are all up-to-date. The Specials have all been taken as were ordered, except two, and dates have been set for them later when our calendar is not quite so crowded.

We have repaired our Richton church \$1,500 worth and it's all paid. These improvements included new pews, new lights, new furnace and redecorating auditorium. Four pianos have been worked over and tuned.

Our revival meeting at Richton is set for May 26 to June 4. Brother Van Landrum will do the preaching and Brother O. H. Scott will lead the singing. Every effort is being made to make this revival what it ought to be. Pray for us.

The Richton charge accepted raises on the benevolences and presiding elders' salaries. I feel sure the pastor will come in for a little boost before it's all over. Sure, we're going to pay everything in full by Annual Conference.

We have loyal churches at Overt and Avera. The pastor plans to hold his own meetings at each of these places.

The District Conference meets with us again next year. The editor has this advance invitation.

Sincerely,
L. D. HAUGHTON, Pastor.

BISHOPS' CRUSADE, EPWORTH-WESLEY CHARGE

A consecrated Chinese Christian gave to Bishop Arthur J. Moore the most treasured article of his life—his own wedding ring—that Bishop Moore might bring it as a gift to the Mother Church as a token of appreciation for what Methodism has meant to China. In January I sat in at the great missionary meeting in New Orleans and heard Bishop Moore say as he held high the ring, "My lady friends of wealth, your diamonds do not glitter nearly so brightly as this." Of course, he was thinking of a devoted Christian who had lost himself in sacrificial giving.

And during the Bishops' Crusade we
(Continued on page 16)

The Upper Room

Anytime -- Anywhere

A PRACTICAL, HELPFUL DEVOTIONAL GUIDE

The third quarterly issue of THE UPPER ROOM—for use during July, August, and September—contains exceptionally fine devotional material, prepared by a group of the best religious writers. The cover is a reproduction of Anton Dietrich's "Christ Stilling the Tempest." We believe this issue an improvement over any previously produced. It is certainly worth many times the price of 5 cents. Your pastor will have it on sale about June 1.

The second quarterly issue of THE UPPER ROOM was used in 750,000 American homes. Every one of these family groups should secure the July, August, September issue as soon as available, especially those who will be leaving soon for their summer residences or camps. SURELY THE UPPER ROOM IS NEEDED AS A DEVOTIONAL GUIDE DURING THE VACATION MONTHS. Buy from your pastor or group leader at 5 cents per copy, or send 10 cents and a copy will be mailed direct to you, postpaid. Individual, yearly subscriptions, 30 cents, postpaid; foreign, 40 cents.

THE UPPER ROOM,
Doctors' Building,
Nashville, Tennessee.



North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. W. L. Robinson, Hernando, sends us four subscriptions more than the quota for his charge, and five are new subscriptions. With his 11st, he sends the message: "It gives me a lot of pleasure to send you these subscriptions. I hope to be able to send you more later. This is more than our quota, but we like to do more than is required of us."

The Orphanage collection at Crawford church amounted to \$32, according to the report of Rev. W. M. Hester, the pastor.

Sallis Church has a Vacation Church School in progress with an enrollment of thirty children. Rev. E. F. Tucker is the pastor.

Rev. W. W. Milligan, writing about another matter, says that he hopes to send soon a good list of subscriptions from Marks charge.

Rev. T. M. Bradley, Holly Springs, has our thanks for substantial evidence of his loyalty to the Advocate—a list of ten subscriptions.

Rev. E. Nash Broyles, First Church, Columbus, had raised \$483 for the Bishops' Crusade at last accounts and was still hoping to reach his goal of \$500.

Columbus, First Church, raised \$700 on its building debt recently, and Dr. Broyles is making steady progress toward the final liquidation of the obligation.

During the past year Brooksville has paid a total of \$2,000 on the church debt. Brother Neblett and his people are to be congratulated on this splendid progress.

Rev. W. S. McAlilly reports the doubling of the benevolence assumption over last year for Louisville circuit, and one-half of the amount was paid by District Conference.

The Greenville District Conference will be held at Boyle this week. Dr. J. R. Countiss, presiding elder, has issued a neat and carefully prepared agenda for the session.

Rev. J. S. Maxey is about to mature plans for the launching of a new building for the congregation at Flower Ridge, a live country church made up of substantial people.

Methodist speakers at the Winona Lake Bible Conference this year will include Dr. Merton S. Rice, of Detroit, and Bishop Arthur J. Moore, of the M. E. Church, South.

Macon church, under the capable di-

rection of Rev. J. W. Robertson, has paid \$1,250 on its debt this year and has a prayer meeting with an average attendance of sixty.

Rev. W. L. Robinson, pastor at Hernando, is in great favor in his new charge and is doing effective work in every detail of his task. He is now engaged in the Advocate campaign.

Rev. G. C. Gregory reports progress at Pickens and Goodman. Since Conference \$700 has been expended on repairing the church at Pickens and \$400 has been raised on the debt at Goodman.

Rev. R. A. Clark brought "a great Mother's Day message" at Kosciusko, says Rev. L. P. Wasson, the presiding elder. Brother Clark, now of the Memphis Conference, was reared at Kosciusko, and is much beloved in that section.

Recent improvements made on the Columbus District parsonage amount to \$1,000, and in that achievement Rev. L. P. Wasson, the presiding elder, is entitled to credit for more than mere leadership.

Rev. A. P. Stephens, Kosciusko, is busy in his evangelistic work. He has all his time engaged until September. In twenty-one meetings last year, one hundred and fifty members were added on profession of faith.

Rev. J. H. Holder, pastor at West Point, has received 32 members since last Annual Conference. In addition to membership progress, the church is paying the interest and \$2,000 a year on the building debt.

Louisville, under the capable leadership of Rev. E. R. Smoot, has reroofed and repainted the parsonage and is now redecorating the interior of the church building. Since November the membership of the Missionary Society has increased from 90 to 115.

Prof. J. F. Evans, of State College, is undertaking a strong program for the Conference of Rural Pastors and Leaders, June 14-17. This is the second year that such a Conference has been undertaken at State College, and the outlook is said to be particularly encouraging.

Rev. H. P. Lewis, of Charleston, reports that Rev. Jeff Cunningham did very satisfactory service in the revival meeting at that place recently. The interest of the church was deepened and eight new members were added. The offering for the Bishops' Crusade was \$100.

Rev. T. J. Hopper, a superannuate member of the North Mississippi Conference living at Rienzi, expresses the wish that his brethren might give more news items in the Advocate, which he

describes as being like a weekly letter from the Methodist Church to his family.

Rev. S. M. Butts, Conference evangelist, held a very successful meeting at Dubbs recently. Two large classes were received into the church. Brother Butts says that he still has some open dates in May, June and July, and any one desiring his assistance may write him at Mathiston.

Dr. C. M. Chapman, pastor at Pontotoc, recently gave a check for five dollars to be used in continuing the Advocate to those who find it impossible to continue their subscriptions. We appreciate this thoughtfulness on the part of Dr. Chapman and we will try to see that it makes glad as many hearts as possible.

Five months ago the new church building at Artesia burned on the very morning that it was to be dedicated. Brother W. R. Crouch and his people refused to be discouraged by the calamity and now their newer church building is nearing completion. It is designed to serve adequately the needs of that congregation for many years to come, and it is going to be a gem. The Baptists of Artesia have done a noble part in sharing their house with our people during the past eight months.

ABERDEEN DISTRICT CONFERENCE

The Aberdeen District Conference convened in Water Valley, First Church, on Thursday, May 6. Dr. W. P. Burhman, our presiding elder, presided over the Conference with his usual grace, courtesy and dignity. Business was dispatched rapidly, but not with haste, and a spirit of optimism prevailed throughout the Conference.

The Conference was honored with the presence of Dr. D. M. Key, of Millsaps College; Rev. J. M. Bradley, of Grenada College; Dr. J. G. Snelling, of the Memorial Mercy Home in New Orleans; Dr. Robert W. Goodloe, of the Southern Methodist University; Dr. W. L. Duren, editor of the Advocate; Dr. Henry T. Wheeler, from the Belgian Congo Mission in Africa; Rev. T. B. Thrower, Conference Director of Golden Cross, and Mr. S. V. Wall, of Cleveland.

The cause of Christian Education was represented by Rev. Roy Grisham, executive secretary of the Conference Board of Christian Education; Rev. J. A. Stevens, president of the Conference Board of Christian Education; Rev. J. A. George, District director of the Adult Division, and Miss Mary Jane Roberds, District director of the Children's Division.

Those visiting the Conference from other districts were Rev. C. T. Floyd, presiding elder of the Sardis District; Rev. R. E. Wasson, pastor at Abbeville; Rev. W. R. Lott, pastor at Oxford; Rev. W. W. Milligan, pastor at Marks, and

Rev. C. A. Parks, pastor at Grenada.

Two worthy young men, James Farrar Elliott and Benjamin Haul Alexander, were granted license to preach.

According to the reports of the pastors the work of the District is far in advance of this time last year. Payment on benevolences is considerably greater than last year at this date. The Aberdeen District is again leading the entire Conference in early payment on benevolences. Pastors' salaries and all other matters of finance show quite an increase. With much interest we note that the number received into the church to date is fifty per cent greater than the corresponding date last year. With this splendid start the Aberdeen District is expecting to be on the top round at Annual Conference.

It was a rare treat to the Conference to have Dr. Robert W. Goodloe, of the Southern Methodist University, to bring to us such inspiring and helpful lectures on the Bible. We shall not soon forget his visit.

The following were elected as lay delegates to the Annual Conference: C. C. Bennett, W. L. Elkin, Wayne Floyd, Miss Bettie Bailey, Mrs. E. D. Gilmore, Mrs. H. F. Brooks, F. E. Collins, E. W. Henley, Dr. E. K. Guinn, Mrs. E. L. Jernigan, L. E. Addington, J. G. McGowan, J. H. Tabb, N. V. Lyle, A. R. Wiygul, Mrs. J. B. McCullough, Mrs. S. A. Gregory, Sam V. Dottery, G. C. Robinson and R. W. Flynt.

The following alternate delegates were elected: J. B. Parker, Z. A. Bullard, Mrs. J. W. Winter, Dr. E. F. Arnold, Geo. F. Maynard and Mrs. Milton Davis.

Rev. and Mrs. T. H. Dorsey, the entertainment committee, and all the Methodists of Water Valley were on the job, and every provision was made for our comfort, convenience and happiness while their guests. We had a good Conference which we shall long remember.

The 1938 session of the Conference will meet in Houlika.

W. M. JONES, Secretary.

CONFERENCE ON THE RURAL CHURCH, MISSISSIPPI STATE COLLEGE

With definite acceptances coming in from most of the speakers scheduled to lead the second annual Rural Church Conference here during June 14-17, a final program is rapidly shaping up, according to Mr. J. F. Evans, local conference director.

Following the welcome address on June 14 to the rural ministers by Mr. G. D. Humphrey, president of Mississippi State College, Dr. G. S. Dobbins, of Louisville, Ky., will deliver the keynote speech of the conference: "Rebuilding the Rural Church Program to Meet the Needs of a Changing Economic and Social Situation."

Dr. R. B. Eleazer, Atlanta, Ga., will open the program Tuesday morning with a talk on "How to Make a Social and Religious Survey of the Rural Com-

munity." Presenting one of the most important problems of the conference, Mr. W. B. Hollingsworth, Johns, Miss., will talk on "How We Can Finance a Rural Church Program." "The Problem of Tenancy in Mississippi" will be discussed by Mr. C. O. Henderson. Dr. A. W. Martin, Forest City, Ark., will then speak on a "Program of Christian Education for the Rural Community."

Wednesday morning, Dr. Eleazer, Mr. Henderson, and Dr. Martin will continue their discussions begun on Monday, and Dr. B. L. Coulter, Columbus, Miss., is scheduled to present the highly important subject, "Delinquency and Crime."

Additional speakers have been secured for Thursday morning: Hon. J. Edgar Hoover, or his representative, and Dr. Hugh L. Gillespie. They will speak respectively on "Law Enforcement" and "The Christian Home." After dinner Mr. C. E. Cain will discuss "What Can We do to Help the Negro?"

The evening speakers are Dr. G. S. Dobbins, Tuesday; Mr. Chester Swor, "How to Organize and Promote a Young People's Revival." Wednesday, Thursday, doubtful.

A singing and musical program and inspection of college departments Tuesday, an automobile tour of the college farm Wednesday, and a conference barbecue and picnic Thursday will furnish recreation and amusement for the visiting pastors.

J. F. EVANS.

COLUMBUS DISTRICT CONFERENCE

The District Conference of Columbus District convened with Columbus Church on Tuesday and Wednesday, May 4 and 5, with Rev. L. P. Wasson, presiding elder, in the chair. Every pastor in the District was present except Brother E. M. Allen, Chester charge, who was kept away by illness. The reports given by these pastors were very encouraging and showed a marked increase over the progress made by this time last year. The Conference enjoyed a series of lectures given by Dr. Goodloe, of Southern Methodist University, Dallas Texas. We also had as appreciated visitors, Dr. D. M. Key, president of Millsaps College; Dr. J. Lloyd Decell, pastor of Galloway Memorial Church, Jackson, and Dr. W. L. Duren, editor of the New Orleans Christian Advocate. The several directors of special lines of work in the Conference were present and gave splendid reports of their work. Dr. Wasson, in his genial and efficient manner, directed the business of the Conference through on schedule time and adjourned on Wednesday afternoon. We went away feeling that it had been good to be here with Dr. Broyles and his good people of First Church and that we were spiritually strengthened by the fellowship and association of the brethren.

W. S. McALILLY, Secretary.

AGAINST LIQUOR REVENUES

Editor of The Commercial Appeal, Memphis, Tenn.

My Dear Sir: In your editorial of May 12 I notice your urgent appeal to the tax-payers of Tennessee to protect themselves against higher taxes by taxing the liquor business, as though that would bring money to the State at no cost to the tax-payer. Please let me ask, Who would pay this money? Would Wall Street pay it? Would the politicians pay it? Would the wet press pay it? Would the liquor dealer pay it? No, No, I think not. The hungry, ragged little children whose dads leave their pay-check at the saloon would pay it. Don't you think they are paying enough already? Then the State would pay the extra crime bill. I am opposed to any tax on liquor, legal or illegal. I do not believe the fine citizenship of your great State are willing for the education of their children or the care of their old people to depend upon added burdens to underprivileged children, the increase of vice and crime, or the corruption of any citizen of the State.

It seems to me that the Commercial Appeal is more concerned to increase the consumption of liquor than for education or social security, or else you have a very bad opinion of the effectiveness of your columns as an advertising medium.

You call the bootlegger bad, ugly names. He does not advertise in the papers. What do you think of the bootlegger of liquor advertising into dry territory? Does that remind you of the old story of the "Pot and the Kettle?" or that other story about Cash and Character?

Much abuse has been heaped upon the head of the "blind-tiger," and I would like very much to do away with him, but do you not think it safer to keep him on the run and in the thicket rather than dress him up and bring him on the front street or the front yard where our children play?

Is it not your judgment that the respectability given the liquor business by the endorsement of the Democratic Party and the President has greatly increased liquor drinking even in legally dry territory? To say that public approval of the liquor business and taking it into partnership with the State by legalization and taxation, and to allow high-powered advertising of its wares would not increase drinking and drunkenness with all the consequent evils is to defy reason and all laws of psychology and experience. None are so blind as those who are well paid not to see. Many sharp things have been said about the blind fanaticism of ministers and other prohibition leaders. But the ministers have at least this virtue: they are not blinded by cash considerations or by selfish motives. From that consideration it would be more profitable to join the wet crusade or at least to keep silent, and stop their ears and close their eyes

(Continued on page 14)

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, MAY 23

By Dr. J. R. Countiss

THE WEAKNESS OF ESAU

Not all men are strong or great, but all may be noble and interesting. A like heredity and environment could not make Esau and Jacob alike. Personality is an unpredictable factor in every family of children. It is not well that they should be forced into the same mold.

FOR RENT

Cottages, Apartments. Address Miss Lessie Rowan, 195 Camp Ground, Biloxi, Miss.



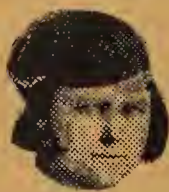
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HAIR BALSAM**
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
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Isn't It Worth 15c to Remove That Corn?

ASK FOR
KOHLER ONE NIGHT CORN SALVE
In the Handy Green Tin.
"Famous For 50 Years" **15c**

Send For Free Kohler Antidote Sample
KOHLER MFG. CO., Baltimore, Md.

ARE YOU Nervous, Sleepless?



Mrs. W. G. Sullivan of 1547—13th Ave., Columbus, Ga., said: "I suffered from pains in my back and my side and had headaches all due to functional disturbances. A real rest at night was rare. I was advised to try Dr. Pierce's Favorite Prescription as a tonic. After taking one bottle I had a keen appetite and I felt stronger and better in every way." Buy of your druggist.
New size, tablets 50c., liquid \$1.00 & \$1.35.

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biliousness, sour stomach, bilious indigestion, flatulence and headache, due to constipation.

10c and 25c at dealers

Differences should be recognized and used to advantage. This will redound to the development of the child, the peace of the home, and the good of society. The hunter and the herdsman should each have found fraternal satisfaction in the interests and exploits of the other, and thus have complemented each other to the improvement of both personalities. They should have engaged in cooperation instead of competition. The home-loving man and the man of the great open places can each learn much from the other. Both are essential to a well-ordered society.

Esau lived for the material and for the present. Today was bigger for him than all the tomorrows, and physical needs than all spiritual values. If his body was fed, his soul could starve. He suffered from lack of the far-vision. The benefits of his birthright were dim and distant; the feeling of hunger was immediate and pressing. For the pleasure of an hour he bartered the joy of a lifetime. Jacob had faults, grievous and glaring, mean and selfish, but he possessed a transforming appreciation of the spiritual, a desire to transmit the family heritage to posterity as is shown by his partiality to Joseph, the noblest of his sons. While he took a mean advantage of Esau, there is little doubt that he made far better use of the birthright and blessing than the latter would have done.

The world still honors the marital fidelity of Isaac and Rebekah, but they should have made a better job of rearing their sons. Parenthood is never to be considered a side-line, but a full time job for both father and mother. Great men are not always great fathers. David was a great king, but a failure as a father, for all that he was the progenitor of Solomon. Motherly counsel and affection on the part of Rebekah could have done much to redeem the weakness of Esau. She could have given him a deeper love for home, have taught him patience, and have given him an appreciation for the finer ideals of the tribe. He needed the touch of the mother, as Jacob needed that of the father, and both suffered through life for lack of that attention.

It is too late for any of us to do anything about faulty heredity, too late for many of us to remedy parental neglect, but all of us may do much to overcome our weakness. Frank recognition and courageous facing of it come first. Lacking other indications, we may take our dislikes as sufficient evidence of weakness. We always like to do what we believe we do well, and so readily strengthen ourselves at our stronger points. The timid and retiring should cultivate social life; the reticent should

force themselves to talk; the home-lover should seek the out-of-doors; the book-lover should do active work; the devotee of the business office should take recreation; the pleasure-loving should tie themselves to business for proper hours; those absorbed in material things should take time for meditation and for worship. By some such methods we may become well-rounded personalities and find in life unceasing joy. Esau the hunter and Jacob the herdsman need each other. After all, they are brothers.

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25c at your drug store.
FOR COLDS—Use our Gray's (Nothol) Nose Drops. 50c at your druggist.

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COMMERCIAL EXCHANGE BLDG.
LOS ANGELES, CALIFORNIA

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Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this two-fold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. (Sent free in a plain envelope.) Cardui is sold at drug stores. (Pronounced "Card-u-i.")

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

The Christian Fireside

USES DOG AS ERRAND BOY

Fred R. Sullivan, 151 Burrill Street, Swampscott, Massachusetts, has an eight-year-old collie, "Rex," that for the last three years hasn't missed a day in trotting to the corner drugstore an eighth of a mile away, to get the evening paper. Rex will run to Bickford's drugstore at the corner of Paradise Road and Burrill Street and bark at the door until the clerk places the paper in his mouth. He will then dash full speed for home, and woe be to anyone who tries to stop him. Arriving at his home he will scratch the door until someone opens it for him. Every Saturday the money is placed in a paper bag and Rex carries it faithfully to the store.

There have been occasions through the day when Mrs. Sullivan needed some little article from the drugstore. She would write a note, place it in a paper bag and Rex would take it to the store and bring home the article wanted.—Our Dumb Animals.

KITTY CATCHES BURGLARS

Several months ago a skinny, emaciated brown cat wandered into the Davidson Coal and Feed Company, in Decatur, Ala., and without so much as a "May I?" took up residence there. The proprietor felt little need for a cat, but, being a kind man, not only permitted Kitty to remain but, with generous feedings, proceeded to fatten him up.

One day recently, the proprietor noticed the cat, now sleek and fat, gazing intently at the ceiling in the rear of the store. After watching the cat's unwavering gaze for a few minutes, he went outside to investigate, and, lo and behold, discovered two men on the roof spying into the store through a crack in the roof. The police were quietly summoned and the would-be burglars delivered into their charge.

Mr. Davidson, the owner of the store, remarked that Kitty had his rent paid up for a long, long time to come.—Our Dumb Animals.

THE PARADE

Tommy usually did the errands, but this time it was something he was not big enough to be trusted with. Mrs. May had to go on the errand herself. She had to hurry.

"I'll be back in on time, dear, and you mustn't leave baby for a minute. She is getting so strong I'm afraid to leave her alone."

"All right, Mother, I'll watch her," and Tommy planted himself before Emily's high chair. She immediately proceeded to pound him with her fat hands and to pull his hair, squealing with delight.

He was so busy playing with his little sister that he did not notice at first the crowds of people hurrying down the street. When he did happen to look, he wondered for a moment what was the matter.

"Hi, Tommy, come on!" yelled Jo Bates, his chum, seeing Tommy at the window. "It's coming now—right past the corner!"

Then Tommy knew it was the big circus parade.

Men, women, and children rushed by. Oh, why didn't Mother come!

Perhaps he could leave Emily to run down for just a look at the elephants, or the ponies. She wasn't wriggling now, and besides, she looked sleepy. He put a toy in her hand, ran out of the door and down the walk. But at the street he stopped. Suppose something should happen to Emily! He had promised Mother not to leave her. Suppose something had happened. Tommy felt queer inside to think of such a thing.

Faster than he came out, he ran back, and there was Emily standing up in her high chair! The baby who had never pulled herself up before. What if he had gone to the corner, and the baby had fallen on the floor? How glad he was that he came back in time!

With little Emily safe in his arms, Tommy couldn't help thinking of the glorious parade he was missing—the camels and elephants, the funny clowns, the beautiful ladies on horseback or rid-

ing in wonderful carriages. Just then he heard music.

"It's nearly passed now—boys don't cry," he told himself manfully. In rushed Mother, all out of breath. In a twinkling she had the baby out of Tommy's arms.

"Run, dear, run, two squares up! It's going round that way!"

From the very front of the crowded sidewalk Tommy saw it all—the red and gold chariots, the ponies, driven four abreast, the lion in his gorgeous cage, the clown, who came so near Tommy could have touched him!

He and Mother had much to talk about, for she had seen the parade.

"It blocked the street, son, and I couldn't get home. Yes, it was a fine parade, but I kept thinking of a certain little boy who was missing it all."

Then Tommy had to tell how he had nearly run away from the baby and broken his promise. "I only started, though, and came right back."

And Mother said to know that she could trust her boy was better for her than to see a dozen parades.—Clara Odell Lyon, in Storytime.



OUR FOUNDER

**STEADY
GROWTH
DOWN
THROUGH
THE YEARS**

1903--1937

This Is Founder's Year

Thirty-four years ago a Southern Methodist preacher caught a vision of the real meaning of life insurance for his brethren. He interested others . . . made a beginning . . . launched forth.

Success, in the larger meaning of the word, has crowned his efforts.

The Methodist Benevolent Association is recognized today as a sound institution that has a definite place in the total life of our great Church.

The Association is dedicating this year to its beloved Founder and General Secretary—Rev. J. H. Shumaker.

Methodist Benevolent Association
808 Broadway, Nashville, Tenn.

Gentlemen:

Please send me information regarding your Life Insurance Plans for Southern Methodists. Amount of Insurance in which I am interested, \$ _____

Plan of Insurance: (Check below)

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Yours very truly,

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Old Reliable EYE WASH

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

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HEADACHE
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Also Neuralgia, Aching Joints, Periodic and other Inorganic Pains.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

The appointments of deaconesses to serve St. Mark's Community Center were announced at the annual meeting of the Board of Missions recently. There will be (with the exception of one) an entire new staff of workers at this institution. The staff for 1937-38 will be as follows: Deaconesses Mary Lou Barnwell, Julia Southard, Julia Lovin and Hazel Bulifant. Mr. Fred Rogers, who graduates in June from Woffard College, will be the boys' worker. Miss Barnwell, who will serve as head resident, comes from Tampa. Miss Hazel Bulifant is a graduate nurse.

Deaconess Verna Webster, who has served for three years at St. Mark's, has been appointed to Cedar Grove Church, Shreveport. Deaconess Julia Sargent, who has been at St. Mark's for the past two years, is taking a "permanent appointment." Her engagement to Dr. Henry Bullock, of Millsaps College, was announced recently. Deaconess Margaret Young, head resident, will take a year's leave of absence for study. All appointments become effective in September.

* * *

Commencement exercises of the MacDonell French Mission School will begin Sunday, May 23, at 10:45 a. m., with the delivery of the baccalaureate sermon by Dr. Dana Dawson, of Shreveport. This service will be held in the First Methodist Church of Houma.

Graduation exercises will be held Wednesday, May 26, at 8 p. m., on the MacDonell School campus, with Mrs. J. W. Downs, of Nashville, as the speaker. The public is invited to attend all exercises. The following will graduate: Patrick Lampard, Nettie Thibodeaux, Lydia Blanchard, Inez Vicknair, Harry Barrios, Bertha Martin.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The Sardis-Grenada District secretary admonishes her constituency to be careful of certain points on the Program of Work. Perhaps other auxiliaries can use her admonitions with profit.

Please check your Efficiency Aim each month.

Please do not get behind with your finances and work.

Begin now to make plans to send your superintendent of Mission and Bible Study to Grenada College for the training school, May 31-June 14.

Our coaching days are to be held at Hernando on June 15 and at Charleston on June 18. Each begins at 9:30 a. m. Be sure to come to one of these places and bring all of your members. Each one who comes is to bring one dish of good things to eat.

Your auxiliary has been assigned one-third of your membership for subscriptions for the World Outlook for the year, together with the renewal of every expiring subscription. I suggest that you take out of your local funds \$5 or \$6 and use it for subscriptions for the World Outlook. It would be a suitable thing to give these subscriptions to the following: To some one who is not able to subscribe to it; to the public library; to the primary and junior departments of your Church School; to the Negro public school; to a Negro missionary society; to a Negro Church School.

Begin now to add to your Life Membership fund. Send a short sketch and picture of all Life Members to our Conference chairman of Life Members, Mrs. R. A. Tucker, Aberdeen.

We are very eager that the young women assist in the promotion of Scarritt Associate Memberships. Please send all funds to our Conference chairman of Scarritt Associates, Mrs. W. J. Cunningham, Ripley, Miss.

May I stress that the secretary of Children's Work and the members of the Missionary Society urge the observance of the Fourth Sunday in the Church School as Missionary Sunday and insist that all funds collected on that day be sent to Rev. R. A. Grisham, Grenada, Miss.

May we cooperate with Council in forming Spiritual Life Groups for the deepening of the religious life of the auxiliary, the church, and the community.

May each auxiliary member seek to deepen her own spiritual life by: (a) Engaging in daily prayer and meditation, (b) Studying the Bible and other helpful books, (c) Observing the quiet hour.

* * *

The regular monthly business meeting of the Oakland auxiliary met in the Methodist church Monday afternoon, with Mrs. T. G. Wells, the president, presiding. Mrs. Long presided at the piano. Mrs. Donaldson and Mrs. C. V. Landreth gave the financial reports. Mrs. Long gave interesting points on the Mission Study, which is to be taken up next Monday.

In the absence of Mrs. P. S. Bailey, Sr., Mrs. P. S. Bailey, Jr., presided over the program. The society felt honored and very much delighted that she could be present. Mrs. Walter Moore, Mrs. Clide

Landreth, and Mrs. Donaldson gave interesting papers on different views of Christian missions and evangelistic work.

Mrs. Lionel Lester, delegate to Annual Conference at Aberdeen, proved by her wonderful message that she was a worthy representative. One of the challenging thoughts that she brought to the auxiliary was, "So many people have plenty to live on, but nothing to live for."

Mrs. K. I. Tucker is progressing with plans for the Daily Vacation Bible School.

AGAINST LIQUOR REVENUES

(Continued from page 11)

to the human misery caused by drink.

I have been a reader of the Commercial Appeal for many years and it has been a great builder of citizenship and the public welfare, especially in the days of the great C. P. J. Mooney. I fear the dear old organ of the South has backslid a bit. A lot of us loyal readers would like to welcome her back to the Father's House. And blessings on you.

Yours for a greater, cleaner, finer Southland,

L. P. WASSON, P. E.,
Columbus District,

SUNFLOWER, MISS.

Dear Dr. Duren: I am today sending in a check for \$22.50 which completes our offering for the Bishops' Crusade and makes a total of \$110.20 from the Sunflower charge, having sent in last week \$87.70.

We observed the program as was outlined by our Bishops and we feel that the Crusade has been a great blessing to our entire charge. The offering does not adequately express the blessing we received from the effort put forth in the Crusade.

Hoping to see you at our District Conference next week, I am,

J. O. DOWDLE.

DR. EDWIN LEWIS ON MISSIONS

Dr. Edwin Lewis, Professor in Drew University and author of the notable "A Christian Manifesto," as well as other outstanding works of a scholarly nature, has spent a year visiting various mission fields and lecturing before colleges and other groups in Japan, Korea, China, Malaya, Burmah and India. In a personal letter to Dr. Elmer T. Clark, Professor Lewis says:

"It has been an informing experience. Of one thing at least I have become convinced or rather more convinced, namely, that unless missions are kept vitally evangelistic, they will accomplish nothing of lasting value. The missionaries whose work has most impressed me have been those who still believe that they were sent to 'preach the Gospel' and 'win souls for Christ.' Somebody has got to tell the Church at home a different story from that of Re-thinking Missions."

In Memoriam

REV. WILLIAM JOSEPHUS
WOOD (1862-1937)

By W. R. Lott

William Josephus Wood, son of William Josephus Wood and Sarah Elizabeth Jernigan, was born on May 22, 1862, in Pontotoc County, Mississippi, in the community of the Palestine Methodist church, a few miles southwest of the town of Pontotoc. It was at this church, during a revival meeting in 1885, that he was converted and joined the Methodist Church. He was then 23 years of age. Up to that time, he had lived the life of an average boy on the farm. He went to the community school and, as a youth, taught in a country school. He married Susie D. Purvine in 1885.

These two young people began their married life together on the farm. However, the call to preach was so strong that his efforts at farming were only half-hearted. He said, "I could not succeed at farming, for God had called me to do something else." He answered this call to preach on July 11, 1903, when he was licensed in Pontotoc, Miss. He really gave his life entirely into the hands of God and became one of our most consecrated ministers.

In 1906-07, he served as a supply on the Water Valley Circuit, and also as supply on the Paris Circuit in 1908-09-10. In December, 1910, he was admitted on trial in the North Mississippi Conference



Kidneys Must Clean Out Acids

Your body cleans out Acids and poisonous waste in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-tex) today.

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Has all the marks of a good Church College as defined by the General Commission on College Policy.

College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

when it met at Sardis. In 1912, when the Conference met at Greenwood, he was admitted into full connection. Bishop Morrison had ordained him as a local deacon in 1908, and he also had the privilege of ordaining him an elder in 1912. On being admitted on trial, he was returned to the Paris Circuit one year and then served at Potts Camp in 1911; 1912-13-14, Sweatman Circuit; 1915-16-17-18, Winona Circuit; 1919-20, Duck Hill; 1921-22-23, Oakland; 1924-25-26, Dublin and Mattson; 1927-28-29, Holcomb; 1930-31, Belmont; 1932-33-34-35, Booneville Circuit, and Corinth Southside in 1936. In all, he served thirty-one years in the itineracy.

These chronological facts concerning a Methodist preacher cannot reveal the real life of such a servant of God. He was in a genuine sense a pastor-evangelist. His love for his people and for the church was an absorbing affection. He was wholly given to the One Work. He made up by diligence and devoted consecration what he missed in training through circumstances of life. He embraced full salvation with all his heart, and preached the full Gospel as he believed it. He was a wise, devoted pastor, diligent in personal work and fervent in his preaching.

Brother Wood loved the brotherhood of the ministry more than any other society. He never tired of the joyous association with his brethren. This type of life made a profound impression on his immediate family and an ever widening circle of acquaintances.

During his pastorate on the Booneville Circuit his health began to fail. It was thought then that he might not be able to continue much longer in the active work. However, he regained his strength and had entered into his work at Corinth Southside with his accustomed devotion, but his strength failed, and on March 18 he was suddenly stricken with what proved to be a fatal illness. His family hurried to his bedside and were all there when he died, triumphantly, in the parsonage at Corinth, March 24, 1937. He is survived by his widow, one son, and four daughters—Wm. Eugene Wood, Memphis; Mrs. L. R. Cole, Oxford; Mrs. G. W. Sartor, Water Valley; Mrs. Frances

High, Corinth; Mrs. R. M. Russell, Helena, Ark.

On the morning of March 25, 1937, the funeral service was conducted from his own church in Corinth by his presiding elder, Rev. J. D. Wroten, assisted by Rev. E. H. Cunningham and W. P. Bailey. He was buried that afternoon at the Jernigan cemetery, in his home community near Pontotoc, Miss., with the committal services conducted by Rev. W. R. Lott, assisted by Rev. N. J. Golding, Rev. R. E. Wasson, Rev. G. B. Love, Rev. C. M. Chapman, and Mr. J. B. Cole, a layman who was a life-long friend.

"Still shines the light of holy lives

Like star beams over doubt;

Each sainted memory, Christlike, drives
Some dark possession out."

Ivy Poisoning

Quickly subdue the burning and itching torment and help nature clear your irritated skin with gentle, effective

Resinol

Don't Sleep When Gas Presses Heart

If you want to really GET RID OF GAS and terrible bloating, don't expect to do it by just doctoring your stomach with harsh, irritating alkalies and "gas tablets." Most GAS is lodged in the stomach and upper intestine and is due to old poisonous matter in the constipated bowels that are loaded with ill-causing bacteria.

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Thousands of sufferers have found in Adlerika the quick, scientific way to rid their systems of harmful bacteria. Adlerika rids you of gas and cleans foul poison out of BOTH upper and lower bowels. Give your bowels a REAL cleansing with Adlerika. Get rid of GAS. Adlerika does not gripe—is not habit forming. At all Leading Druggists.

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84, St. Paul Minn.

BISHOPS' CRUSADE, EPWORTH-WESLEY CHARGE

(Continued from page 9)

noticed evidences of this same spirit of giving among our own people on the Epworth-Wesley charge. I have never seen a greater response to any call of the church than was demonstrated by our people. Old and young alike responded, each desiring to make a contribution, though in many cases it was small. Our total offering for the Crusade was \$254.76.

I am thinking about love for a cause. Bishop James Cannon recently said, "Where there is no sacrifice there is no love." I think that it is also true that we sacrifice the most for those things we love the most. And now may I tell of an incident which is almost if not as sacrificial as the giving of the Chinese wedding ring? The lady is a regular worshiper in one of our congregations. She is 69 years of age; she has been married 46 years. As usual, she was in the congregation when the Bishops' Crusade was brought to a culmination on our charge with a special message by the pastor on "The Missionary Passion." The pastor closed his sermon by telling about the Chinese ring gift. The offering was taken immediately following the sermon. When I was given the offering to send in to headquarters I noticed not only the greenbacks and silver but, somewhat to my surprise, a wedding ring. It had been the most treasured possession of her life for 46 years. But she said, "Take it, sell it, give the proceeds to the Bishops' Crusade." And I thought, yes, your genuine love for this cause is thoroughly demonstrated by your sacrificial giving.

In speaking of the Bishops' Crusade on the Epworth-Wesley charge, Bishop Dobbs said, "Such revelations sometime happen."

JAMES SWOPE NOBLIN, P. C.

QUARTERLY CONFERENCE

NORTH MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round

Brookhaven, May 23, 11 a.m.; June 30, 7:45 p.m.
Bayou Pierre and Bogue Chitto, June 6, 11 a.m. and 2:30 p.m.
McComb, Pearl River Avenue, June 6, 7:45 p.m.; Aug. 23, 7:45 p.m.
Scotland, at Hawkins Chapel, June 13, 11 a.m. and 1:30 p.m.
McComb, LaBranch Street, June 13, 7:45 p.m.; July 16, 7:45 p.m.
Wesson, June 20, 11 a.m.; Q. C., June 16, 7:45 p.m.
Adams, at Bethel, June 20, 3 p.m.
Crystal Springs, June 27, 11 a.m.; July 15, 7:45 p.m.
Harrisville, at Rexford, June 27, 3 p.m.
Gallman, at Mt. Pleasant, July 4, 11 a.m. and 1:15 p.m.
Georgetown, at Thompson's Chapel, July 4, 3 p.m.
Meadville and Bude, at Mt. Olive, July 10, 11 a.m. and 1:30 p.m.; July 11, 11 a.m.
Magnolia, July 11, 7:30 p.m., followed by Q. C.
Monticello and Pleasant Grove, at Sartinsville, July 17, 11 a.m. and 1:30 p.m.
Hazlehurst, July 18, 11 a.m.; Q. C., July 13, 7:45 p.m.
Utica, at Bear Creek, July 25, 11 a.m. and 1:30 p.m.
Barlow, at Lebanon, July 28, 11 a.m. and 1:30 p.m.

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Spend your vacation at the beautiful Seashore Camp Ground, on the Gulf Coast, Biloxi, Miss. Bathing, boating, fishing. Large shade trees. Beautiful grounds. Cool salt breezes. Health-giving artesian water.

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Those desiring hotel accommodations may secure board and lodging at Keller Lodge, on the grounds, by addressing Mrs. Wilson Buckley, hostess, Camp Ground, Biloxi, Miss. Keller Lodge and Dining Room will be under new management.

BATHING

BOATING

FISHING

Seashore Camp Ground, Biloxi, Miss.

C. O. CHALMERS, Superintendent

Prentiss, at Mt. Zion, Aug. 1, 11 a.m. and 1:15 p.m.
Silver Creek, at Oak Vale, Aug. 1, 3 p.m.
Summit and Topisaw, at Topisaw, Aug. 8, 11 a.m.; Q. C. at Summit, Aug. 25, 7:45 p.m.
McComb, Centenary, Aug. 15, 11 a.m.; Aug. 24, 7:45 p.m.
Osyka and Fernwood, at Holmesville, Aug. 15, 3 p.m.
Tyertown, Aug. 29, 11 a.m. and 1:30 p.m.
Foxworth, at Sandy Hook, Aug. 29, 3:30 p.m.
Pastors will please have nominations for General superintendents and Divisional superintendents of Church Schools made out in duplicate form, as these are to be elected at the third Quarterly Conference.

R. H. CLEGG, P. E.

MISSISSIPPI CONFERENCE

Columbus Dist.—Third Round

Kosciusko Station, May 9, 11 a.m.
Louisville Station, May 9, 8 p.m.
Macon Station, May 11, 8 p.m.
Central, Columbus, May 23, p.m.
Louisville Circuit, at White Hall, May 29.
West Point, at Siloam, May 30, 11 a.m.
Crawford, at Mayhew, May 30, p.m.
Pastors' School at Grenada, May 31 to June 4.
Starkville, June 6, 11 a.m.
Caledonia, at Flint Hill, June 10.
Brooksville, June 13, 11 a.m.
Columbus, First Church, June 13, p.m.
Longview, at Beville Hill, June 18.
Sallis and Salem, June 18.
Weir and McCool, at Boule, June 19.
Kosciusko Circuit, at Marvin, June 20, 11 a.m.
Ackerman, June 20, p.m.
Ethel, at Shady Grove, June 27, 11 a.m.
Artesia, at Curtis Chapel, July 4, 11 a.m.
Macon Circuit, at Cooksville, July 11, 11 a.m.
Pickens, at Richland, July 18, 11 a.m.
Sturgis, July 18, p.m.
Chester, at Camp Ground, July 26.

Noxapater, at Rocky Hill, July 27.
Shuqualak, at Macedonia, July 28.
Central Church, Q. C., July 29, p.m.
Mashulaville, at Mt. Hebron, Aug. 1, 11 a.m.
Durant, July 25, p.m.

The District Conference at Columbus, May 3, marked the end of the first half of the year and the beginning of the second half. The reports at the District Conference were very gratifying, and full reports from every charge is confidently expected to be made at Clarksdale November 3. We will not fail.

L. P. WASSON, P. E.

Good Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when, because of constipation, their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught acts on the bowels and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles.

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NEW ORLEANS Christian Advocate

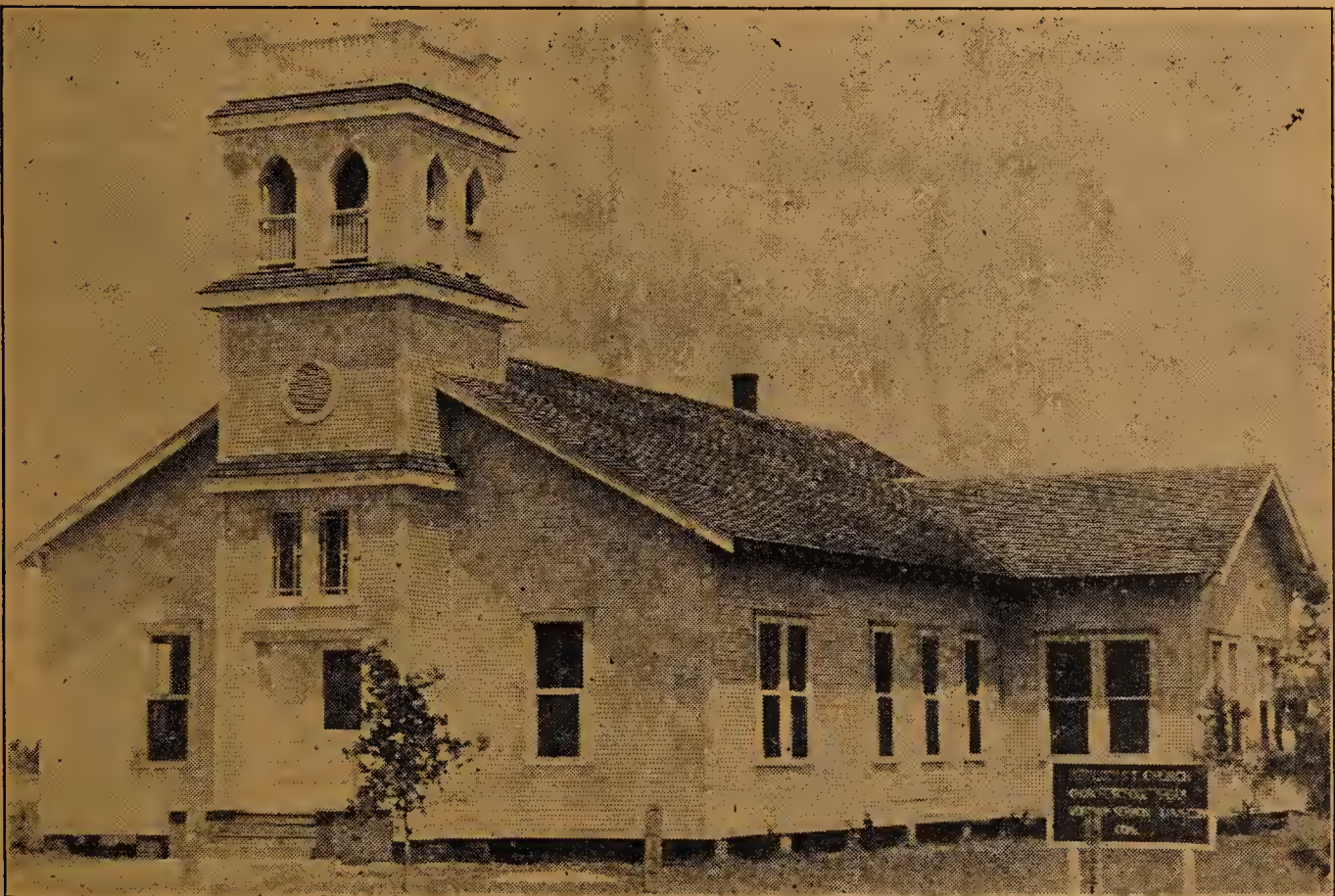
Vol. 84—No. 21.

NEW ORLEANS, LA., THURSDAY, MAY 27, 1937.

Whole No. 41236.

Indian Bayou Methodist Church

The Indian Bayou church is one of the pioneer organizations of the Methodist Church, South, in Louisiana. When first organized it was known as Kimball Chapel, in honor of the first pastor and organizer of the church. This church, Kimball Chapel, stood for many years near the Bayou and where the cemetery was naturally located. The present building was moved on a two-acre lot secured for the church through a generous friend of the church during the pastorate of Brother L. E. Crooks. The plan was furnished by the Board of Church Extension with the exception that a large porch was used for



the front entrance. In the fall of last year, 1936, the porch was torn down and a steeple was erected. This steeple, a bell, and the concrete walk and steps, were dedicated April 18, of this year, by Rev. B. F. Rogers, the presiding elder.

This church has a widely scattered membership located in practically all the surrounding towns and extending out to Texas in the towns of Orange, Port Arthur, Beaumont, and Dallas. The membership of this church has contributed several preachers to the work of Methodism, some of whom have gone on to their eternal rewards and others are still in active service. Of sainted and honored memory is the late Rev. Ivy Hoffpauir, who for many years labored most effectively in the Louisiana Conference. Among the active ones who have come directly or indirectly from this community are: Rev. Louis Hoffpauir, presiding elder of the Ruston District; Rev. Lastie Hoffpauir, pastor at Rayville, La., and Rev. G. A. Morgan, pastor at Winnfield, La.

JAS. A. KNIGHT, Pastor.



Wallet of the Week



ILLITERACY IN INDIA has become the subject of country-wide interest. Sweeping measures for its elimination are being formulated. At the heart of the movement is a plan for requiring those who are taught to teach a specified number of others what they have learned. That means that the effort will constantly gain in volume. Literacy conferences were held by missionaries in the major language areas and an All-India Conference met at Nagpur to discuss ways and means for the promotion of the campaign.

* * *

AN EMINENT JOURNALIST is reported to have made a study of the ages at which usefulness is at its best. His observations upon scrapping a man because he is too old are as interesting as they are unusual. He says, "it is fair to ask: Too old for what? If speed and high productivity are demanded on the track, in the prize ring, in the laboratory, forty is already too old. If great plays and novels, great histories and philosophies are wanted; if great financial schemes or governmental policies are to be shaped . . . the record indicates that seventy is definitely not too old."

* * *

THINGS PAST REDRESS is the title of the autobiography of Augustine Birrell, and it discloses at least some of the reasons for the atmosphere of enjoyment in which Mr. Birrell lives. He says that he has at times become attached to people who, as he afterward found, disliked him. But he never regretted such a mistake, if indeed it is a mistake, for, says he, it is better to like a man who dislikes you than to hate a man who probably never gave you more than a passing thought. It is easy to believe that a man of such noble spirit and philosophy would be greatly beloved.

* * *

MISS CAMPBELL, a religious worker and resident of Jerusalem, is given as authority for the statement that before the British occupation under the Palestine Mandate there were only twenty-five licenses for the sale of drink in the whole of Palestine. Now there are no less than one thousand places licensed for the sale of alcoholic drink. The faith of the Arab demands total abstinence, there was no demand for the licenses from any known Arab section of the Arab public, and thirteen religious leaders representing all important faiths made protest against the drink policy of the British. England succeeded the "Unspeakable Turk."

MR. FRANK PHILLIPS, president of the Phillips Petroleum Company and a wealthy resident of Bartelsville, Oklahoma, made an Easter contribution of sixty-three thousand dollars to five churches of the city. The gift represented the total of the indebtedness on the five churches. Bartelsville is a city of fifteen thousand inhabitants, and whatever may have been the facts as to the debts, the gift of Mr. Phillips was an act of praiseworthy Christian generosity, and it should so chasten the spirit of those churches as to prevent the incurring of such debts in the future.

* * *

THE MINISTRY OF INDUSTRY in Spain has adopted plans whereby it is proposed to multiply by ten the million three hundred thousand bee-hives in the country. The impetus to this effort was given by an anticipated shortage in the sugar supply of Spain. The fact is not so stated in the account of the movement, but it is practically certain that this situation is the result of the war now in progress. A Central Bee-keeping Station will be established for teaching the people the best methods of apiculture.

* * *

THE CITY OF SHANGHAI in China has a Chinese Christian Broadcasting Company, operated and financed entirely by the Chinese. Every day the gospel is preached, read or sung in six languages—Chinese, Japanese, English, French, Russian and Italian. The favorite period of the religious broadcast is said to be from five to five-thirty, when a Bible story is told by a young Chinese lady. In our country, we often hear a beer advertisement as an insulting postlude to Dr. Fosdick's sermon. And we send missionaries to the pagans.

* * *

A NATION-WIDE MOVEMENT has been launched by the Jews to win their people back to the synagogue as the spiritual and cultural center of Jewish life. Listed among the objectives of the movement are: To make membership in the synagogue vitally important to every Jewish family; to develop a generation who will receive and carry forward the treasures belonging to their inheritance; and to attract to the synagogue those Jews who have strayed from the fold. The campaign is operating in more than two hundred cities and towns and is already beginning to bear fruit.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

"LOCK-WEARY"

Under the above caption, one who chooses to be known as "Ezra the Lesser" writes an article for the *Christian Advocate*, Nashville, which strikes us as being somewhat off key. We have no desire to be critical and certainly we do not want to be considered censorious. The purpose and meaning of the writer is not altogether clear to us. Widely differing types and figures of speech are used and the inference to be drawn from the sudden transformation of the once "Lock-Weary" Propheticus, preacher of the Synagogue, is somewhat obscure. We do not wish to read into this medley of literary form and historical reference something that was not intended, but the implications do not seem to us to be calculated to promote loyalty to the program of the Church, if, indeed, they may not even encourage rebellion against it. The use of such terms as "the Church's Key-Man" and "Pass-Key" filed so thin as to "strain" integrity appear to us to be unfortunate, and we can but wonder what exalted idea of kingdom building may be served by the suggestion of an "omelet" of ministerial "Good Eggs." What possible connection could there be between the sale of indulgences by the crafty Tetzels and the building of St. Peter's in Rome, and the program of Methodism today? We wonder if the change of the "Lock-Weary" Propheticus into a "Go-Getter" parexcellence is meant to imply that those who share in the promotion of the program of the Church must surrender their individuality, strain their integrity and become pliant tools of an over-weening ecclesiasticism? Such veiled parallels seem to us to be unwise and we do not see how they may be made to serve any constructive end. We do not think that any legitimate criticism should be suppressed, but we do think that its purpose and meaning should be openly avowed. We hope that the author of this article may come to see the unwisdom of uttering an uncertain note in a day of confused thinking. We are against anything that would destroy in-

dividuality and personal initiative, we would not discredit the leadership of Methodism, and we are for the program of the Church. We do not approve that which may be mistaken for facetious attack.

THE MISSIONARY COUNCIL ON RACE RELATIONS

This paper carried recently the comments of the *Christian Century* on what was represented to be the action of the Woman's Missionary Council of the Methodist Episcopal Church, South. As a matter of fact it was only a tentative draft of the Council's Committee on Interracial Cooperation. The article of the *Christian Century* was reproduced in *Zion's Herald*, and apparently the same draft was the foundation of a discussion in *Information Service* of the Federal Council of Churches. The report of the Council Committee which finally went to record was a straightforward statement, but differed quite a little from that discussed in the *Christian Century*. We do not understand how this tentative draft could have gained such currency, and certainly we do not see how it could have been given out as the action of the Council. The action adopted on March 13, follows:

"Whereas, our cooperation with members of the Colored Methodist Church in leadership schools, local training schools, joint services of worship, community clubs and Bible classes has increased interracial interest and has promoted more Christian attitudes; and

"Whereas, we are conscious that our areas of cooperation should be enlarged; and

"Whereas, we are interested in preparing for the expected unification of the three Methodisms within the near future—Therefore, be it resolved,

"That wherever possible our missionary societies seek helpful contacts with the missionary societies and other organizations of the Negro members of the Methodist Episcopal Church in local committees and conferences."

This together with the Committee report that went to record is the action of the Woman's Missionary Council, and only that should have been discussed. Of course the *Christian Century* corrected its error, but we cannot refrain from saying that it could do a better turn for the Negro and for the cause of unification by leaving us to work out our own problems.

A GREAT DAY AT MACON

The dedication of the Mary Dent Minor Memorial Organ last Sunday furnished occasion for one of the greatest days in the history of Macon Methodism. The organ is the gift of Judge H. Dent Minor, of Memphis, dedicated to the memory of his mother. It is a splendid instrument, beautiful in appearance, and harmonizes perfectly with the devotional atmosphere of that stately old church. One of the largest congregations ever seen in the church was present for the services. Practically all the Minor connection were present for the impressive ceremony, and many people came from neighboring towns. Among those who took part in the services were: Rev. L. P. Wasson, presiding elder of the Columbus District; Rev. R. D. Pearson, pastor of the Baptist Church of Macon; Mr. Justice James G. McGowen, of the Supreme Court of Mississippi; Judge H. Dent Minor, General Attorney for the Illinois Central Railroad, Memphis; Rev. J. W. Robertson, pastor of the Macon Methodist church; and the editor of this paper. Justice McGowen spoke fittingly of the character and devotion of his long time friend, Judge Minor, who with modest and simple grace, presented the organ to the church as a tribute of love to the memory of his mother. Rev. J. W. Robertson responded on behalf of the church and read the resolutions of acceptance adopted by the Board of Stewards. Mrs. Anne Dent Percy, a niece of Judge Minor, and Mrs. Albert Lipscomb sang beautiful and effective solos. Mr. Enoch Walton presided at the organ with Mr. C. L. Williss as violinist. The gift and the occasion mark an epoch in the life of the community and from this time it will be Mother's Day in the Macon Methodist church every Sunday in the year. A full account of the dedicatory services will be published later, and with it a cut of the home of Judge Minor's great gift to the people of his native city, who shared with his sainted mother the building of the religious and social life of that sturdy little prairie town.

Editorial Miscellany

By Dr. H. T. Carley

BUSY

We country folks like to go to town on Saturday afternoon. Of course, there is plenty to do at home, but it can wait until Monday—or later. Our motto is, "Never do on Saturday what you can put off till next week."

There is no special reason why we should go to town on Saturday—except that everybody else will be there and we don't like to stay at home alone. Then, too, the town merchants have to make a living, and the "Saturday trade" is a big item in their weekly turnover. If we didn't take our nickels to them, Saturday would be as blue as "blue Monday." Two blue days so close together would be a little too much for even the most enterprising business man.

But it doesn't take long to spend a couple of nickels. One of them goes for a cold drink, and the other for popcorn, chewing gum, candy, ice cream, or some other delicacy that the countryman craves. Some of the more sophisticated, who like to show that they are not one whit behind their city cousins in worldly accomplishments, spend their other nickel for a cigar. (A pretty good-sized cigar can be had for five cents—plus the tax). So our money is soon gone.

Do we then go home? Not till time to feed the pigs and the cows and the chickens! We stay in town, walk up and down the streets, look in the show windows, pretend to be looking for somebody, chat a moment with a passing acquaintance—and keep on walking. We are terribly busy in the city on Saturday afternoon.

But if somebody should cut our feet off, we'd be out of a job. Our main occupation in town is walking. It is nothing that we have walked miles and miles during the week. That pedestrian exercise has been taken on plain dirt—not pavement. So it doesn't count. We want to contact the concrete. So we walk, and walk, and walk. We are terribly busy in town on Saturday afternoon—with our feet.

Some people—not all countrymen, either—use their feet a great deal more than they do their heads. To chop off their feet would be a major calamity; to chop off their heads would only make it necessary for them to carry their hats in their hands.

RESOLUTION

Mrs. Mary Dent Minor was the only child (with the exception of a boy who died in infancy) of Dr. H. Dent and Anna Longstreet Dent. Dr. Dent was one of the early settlers of Macon and practiced his profession (physician) here until shortly before his death, in 1870. Prior to 1840 he established a drug store in Macon, which is still in operation at the same site and is now known as Murphy's Drug Store. He was one of the organizers of the Episcopal Church at Macon in 1867. His wife's family were all Methodists and most of her sisters were members of this church, the Methodist Episcopal Church, South, at Macon, Miss. Conspicuous among them was Mrs. Sarah Longstreet Ames.

In the spring of 1865, Dr. Henry A. Minor, after four years as a surgeon in the army of Northern Virginia, surrendered at Appomatox and came to Macon to practice his profession. He promptly became a member of this church, though his family had all been Episcopalians. In November, 1865, he was married to Dr. Dent's daughter. She had been a member of this church for many years and remained such until her death in February, 1883. Dr. Minor remained a member of this church until his death in 1920. Both were people of elevated character, loyal to their Master and to his church.

Their son, H. Dent Minor, of Memphis, Tenn., joined this church in 1879 when he was only eleven years old and remained a member until he made his home in Memphis fifteen years later. He desired to make the church a gift of a pipe organ costing approximately \$5,000, and has asked that the gift be accepted subject to the following conditions:

(1) The organ shall not become a part of the church property subject to the trust deed now on the church property securing an issue of bonds or to any other debts of the church, and he or his heirs shall have the right to reclaim the organ if any effort is made by creditors to claim it as a part of the church property, and subject to the trust deed aforesaid or to any other debts.

(2) He will insure the organ for as high a sum within \$5,000 as the insurance companies will recognize for a period of five year following its installation. After that time this church is to maintain the insurance at all times for as large an amount within \$5,000 as reputable insurance companies will write and is also to maintain the organ in good repair at all times. Every policy shall be conditioned that any money paid under such policy shall be used to repair the organ in case of damage or to replace it with one of like character and value in case of loss of the organ. In the event of replacement, the new organ shall be regarded, in all respects, as is herein provided for as to the original.

(3) He is to have the right to place a tablet on the organ indicating that it is a memorial to his mother.

(4) He desires to pay all the expense, not only the purchase price of the organ, but the installation, and this church shall not be put to any expense in either respect.

Now, therefore, be it resolved, by the Trustees of the Methodist Episcopal Church, South, of Macon, Miss., in regular meeting assembled, on this the 14th day of March, 1937, in consideration of the foregoing, that, on behalf of this church, we hereby accept the gift and the conditions above set forth and agree, for ourselves and our successors in office, to observe and comply with those conditions in every respect and hereby bind our church to observe and comply with those conditions.

Resolved further, that an authenticated copy of this resolution be sent to Mr. Minor at Memphis.

In witness hereof, this resolution is signed, not only by the chairman and the secretary of this Board, but by the remaining members thereof and same will be recorded on the minutes of this body.

W. M. LAMBERSON,

C. D. FEATHERSTON,

J. H. AMES,

R. L. RHYMES,

Trustees.

W. M. LAMBERSON,

Chairman;

ED. F. HARDIN,

Secretary.

HOSPITAL WORK IN NEW ORLEANS

The Charity Hospital was a part of the Felicite-Chalmette charge when I was appointed pastor on May 1, 1936. In August of last year the U. S. Marine Hospital was added to the charge, but at the late session of the Louisiana Annual Conference the Chalmette church was taken off of the charge. Felicite church and the two hospitals constitute the charge now.

I am giving as much of my time as possible to the hospital work, but the church makes heavy demands on my time and I cannot give but two afternoons a week to each of these hospitals. That leaves me only a little time to devote to the church work. I find that I can visit from fifteen to twenty patients each afternoon and have a little time to greet many of the other patients in the various wards and rooms. The patients of all faiths are glad to have a friendly visit from a minister.

I keep a record of all Methodists and those who have no church connection and try to visit them at least twice a month, but there are so many Methodists in the Charity Hospital that I can not find many of them before they have been discharged. From a hundred to a hundred and fifty Methodists are admitted in the Charity Hospital each month. Many of them are there for only a day or two, but some of them are there for months. There are at this time about a hundred and seventy Methodists in the Charity Hospital.

We do not have many Methodists in the Marine Hospital, but there are a great number of men who have no church connection and many of them can be reached and led to Christ. The seamen are called hard cases. Many of them are, but I find that quite a few are willing to give God a chance. They will turn their soft side to the gospel. It has been a great joy to me to have had some part in leading some of these fine young men to accept Christ as their personal Savior.

There is no better opportunity for doing real practical religious work than is offered in the hospital field. Men and women are there, away from their homes, friends and loved ones, many of them seriously ill, and realize that when their bodies are carried out of the hospital the undertaker will have charge. Under such conditions it is not so difficult to lead some of them to Him who can give life and give it more abundantly.

Many of the patients are devout Christians when they enter these hospitals, but they are despondent and need the touch of some one to comfort and cheer them.

My plan of work is very simple. I carry in my pocket a small loose-leaf note book. I make a record of the name of every Methodist and those who have no church connection, with their home address, in this note book. I also keep a record of their hospital home, the building, room or ward and bed of each patient, and by that means I know who they are and where they are and can be systematic in my visiting.

The preaching service is well attended at the Charity Hospital. Many of the nurses and those in training and some of the patients attend the services. It is a joy to have this service at the Charity Hospital, but not very satisfactory at the Marine Hospital. Our service there is held in a large building where cold drinks are sold and there is a great deal of disturbance by the men coming and going for the drinks. My most effective work in both hospitals is done by bedside visitation. The patient who is confined to the bed needs attention and will listen to the story of the gospel and its power to save from sin.

W. T. GRAY, Chaplain.

On exhibit at the Missouri Historical Society, in St. Louis, is a Mark Twain collection. Among the papers is an envelope addressed to the author's wife and marked: "Opened by mistake to see what was inside.—S. L. C."—American Legion Monthly.

The man behind the message is as important as the man behind the gun.—Charles Bayard Mitchell.

Words may be bullets, but character must be the powder back of them to give the projectile force.—Charles Bayard Mitchell.

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. H. N. Brown, our pastor at Pineville, preached the baccalaureate sermon of the Tioga High School on the evening of May 23.

The offering taken for the Orphanage at Ruston by the First Methodist Church of Shreveport on Mother's Day amounted to \$1,066.89.

In his recent revival at Sicily Island church, on the charge of the same name, Rev. J. C. Price was assisted by Rev. R. T. Ware, of Shreveport.

Rev. Charles W. Lahey, pastor at Boyce, left for his old home in Northern Indiana, having been called there by the serious illness of his father.

The supper on April 23 on the Colfax-Montgomery charge was a "fish fry," which was most heartily enjoyed by Rev. J. Cude Rousseaux and his people.

Mrs. A. F. Horn, Advocate committee chairman, Crowley, makes her initial bow with a splendid list of 12 subscriptions, and should secure the full quota of 22 in the near future.

During the week beginning with Mother's Day, Rev. A. H. Baggett, pastor of the Campti charge, held a meeting at that place, being assisted by Brother Isgate, an evangelist of Converse.

Rev. E. W. Day, pastor of the Rochelle-Tullos charge, is happy in the fact that salaries are paid to date, half the amount accepted for benevolences has been paid, and the whole program of the church has been followed.

On Sunday morning, May 23, Dr. Umphrey Lee, Dean of the School of Religion of Vanderbilt University, preached the baccalaureate sermon for Centenary College, at the First Methodist Church of Shreveport.

In a ten-day meeting, which closed at Natchitoches on May 5, the pastor, Rev. R. R. Branton, had the assistance of Rev. Guy M. Hicks, pastor at Ruston, La. The interest was fine and the church was greatly blessed by the meeting.

Mr. S. D. Moak, loyal layman and Advocate committee chairman of our Mansfield church, Rev. J. J. Rasmussen, pastor, lacks but three subscriptions of reaching the church's quota of 25. We have no doubt but that the quota will be exceeded without difficulty.

Rev. and Mrs. R. R. Branton, of Natchitoches, are in sorrow on account of the death of their little daughter, Mary Dale, a few days ago. The only information we have is the notice which appeared

in the calendar of First Church, Shreveport.

The Ruston District Conference, which met last week, was well attended. Bishop Dobbs, who was to have preached the sermon, was detained in Shreveport by pressing business, and Dr. A. M. Serex, presiding elder of the Shreveport District, preached instead.

Through the courtesy of Miss Emeline Wynne, daughter of Rev. A. M. Wynne, we have been favored with an invitation to the commencement exercises of the Cotton Valley High School, of which class she is a member. The exercises will take place on Thursday evening, May 27.

In a good meeting recently held in our church at Pineville, the pastor, Rev. H. N. Brown, had the assistance of Rev. P. B. McCullin and Rev. J. B. Grambling, the former doing the preaching and the latter leading the singing and working with the young people. There were 17 accessions to the church.

According to press reports, the Attorney General of Louisiana has ruled against the purchase of the Dodd College, Shreveport, by the Caddo Parish School Board. Aside from all questions of law, it seems to us to be wasteful and unwise use of tax money to duplicate independent institutions with state supported colleges.

Judging from the personnel of the Advocate committee, the Waterproof charge, Rev. James M. Boykin, pastor, should have little difficulty in reaching its full quota long before the campaign closes. The committee in charge consists of Mrs. L. B. Hunter, Waterproof, and Mrs. S. D. Adams and Mrs. W. W. Drake, St. Joseph.

At a gracious service on Mother's Day at Palmetto, Melville, charge, with the presiding elder doing the preaching, the pastor, Rev. C. B. Powell, closed the service with an invitation to a greater consecration and practically everyone in the congregation came forward, pledging renewed allegiance to the faith shared with Christian mothers.

Brother W. A. Stuart, of Farmerville, is now in his ninety-first year and has been a reader of the Advocate since he was seven years of age. That means that he began reading the paper in the third year of its publication. We doubt if that record can be beaten by any of our readers, and Brother Stuart is still a devoted subscriber of the Advocate.

Rev. and Mrs. Ralph E. Johnson, Nashville, Tenn., well known leaders in evangelistic music and specialists in children's and young people's evangelistic services, will assist Rev. Thornton Fowler, recent graduate of Asbury College,

in a two weeks' meeting at Bastrop, beginning on Sunday, May 30, and closing on the evening of June 13. Rev. W. H. Giles pastors this fine congregation.

Rev. D. B. Raulins, pastor of the Carrollton Avenue Church, this city, was stricken early Sunday morning with what was at first thought to be an acute attack of appendicitis. However, at the time of this writing, he is reported as greatly improved, and an operation will not be necessary. We join his many friends throughout Louisiana and Mississippi in praying for his speedy recovery.

The commencement exercises of the MacDonell French Mission School, were held at the First Methodist Church, Houma, on Sunday morning, May 23, at 10:45, and Wednesday evening, May 26, at 8 o'clock on the School campus. The commencement sermon was delivered by Dr. Dana Dawson on Sunday morning, and Mrs. J. W. Downs addressed the class at the evening exercises on Wednesday.

At the request of his people, Rev. Edgar Dufresne did the preaching in a revival held during the early part of May in his church at Ferriday. A part of the time he had the assistance of Rev. Otis Spinks as song leader. There were 25 received into the church as a result of the meeting; of the sixteen who were received on profession of faith, seven were adults who received baptism.

The Baton Rouge District Conference will convene at the Zachary Methodist church on Thursday morning, May 27, at 10 o'clock. In addition to the usual program, Dr. R. E. Smith, of Centenary College, is scheduled to deliver a series of Bible messages twice each day during the duration of the Conference. Rev. J. Henry Bowdon, presiding elder, has arranged a very interesting and complete program.

At the second quarterly conference of the Marksville charge, held at Evergreen on the evening of May 9, the pastor, Rev. G. A. LaGrange, reported much done toward improvement of church property. A new roof has been put on the church at Evergreen and every cent of the cost, \$232, paid. At Marksville, repairs on the church building are under way, with \$150 of the amount needed in hand. The ladies of White's Chapel have agreed to give all eggs laid on Sunday toward a fund for the purchase of new hymnals.

Rev. W. H. Giles, pastor of our church at Bastrop, delivered the commencement sermon for the Johnson School of that place on Sunday afternoon, May 23, and is scheduled to preach the baccalaureate sermon for the Bastrop High School at the 11 o'clock hour on next Sunday morning. Brother Giles will have a splendid report to make at the approaching session of the Monroe District Conference, which will convene on June 2, and included in his report of "everything in

full" will be the charge's quota of 31 Advocate subscriptions.

The recent annual gathering at old Liberty Chapel church, Alexandria District, for the purpose of putting the cemetery in good condition, was a time of much interest. The attendance was large, some coming a hundred miles to be present. After work had been completed in the cemetery, the people gathered in the open near the church for a brief service, conducted by Rev. G. W. Dameron, who is supplying the church as pastor. Then "dinner on the ground" was heartily enjoyed by all. This old church, which has been in existence from ante-bellum days, is prospering under Brother Dameron. Hon. Jesse Nugent, of the State Highway Commission, was reared within sight of this church and was a member of it in his youth. Mrs. Vera Guynes, alumnae of L. S. U. and teacher of mathematics at Dry Prong High School, is a steward of the church and a tireless leader.

SHREVEPORT DISTRICT CONFERENCE

The ministers and delegates of the Shreveport District met in Benton Wednesday, May 12, at 8:45 a. m. Dr. A. M. Serex, presiding elder of the District, called the meeting to order. Mr. A. M. Wallace, mayor of Benton, gave words of welcome. Dr. George Sexton responded in a gracious way. Rev. L. W. Smart, pastor of the Bossier City Methodist church, was elected secretary. Mrs. W. C. McDonald, of the Pelican charge, was elected assistant secretary. Roll call showed that there were present 18 pastors, several of the superannuates and local preachers, five ex-officio members, and 85 delegates.

The following committees were appointed: Lay activities, Christian Education, nomination for Lay Leader, nominations for delegates to Annual Conference, General State of the Church, local preachers, Christian Literature, Quarterly Conference Records, Ad Interim Licensing Committee, and Committee on Resolutions.

Reports from the pastoral charges were made. The following made reports: A. M. Shaw, Belcher-Gilliam; L. W. Smart, Bossier City; Coushatta, R. H. Staples; Grand Cane, A. R. Hoffpauir; Hall Summit; T. D. Lipscomb; Ida-Hosston, F. J. McCoy; Logansport, A. S. J. Neil; Mansfield, J. J. Rasmussen; Mooringsport-Oil City, D. F. Anders; Noble-Benson, S. S. Bogan; Pelican, F. C. Collins; Plain Dealing, P. B. McCullen; Cedar Grove, A. C. Lawton; First Church, Dana Dawson; Noel Memorial, C. M. Crowe; Park Avenue, R. T. Ware; Wynn Memorial, E. B. Chaney; Vivian, C. E. McLean. Also Dr. George Sexton, Dean R. E. Smith, Dr. John F. Foster, S. L. Riggs, J. F. Waltman made reports.

At 11 o'clock Dr. W. L. Duren, editor of the New Orleans Christian Advocate, brought an inspiring address to the Conference. The first ballot for delegates

to the Annual Conference, to be held in Bogalusa next November, was taken. Luncheon was served in the Benton High School building by the ladies of the Methodist church.

In the afternoon, R. W. Vaughan, superintendent of the Louisiana Methodist Orphanage at Ruston; J. G. Snelling, superintendent of Memorial Mercy Home, New Orleans; S. A. Seegers, Director of the Golden Cross for the Louisiana Conference, and W. L. Duren, editor of New Orleans Christian Advocate, addressed the Conference.

Reports of the various committees were heard. The reports showed that 256 had been taken into the Church on profession of faith, and that there had been a net gain in the District of 448. The reports showed that the different departments of the local churches, including Women's Work, Young People's Work and Church Schools, are growing in attendance and enrollment; that several new Church Schools and Women's Circles have been organized; that the general state of the church was improving.

Delegates elected to the Annual Conference were: Mrs. George Sexton, Jr.; Mrs. H. B. Wren, H. T. Wadley, R. H. Nelson, W. A. McKennon, Paul M. Brown, Pierce Cline, Mrs. R. T. Douglas, G. C. Floyd, Mrs. W. C. McDonald, Mrs. J. T. Means, Mrs. N. L. Hudson, R. T. Douglas, Mrs. W. M. Ledbetter, Judge R. J. Oneal and J. B. Turnley. Alternates elected were: A. J. Scott, George Nelson, T. C. Clanton, Mrs. A. E. Reid, I. C. Strickland, Dr. J. T. Crebbin, J. A. Bowdon, T. P. Connell.

A. T. Wadley was elected as District Lay Leader. J. F. Cox, I. C. Strickland and R. T. Douglas were elected as associate lay leaders.

The names of the local preachers were called, their characters passed and their licenses renewed.

Munnerlyn Chapel, on the Ida-Hosston charge, was selected as the place for the next District Conference in 1938.

FROM PINEVILLE CHARGE

Dear Dr. Duren: I have not annoyed you with any frequent communications, telling you what I have done. In fact, I have intended to do so frequently, but have thought it might be best to wait until I had done it before telling about it.

And I have never gotten it done to my own satisfaction. But some things have been done in Pineville in which others have had a prominent part, and in which some of the brethren will be interested.

First, the church debt has been adjusted and partly paid, so that we have reasonable hope of getting out of debt in a reasonable time with reasonable effort. Our Board of Church Extension lent us some money and made a small donation, our creditors accepted a reasonable figure as a cash consideration, about all that the property was worth, and our congregation put up the difference, and now we owe \$3,500, with five years to pay it, and are in position to go ahead with our church work with some hope of permanence.

Secondly, we have had a good evangelistic meeting. On April 25 we began a series of services in which Rev. P. B. McCullen, of Plain Dealing, did the preaching, and his home town seems to have suggested the type of his preaching, by its name, for he did some plain preaching of a high evangelistic order. Rev. J. B. Grambling, of Epworth Church, New Orleans, led the singing and conducted brief evening services for the young people before the preaching service in the auditorium. His magnetic personality and spicy manner captured the young people from the first service, and his closing service culminated with a definite committal of the young people to Christian service that ought to tell mightily for good in the future.

Our people are highly optimistic for the future of our church and are deeply grateful for the services of these two visiting brethren in our revival.

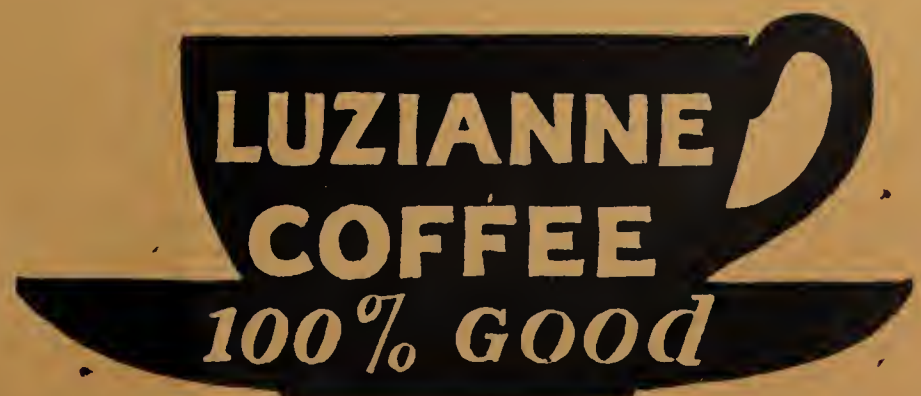
Some material improvement of the church property is under way that will make it possible to do the church work in a better way. Fourteen members were received in a class at the close of the meeting, and three others were added on the following Sunday, with still others promising to come in later.

"The Lord hath done great things for us whereof we are glad."

Sincerely,

H. N. BROWN.

Every one of us is said to be a model, held in awe by someone else, low and humble as we may be.



Mississippi Conference

REV. B. H. RAWLS PASSES

A note from Rev. L. J. Power, the presiding elder, informs us of the death of Rev. B. H. Rawls, a superannuate of the Mississippi Conference. Brother Rawls was seventy-seven years old, he had given twenty-nine years of active service in the ministry—twenty-six years to the Mississippi Conference. He was buried at Winbourne Chapel on the Leakesville charge, with Rev. S. E. Flurry, the pastor in charge. Assisting and present in the services were Rev. L. J. Power, presiding elder, Rev. W. H. Lewis, Rev. W. B. Alsworth, Rev. E. E. McKeithen, and Rev. Seth Granberry. A suitable memoir will be furnished later.

PERSONAL AND OTHERWISE

The Quitman charge, Meridian District, Rev. Victor G. Clifford, pastor, occupies the seat of honor this week. With a quota of 8, Brother Clifford and his loyal people have secured a list of 19 renewals and new readers to the Conference organ, thereby more than doubling the quota assigned to them. Brother Clifford is directing the Advocate campaign in his District and expects to complete the canvass by the first week in June.

Rev. M. G. Matheny, a local elder from the Poplar Springs church, Meridian, has our thanks for a list of subscriptions and his generous words of commendation.

Dr. W. M. Sullivan is at present looking after the interests of the Conference organ, of which he has been a loyal supporter throughout his entire ministry. The work of the Forest charge, of which he is serving his first year as pastor, is progressing along all lines under his efficient leadership.

The work on the Homewood charge is progressing smoothly, according to reports reaching our office. Rev. Hilary S. Westbrook, pastor, is preaching to large congregations both morning and evening each Sunday, and the outlook for a complete report at the close of the Conference year is very bright.

Happy days! The parsonage at Hamburg, home of Rev. and Mrs. J. A. McRaney, of the Nebo charge, has been made happy by the arrival of Kenneth Allen on Saturday, May 15. The new boss of the household weighed seven pounds upon arrival and seems to have everything his own way. Congratulations to the proud parents.

Rev. Jas. M. Lewis, pastor, enthusiastically reports that the recent revival conducted by Rev. J. W. Leggett, of Crystal Springs, was the most successful meeting held at Monticello in many years. Six-

teen new members were received at the close of the service on Sunday, May 16, fifteen of whom joined on profession of faith. We thank Brother Lewis for the assurance that the Advocate will receive his best attention in due time.

In a business letter from Rev. Roy Wolfe, pastor of Hawkins Memorial church, Meridian, we learn that the work at that place is moving along nicely with good attendance on all services, the finances in advance of other years, parsonage repainted and other plans of improvement to the property under way. Rev. J. W. Leggett, Jr., of Crystal Springs, will do the preaching in a revival meeting which will begin on the evening of June 30. He will be assisted by Rev. O. H. Scott, of Raleigh, who has been secured to lead the singing and conduct the young people's services. Brother Wolfe is in high favor with this growing congregation.

ATTENTION, MERIDIAN DISTRICT

At the request of Rev. V. G. Clifford, District Director of the Advocate subscription campaign, we are listing the following subscriptions received in our office through Monday, May 24: Rev. G. G. Yeager, 5½; Rev. J. C. Jackson, 1; Rev. Murray Cox, 8; Rev. E. D. Simpson, 5; Rev. Jos. A. Smith, 22; Rev. Roy Wolfe, 1; Rev. R. L. Walton, 2; Rev. C. C. Clark, 9; Rev. W. C. M. Baggett, 1; Rev. V. G. Clifford, 19½; District Conference collection for Sanatorium subscriptions, 7½. Total, 81½.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: It is very encouraging to the Board of Lay Activities of the Conference that plans have been made in practically every charge to hold a Laymen's Day service in every church. The pamphlet on "A Fellowship Church," issued by our General Secretary, Dr. G. L. Morelock, has been sent to every pastor or charge lay leader, and we feel that this suggestive program will be valuable for what it contains and as an aid to the layman who conducts the service. On those circuits where a service cannot be arranged for every church on the second Sunday of June, let it be held just as soon as possible. The Conference lay leader desires to make a 100 per cent report to the General Board in August.

We believe that the booklet, "Methodism Marches on as a United Force through Benevolences," will be of much inspirational value in this field if given

attention by the membership. Sufficient numbers have been sent to every church to supply the board of stewards, but some effort to see that they are distributed will be necessary. The report of the Conference treasurer on the payments to benevolences to May 17 is as follows:

Brookhaven District.—Adams, \$30; Brookhaven, \$400; Crystal Springs, \$210; Georgetown, \$20; Harrisville, \$33.75; Hazlehurst, \$150; McComb, Centenary, \$315.91; McComb, Pearl River Avenue, \$150; Meadville and Bude, \$128.85; Monticello and Pleasant Grove, \$43.80; Osyka, \$23; Prentiss, \$330; Scotland, \$105; Silver Creek, \$12; Summit and Topisaw, \$45.30; Tylertown, \$100; Utica, \$75.35; Wesson, \$100. Total, \$2,272.96.

Hattiesburg District.—Bay Springs, \$126; Bonhomie, \$50; Bucatunna, \$75.50; Collins, \$75; Ellisville, \$6.50; Hattiesburg, Broad Street, \$210; Hattiesburg, Court Street, \$284.23; Hattiesburg, Main Street, \$613; Heidelberg, \$79.50; Laurel, First Church, \$166; Laurel, Kingston, \$34; Laurel, West Laurel, \$50; Magee, \$147; Matherville, \$21; Montrose, \$30; Mt. Olive, \$45; New Augusta, \$59; Petal, \$45; Richton, \$178.50; Shubuta, \$115; Sumrall, \$110; Taylorsville, \$14.97; Waynesboro, \$275; Waynesboro Circuit, \$33; Seminary, \$3. Total, \$2,846.20.

Jackson District.—Benton, \$465; Brandon and Pelahatchie, \$150; Camden and Sharon, \$50; Canton, \$300; Carthage, \$20; Fannin, \$104; Forest, \$153.81; Homewood, \$22; Jackson, Capitol St., \$3,806; Jackson, Galloway Memorial, \$1,200; Jackson, Glendale, \$75; Jackson, Grace, \$165; Jackson, Millsaps Memorial, \$150; Lake, \$30; Lena, \$54; Madison and Pocahontas, \$270.43; Morton, \$75; Shiloh, \$27; Walnut Grove, \$30.50. Total, \$7,147.74.

Meridian District.—Burnside, \$11.75; Chunky, \$27.08; Cleveland, \$18.05; Daleville, \$11.15; Decatur and Hickory, \$37.50; DeSoto, \$32.95; Enterprise, \$82.50; Lauderdale and Electric Mills, \$74; Meridian, East End, \$400; Meridian, Fifth Street, \$100; Meridian, Hawkins Memorial, \$89; Meridian, Wesley, \$15.50; Newton, \$47.15; Pachuta, \$47; Philadelphia Station, \$440; Quitman, \$250; Scooba, \$15; Vimville, \$5.95. Total, \$1,704.58.

Vicksburg District.—Anguilla, \$82; Centerville, \$140; Edwards, \$72; Fayette, \$100; Lorman, \$63.15; Louise and Holly Bluff, \$69; Mayersville, \$51; Nebo, \$60; Port Gibson, \$135; Rolling Fork and Cary, \$100; Roxie, \$66.15; Satartia, \$102.50; Silver City, \$100; Vicksburg, Gibson Memorial, \$239.99; Yazoo City, \$333.33. Total, \$1,714.12.

Seashore District.—Bay St. Louis, \$1; Brooklyn and Bond, \$52.25; Coalville, \$16.50; Columbia, \$1,000; Escatawpa, \$15; Gulfport, First Church, \$400; Kreole, \$50; Leakesville, \$21.50; Logtown, \$25; Long Beach and Pass Christian, \$86.65; Lucedale, \$110; Moss Point, \$40.20; Ocean Springs and Wesley Memorial, \$30; Picayune, \$200; Poplarville, \$150; Purvis, \$40; Saucier, \$40; Vancleave, \$52.50; Wiggins, \$110.36; Biloxi-Epworth,

\$75. Total, \$2517.96. Grand total, \$18,203.56.

J. M. SULLIVAN.

THE FORGOTTEN MAN

A Conference was to be held in his old home church.

He journeyed some distance and at some expense to attend that Conference.

On the way he had visions of a happy day with the brethren in the church "back home."

There was no more sacred spot on earth to him than the altar of that church where he was baptized, when he was received into membership, and where he was ordained to preach the gospel.

Through his long years of service he had never tried to push himself forward. He had never taken up much time on the floor of the Annual or District Conference. But today he wanted to speak a few words, for he felt that he might never have another opportunity to meet with the brethren whom he loved, and with whom he labored in that place so sacred to him.

So he quietly asks the presiding officer: "Will you permit me to speak a few words?"

The answer came, "no!"

He hesitated a moment. Is it possible he would be denied this slight request? Yes, the speaker has turned his back.

With bowed head he goes back to his seat.

A little word can sometimes cut deeper than the sharpest steel.

He began to think, and suddenly he realizes for the first time what it means to be,

"A FORGOTTEN MAN."

PASTORS' SCHOOL, SEASHORE METHODIST ASSEMBLY JUNE 21-26, 1937

Bishop Hoyt M. Dobbs, D.D., will speak every night at 8 p.m.

Miss Mary Skinner, Nashville, Tenn., and Dr. C. A. Bowen, Nashville, Tenn., will lead the forums.

Courses and Instructors

Leadership of Mission Study Groups—Mrs. W. M. Alexander.

Ministers' Message for the Needs of Today—Dr. Gilbert T. Rowe.

The Church and Rural Welfare—Dr. W. M. Alexander.

Acts—Dr. H. M. Bullock.

For further information write Rev. I. H. Sells, Box 2355, West Jackson, Miss.

Monday, June 21

Devotions and Organization—2:30 p.m.

First Class Period—3:00-3:50 p.m.

Second Class Period—3:55-4:45 p.m.

Platform Hour—8:00 p.m.

Tuesday, June 22, and Thereafter

First Class Period—9:00-9:50 a.m.

Second Class Period—10:00-10:50 a.m.

Forum—11:10 a.m.

Recreation—2:30-5:00 p.m.

Platform—8:00 p.m.

BUCATUNNA CHARGE

Dear Dr. Duren: The work goes well on the Bucatunna charge. We plan to observe Laymen's Day on Sunday, May 30, and we hope to have Dr. J. M. Sullivan with us for that day. We have planned for a revival in every church on the charge and will begin the first one at State Line church on June 3, with Brother Roy Wolfe doing the preaching, and following this we will begin at Bucatunna with Brother Ira Williams assisting.

The people at Lewis Chapel have asked that the pastor do the preaching for the revival there.

For the services at Clara we have secured the promise of Brother Andrew Gallman.

We may not be able to get things done as quickly as some of the brethren, but usually we make a good showing at the end of the year.

Our benevolences are almost paid up to date, and the salaries are almost in full, with something done on all of the extra askings.

I might say here that the salary was raised a good bit over the figures of last year, and the stewards, under the splendid leadership of our fine charge lay leader, Brother J. L. Westerfield, are seeing to it that the salaries are being paid up each month.

We are happy in our work on the Bucatunna charge.

WM. M. TABB, Pastor.

CRAWFORD STREET, VICKSBURG

The centenary of the signing of the deed to the lot on which was built the first Methodist church in Vicksburg will be celebrated in Crawford Street Methodist Church on Sunday, June 27. Bishop Hoyt M. Dobbs will preach the centennial sermon at 10:00 a. m. Rev. H. A. Gatlin, presiding elder, and Rev. T. J. O'Neil, pastor, will have a part on the program. All former pastors and presiding elders are cordially invited to attend this service.

Rev. Newitt Vick, a local Methodist minister, and his nephew, Foster Cook, and their families, and others organized a church at Openwood, about six miles north of Vicksburg, in 1814. This was really the beginning of Vicksburg Methodism. In 1820, John Lane, son-in-law of Newitt Vick, began preaching in a blacksmith shop in Vicksburg. December 13, 1832, the first Annual Conference to be held in Vicksburg was held in the home of John Lane, Bishop Andrew presiding. The first Methodist church to be built in Vicksburg was just completed, and was dedicated during the session of this Conference, Dr. William Winans preaching the dedicatory sermon. The deed to the lot on which this church was built was given to the trustees of the church by John Lane and his son, Edgar M.

(Continued on page 16)

It's Hard To Sing Without Songbooks!

The following books, carefully selected from the field of the best songbooks published today, are All Purpose Songbooks that may be used for Church Worship Services, Sunday schools, Missionary Society Meetings, Mid-week Services, Revivals, and all Special Occasions.

THE COKEBURY HYMNAL

The Cokesbury Hymnal is a songbook which provides complete satisfaction to churches which prefer to use in worship services the treasured hymns of Christendom and the more familiar religious selections of our day. It contains 290 "Singable" familiar hymns with Adequate Responsive Readings. Bound in green Roxite cloth, stamped in gold. Fade proof, scuff proof, roach proof. Also sold in manila paper cover. It may be had with either round or shaped notes.

Prices: Cloth, \$40 per hundred; paper, \$25 per hundred. (Transportation extra). Single copies: Cloth, 50 cents; paper, 30 cents. Postpaid.

TRIUMPHANT SERVICE SONGS

Adapted for all departments of the church and Sunday school—Triumphant Service Songs is a real songbook triumph. In addition to the hymns, it contains Worship Programs, Scripture Readings, complete indexes. Every need of church work has been anticipated and provided for. 288 Pages—292 Selected Hymns.

Prices: Cloth, 50 cents a copy, postpaid; \$40 a hundred (Transportation extra). Paper, 30 cents a copy, postpaid; \$25 a hundred (Transportation extra). Orchestrated edition available. Write for information. Round or shaped notes.

SPIRITUAL LIFE SONGS

Here are found 142 favorite hymns noted for their spiritual power. Just simple melodies of the old songs that come from the deepest recesses of the heart—tunes that people LOVE TO SING!

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these books

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(Please Order From Nearest House)

North Mississippi Conference

PERSONAL AND OTHERWISE

We appreciate the kind words of commendation recently received from Mrs. J. Vernon Davis, of Calhoun City, Miss., whose renewal subscription is evidence of her appreciation.

The Greenville District Conference met at Boyle last week and the business was dispatched in a very effective and satisfactory manner by Dr. J. R. Countiss, the very able and courteous presiding elder.

Rev. B. P. Jaco, a superannuate of the North Mississippi Conference now living at Raymondville, Texas, is in the Baptist Hospital, Memphis, where he underwent a very serious operation on last Thursday morning. He was reported to be getting along as well as could be expected the following day.

The Methodist Benevolent Association, 808 Broadway, Nashville, Tenn., has designated 1937 as Founder's Year, in honor of Rev. J. H. Shumaker, formerly a member of the North Mississippi Conference and founder of the Association in 1903. Brother Shumaker will celebrate the passing of another mile stone on May 30.

Rev. J. D. Wroten, the very capable leader in the Corinth District, held a good District Conference last week. Rev. E. H. Cunningham and First Church, Corinth, were pastor and church host. Brother Wroten's District is making a splendid record in all departments of church enterprise, and he is in great favor with all the people.

The Greenville District elected the following delegates to the Annual Conference, to be held in Clarksdale on November 1: J. H. Johnson, Clarksdale; J. H. Sherard, Sherard; E. A. Tanner, Indianola; Mrs. E. D. Rainer, Merigold; J. M. Forman, Indianola; S. V. Wall, Cleveland; Mrs. Ernest Moore, Malvina; Mrs. J. R. Countiss, Greenville; Mrs. J. J. Baird, Cleveland.

Rev. W. M. Hester, Crawford and Mayhew charge, makes a beginning on his Advocate campaign with four subscriptions and an assurance that more will follow in short order. A revival meeting of one week's duration will be conducted at Crawford, beginning the second Sunday in June, with Rev. John W. Robertson, of Macon, doing the preaching. Brother Hester reports progress in all departments of the church.

REPORT OF NORTH MISSISSIPPI CONFERENCE TREASURER

The following are amounts pledged and amounts paid to May 19, 1937, by the various Districts:

	Pledged	Paid
Aberdeen	\$ 8,666.00	\$3,222.62
Columbus	8,298.00	615.20
Corinth	9,097.00	2,622.20
Greenville	10,396.00	675.00
Greenwood	9,925.00	1,020.11
Sardis-Grenada	6,479.00	1,550.00
	<u>\$52,861.00</u>	<u>\$9,705.13</u>

J. H. JOHNSON, Treasurer.

POTTS CAMP MEETING

Our beloved presiding elder, Dr. Wroten, took time off from his District work to give the good people of Potts Camp church six days of real gospel preaching, beginning the first Sunday in May. The two first days he preached on revivals, and how to bring them about, which was very constructive work.

The third day was children's day. Among other things, he gave a chemical analysis of sin. One little three-year-old left the church; her mother asked her why she left. Her reply was, "I am not going to take that medicine." Another little tot said, "Brother Wroten can beat Brother Craddock and Mr. Taylor preaching." (Mr. Taylor is superintendent of the Church School).

The fourth day was Mother's Day. The choir was composed of mothers, a mother sang a solo, a mother prayed. Mothers took the front seats. It was a glorious Mother's Day.

The fifth day was Father's Day. The choir was filled with fathers. Fathers did the praying, a father sang a solo, "His Eye is on the Sparrow," which was great. There were more men in the church that day than had ever been seen there before. The pastor regretted that he could not get a picture, men only in the choir, something "new under the sun" in Potts Camp.

The sixth day was Young People's Day. It was not strange to see a full choir of young people there. A very fine young lady led in the prayer, another fine girl sang a beautiful solo. The preacher took for his theme, "If Walls Could Speak," taken from Belshazzar's "Hand Writing on the Wall."

The church pledged a new consecration to the work of the Master at the altar with prayer. We are indebted to our friendly elder for the glorious work he did in Potts Camp.

E. P. CRADDOCK.

FROM DURANT, MISS.

Dear Advocate: A good many things are happening to us these days. One of the big things of recent date was the District Conference at First Church, Columbus. Good Conference, with fine entertainment and large attendance. Dr. Goodloe, of Southern Methodist University, made a fine impression. Drs. Duren, Key, Decell, Bradley and others made a place for themselves that the Conference will not soon forget. Both the elder and the host were on the job and the Conference showed their or its appreciation by electing the two wives to the Annual Conference. That is sufficient reward for faithfulness, don't you think?

Another very happy thing was that the editor came home with us from the District Conference and spent the night. We talked over old and new experiences, and the editor left with the assurance that the Advocate campaign would be put on.

Our oldest member was 97 on May 19. People live a long time in this climate. Captain F. A. Howell was wounded at Gettysburg. In the midst of flowers and birthday cards and friends who called to extend congratulations, Brother Howell told his pastor how he enjoyed a reunion at Gettysburg and on that trip had a chance to see Woodrow Wilson, who at that time was President. Brother Howell was present at Water Valley in 1870, when the North Mississippi Conference was organized. He is in his rolling chair, but his mind and heart are all right. Blessings on this fine old saint!

Looked in on the folks at Greenville a day or two ago. They have a fine team down there, Ward and Countiss. No wonder they are making such fine headway when you think of Kretchmar, Judge Percy Bell, Edward Taylor, Dr. T. B. Lewis, E. H. Cason, M. P. Massey and all the fine women of the missionary society. No wonder things are going good.

Had a glowing letter from Jas. H. Felts recently. He is as happy as a pig in the sunshine. God don't make many like him. He says he pities the superannuate who grunts and growls. You won't hear that from Jim Felts.

Yours truly,
E. S. LEWIS.

BISHOPS' CRUSADE REPORT

Bishop John M. Moore, the Senior Bishop, asked me to announce on this day the status of the Bishops' Crusade fund. The total subscriptions reported by the presiding elders to date is \$393,000. The total cash paid and received by me, the treasurer of the Bishops' Crusade, is \$326,167, as of May 24. The total unpaid subscriptions as of May 24 is \$66,833.

All subscriptions are due and payable on or before Tuesday, May 25.

The failure of any person or church or society to pay in full every dollar pledged

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SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

will be an embarrassment and leave just that much debt unpaid.

Will every individual and church send in their check at once for the balance due to J. F. Rawls, Treasurer, Bishops' Crusade, Nashville, Tenn.?

NORTH MISSISSIPPI CONFERENCE W. M. S.

(Brought forward from page 14)

children are fed and clothed and educated. The things we want for our own children will be the things we want for every child. Some day children will look back with amazement to the time when mothers could feel complacent because of their own children's comfort while millions of little children eked out a miserable existence in city and rural slums.

Instinctively we share when we love. The orientals have a very lovely custom of giving gifts on anniversaries to the ones they love. The one who is celebrating his anniversary does the giving and does it with such great joy and humility. Is there a lesson for us there? In our great world program there is every opportunity to give of whatever we have—time, money, talent. Truly "we give Thee but Thine own, whate'er the gift may be."

Spiritual Living. Prayer and devotion are a very important part of our lives. Truly the time has come when we must know by personal experience whereof we speak. How can we otherwise be His witnesses? We cannot lead where we have not been. Medical science is beginning to place more and more value upon spiritual values. In one large clinic this question is asked, "Are you religious?" Some answer, "I attend the Methodist Church," or "I am a Baptist," but they ask again, "Are you religious?" A Jewish lady answered, "At night we go to our room and close the doors and light the candles. Then we pray and God comes in." What a testimony!

And so we keep faith with the ones who went before and the ones who are coming after. These are just a few of the many challenges that come to us, but we do find our own lives enriched as we go forth in the assurance of His promise, "All authority has been given me in Heaven and on earth—go ye therefore and make disciples of all nations, teaching them all things, and lo, I am with you always."

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Your kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. \$10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-Text) today.

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1937	700,580	750,000*	1,450,580
Grand Total, Nine Quarterly Issues					3,531,020

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In addition to the above more than 25,000 individuals are now having THE UPPER ROOM mailed to them direct. An individual, yearly subscription is 30 cents, postpaid; foreign 40 cents. A single copy by mail anywhere 10 cents.

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July, August, September Issue Now Ready for Distribution

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, MAY 30

By Dr. J. R. Countiss

THE REMAKING OF JACOB

A good many things went into the making of the original Jacob. He was well endowed with the acquisitive faculty; he was petted and spoiled by his

FOR RENT

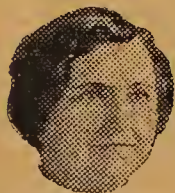
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ARE YOU FRAIL, NERVOUS?



Mrs. Nannie Murff of 110 Third Ave., Meridian, Miss., said: "When I was a young girl I became delicate. I had cramps and headaches periodically. I also suffered from backache associated with functional disturbances and would feel all gone. Mother gave me Dr. Pierce's Favorite Prescription as a tonic. When I had taken a few bottles the pains and aches were relieved. I could eat more, and I felt just fine." Buy now of your near-by dealer.



biliousness, sour stomach, bilious indigestion, flatulence and headache, due to constipation.

10c and 25c at dealers

mother who engineered his fraud and his falsehood; the easy-going ways of Esau doubtless reacted to make him all the more thrifty and forward-looking. If he was to prove worthy of his heritage and honor his birthright, he must first have a radical change in his character. He had in him the making of a prince if he could only be got into an atmosphere where God could have a chance. His enforced exile from the wrath of Esau brought that opportunity. His first day's march brought a new environment. Alone under the stars, he thought and slept and dreamed. Esau was far behind, but God was near—nearer than he had dared believe. Hitherto he had not reckoned with God, who was not henceforth to be altogether left out of his life.

At Bethel and in the dark Jacob became personally conscious of God, and God was friendly! When one comes to understand that fact, he can march breast forward in spite of his own shortcomings or a brother's anger. Jacob confirmed his vision with a vow and an act of worship. He was still far from being a saint, but he faced in a new direction. He had established relations with the heavens, and no man is ever the same after such an experience. If he had any lurking notion that one may succeed by fraud or make cheating pay, his association with Laban was enough to remove it forever. At every turn the cheater was cheated, defrauded as to wife and wage, paid back in his own coin. Surely he must have developed something of sympathy for Esau.

At last his years of servitude with Laban were over and he turned his face toward home and—Esau. Clearly, he was afraid. What if Esau had not softened but hardened during his long absence? Isaac and Rebekah were probably dead and there would be no paternal grief over a fratricide. If Esau had not too much changed, a generous bribe would help—"a present." Jacob would try it. Again he is alone; again it is dark; again God has a chance. This time not from the top of a starry ladder, but face to face, even at close grips.

There is food for thought in this Oriental picture of a wrestling match with God. We Jacobs do so much want our own way, and we know such clever methods! But there is God! And he gets hold of us with such a grip that we are moved to lay hold on him with insistent desire for his blessing. Struggle becomes prayer, resistance becomes yearning and we realize that we dare not face the issues of life without God. We no longer desire to have God keep his hand out of our business. Yielding, we prevail and character is changed. Jacob is remade at last, and there comes a godlikeness that could never have resulted from the

smart chicanery of his early days.

Every modern youth needs a few nights under the stars, some quiet hours for meditation on the value and meaning of life. Far too many try to solve its problem without taking into account the greatest factor of all—God.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

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Black-Draught is so economically packaged and so reliable. But as to quality, there's nothing "cheap" about it. For instance, its principal ingredient is the leaves of a certain species of plant that are brought 10,000 miles from where they grow to the factory where the medicine is made. These leaves from far, far away, help to give Black-Draught its well known "laxative reliability." They could not be left out, or substituted, without real loss of good medicinal quality.

For a good, purely vegetable laxative, insist on Black-Draught. About 25 doses in each 25-cent package.

The Christian Fireside

A CEMETERY FOR FAULTS

We all make mistakes. None of us is infallible. This is a self-evident truth which we are willing to admit but likely to fail to remember and apply in our relations with others. We would do well to keep our minds open and discount much of the unpleasantness we encounter every day.

Our best friend may hurt our feelings by an act of which he was barely conscious. We know he didn't mean it; we know that he would apologize profusely if he knew what he had done. So why fret about it?

Some one whom we like very much may do or say something which, to our way of thinking, is painful or insulting. Yet we can see that he meant no harm; his angle of thought simply didn't coincide with ours. So why sit and worry about it?

Life is far too short to spend even a few minutes doubting the sincerity of our friends. And friends—real friends—are far too few and valuable to risk on the altar of suspicion. We must simply remember that every one does not think as we do; that everyone does not react in the same way we do; and that no one is entirely without fault.

Henry Ward Beecher, it is said, once

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Mothers Recommend Cardui

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years.

Besides easing certain pains, Cardui aids in building up the whole system by helping women to get more strength from their food. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician.

Cardui, for women, is sold by druggists. (Pronounced "Card-u-i.")

remarked that every man should keep a fair-sized cemetery in which to bury the faults of his friends,—Donald Spatz, in The Challenge.

THE LITTLE BOAT TWICE OWNED

Bruce loved the sea and boats. To spend a day at the harbor watching the boats come and go was to him the best treat he could imagine. He lived with his parents in a town located along the shores of a great lake, and his one desire was to have a little boat of his own to sail upon the blue waters.

One day his father said, "Bruce, why don't you make a boat? I will furnish all the materials and let you work in my work shop."

This brought joy to the heart of the lad, and not long after that he displayed to his father a boat of his own designing and making. I believe he liked it a bit more than he would any other, because he had made it all himself. What love and dreams he had put into its framework! He had painted it red and blue, and with its white sails it displayed the colors of our flag. It was not a boat large enough to carry people, but it could sail on the lake, held by a long cord.

One beautiful day, down to the lake-shore went Bruce. Imagine his joy when he saw the little boat sail proudly away on the blue waves!

Of course, he guided it here and there by means of the long cord. All went well for a while. Then, "Clang, clang," rang the fire alarm. The fire engine could be heard in the distance. Hurriedly fastening the cord, Bruce was off with the others. It was a big fire—a city block was swept away, and Bruce lingered with many others for a long time. Finally, however, his thoughts returned to his toy. Away he sped to the lake front—but alas, the little boat was nowhere to be seen. Along the shore he went, straining his eyes for a glimpse of his red-white-and-blue boat, but not a trace could he find. For days he stayed near the shore, hoping against hope for his treasure's return. His father suggested buying a new one for him, but Bruce said, "No, that would not be the one I made."

Weeks went by, and then one day a strange thing happened. Walking down the main street of his home town with his father, Bruce spied in a store window a little boat.

"Oh, Daddy," he cried, "there is my boat, my little red-white-and-blue boat."

"Are you sure?" his father asked.

"Oh, yes, I'm sure—see the mark on the front?"

"But, Bruce, there is a price on this boat. It is for sale," his father continued.

They entered the store, and Bruce, to

his father's amazement, said to the storekeeper, "I've come for my boat."

"Your boat?" questioned the storekeeper. "That is not your boat."

Then Bruce's father explained to the puzzled storekeeper the story of the little red-white-and-blue boat. The storekeeper said he bought the boat from a fisherman the very night of the big fire.

Turning to Bruce, the man said, "Lad, die, I'll tell you what I'll do. I'll let you have the boat for the price I paid the fisherman. Will that be all right with you?"

Bruce's face gave the answer, so with his own money he purchased the little boat he himself made. Lovingly, Bruce took the little boat in his arms, and as he left the store his father heard him say, "Little boat, you're really twice mine now. You are mine because I made you, and mine because I bought you."

Bruce's father thought of another relationship so like that of Bruce to his little boat. It was the relationship to his Lord and Saviour—twice His—first by creation, and then by purchase—purchased by the precious blood of the Lord Jesus. Every Christian, like the little boat, is not his own, for he has been "bought with a price."—King's Business.

HEADACHE? GAS? INDIGESTION?

Headache, indigestion, gas, feeling rotten, half sick, not up to snuff, due to constipation? Don't worry if you've found old-fashioned laxatives unsatisfactory. For now you can get a modern laxative that's really different. Its name is FEEN-A-MINT, the delicious chewing gum laxative that looks different, tastes different and is taken differently. No wonder it acts differently! You chew it, and what a difference the chewing makes! There's no griping, no nausea or upset stomach, and no disturbance of sleep. Feen-a-mint acts gently but thoroughly in the lower bowel, not in the stomach. Don't suffer from the miseries brought about by constipation! Try the favorite laxative of more than 16 million wise people—young and old: FEEN-A-MINT! For a free sample write Dept. FF6, Feen-a-mint, Newark, N. J.

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"The gas on my stomach was so bad I could not eat or sleep. Even my heart seemed to hurt. A friend suggested Adlerika. The first dose I took brought me relief. Now I eat as I wish, sleep fine and never felt better."—Mrs. Jas. Filler.

Adlerika acts on BOTH upper and lower bowels while ordinary laxatives act on the lower bowel only. Adlerika gives your system a thorough cleansing, bringing out old, poisonous matter that you would not believe was in your system and that has been causing gas pains, sour stomach, nervousness and headaches for months.

Dr. H. L. Shoub, New York, reports: "In addition to intestinal cleansing, Adlerika greatly reduces bacteria and colon bacilli."

Give your bowels a REAL cleansing with Adlerika and see how good you feel. Just one spoonful relieves GAS and stubborn constipation. At all Leading Druggists.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

A most interesting letter was recently received from Miss Annie Price, missionary to China, located at Laura Haygood School, Soochow. Space does not permit giving the letter in full, but the following is an excerpt concerning the capture of General Chiang Kai Shek:

"Most of December was filled with political crises. First, it seemed that a clash with Japan was inevitable—really the last straw had broken the camel's back. Japan would wait no longer. We made all possible preparations—selected a place in the hills to hide—painted everything gray to camouflage in case of an air raid. And then, as the time for the explosion neared, we found that it was only a fire-cracker which left a little smoke and the smell of burnt powder. Crises so often end like that in China. It leaves the Westerners who are more naive a little baffled. Then came the capture of General Chiang Kai Shek. Again the integrity of the nation seemed to be swinging in the air. The communists had the leader of our nation. If anything happened to Chiang, China would be cast into utter chaos. Day after day we waited for some favorable news. Reports of all kinds came until we hardly knew what to believe. Then came Christmas. All socials were called off. Nothing of the holiday spirit was to be found. We were at dinner Christmas evening when fire-crackers began to sound in every direction. We surmised that good news had come. We sent out the table boy who was serving the meal to find out what it meant. He came back with the report that the Generalissimo had been freed and was on his way to Nanking. Such rejoicing shall not soon be forgotten. The following night the students of Soochow celebrated by having a lantern parade. In all my life I've never seen a prettier sight than that night as I stood upon the park wall and looked down on more than ten thousand lanterns and school banners. I have no words to describe what it was like, but in my storehouse of memories one of the loveliest and happiest is that night. All the holiday spirit that we had missed was crowded into a few brief hours. It was hard to sleep that night."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

A new office in Mississippi Conference—that of superintendent of Baby Specials.

For several years there has been a growing need for a Conference superintendent of Baby Specials to stimulate the interests of our baby work—a badly neglected phase of our missionary work. At the recent session of the Mississippi Conference held in Yazoo City, recommendations for this office were favored, and I am happy to serve in this capacity.

I am seeking the name and address of every local superintendent of Baby Specials in the Mississippi Conference for my mailing list. The outlook for this work is rapidly growing brighter. I am sure of the cooperation of all auxiliaries and I want you to use me. In case there is no superintendent of Baby Specials, I am urging the presidents of local auxiliaries to see that one is appointed and that her name and address be given me.

I agree with Mrs. Bourne, that there is no work of the Woman's Missionary Council more beautiful or far-reaching than that for babies and little children.

Council is not undertaking any missionary education for children under six years of age. No classes or meetings are planned with their parents, but it is fitting that their parents be informed as to the way their offering is used. Let us urge the use of the mite boxes.

This gift may be made the means of a renewed consecration of the parents and a dedication of their children to the work of the Kingdom.

MRS. LILLIAN B. DAVIS.

Moss Point, Miss.

* * *

Mrs. A. J. Beasley, publicity superintendent, writes that the Vaughan auxiliary, Jackson District, has begun 1937 in the same splendid way in which it closed 1936. At the close of the first quarter, one-fourth of the 1937 pledge was paid. Two of its members, Mrs. H. E. Frizell and Mrs. F. C. Hayden, attended the Council meeting in Columbia, S. C., in March.

During 1936, under the leadership of Mrs. F. C. Hayden, this auxiliary, with a membership of about twenty-five, paid \$192 into the Conference treasury. Two adults and one baby were enrolled as Life Members.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

This is the quarter for intensive membership cultivation when we are pre-

sending the challenges of the Missionary Society to all the women of the church. Mrs. Radcliff, vice-president of our Conference, well expresses many of these challenges in the following article which was given at a zone meeting held at Gunnison.

The Challenge of the Woman's Missionary Society

Sometimes I think we ask ourselves the question, "Why do I keep my membership in the W. M. S. What do I find there that stimulates my interest and sustains my loyalty from year to year?" I think we might give two general reasons:

1. It is the official organization of the church built up by the women of the church to meet our own needs and through which we can express our specific interests and use our peculiar abilities.

2. It is our precious heritage. In 1878 a small group of courageous women gathered together \$4,000 and sent their first worker to China. The torch has been handed down through the succeeding generations, a sacred charge.

But while we credit all this I think there is more than this. There is a completeness about the work that satisfies every need of every woman, whether her needs are meager or greatly diversified. Then we also find a special challenge for each of us in one or more of the various activities or programs promoted. (I use the words activities and program for want of a better word). Let us scan some of them briefly:

Mission Study. We journey in our fields in Japan, China, Korea, Mexico, Brazil; last year studying the great needs in our home field, and this year in Africa. We are reminded of the crusades of old, they risked everything as they made these pilgrimages, not seeking greater power or more gold, but seeking more religion.

Bible Study. Here we find many books in one, written by many authors over a period of several hundred years. It has been repeatedly attacked, often ignored and the authenticity of various authors questioned. Yet it stands today the recognized best seller on any book shelf. We are, of course, interested in all the Bible history we can find, but most of all we cherish the precious messages in the Book of Life.

Christian Social Relations. Why do we concern ourselves about world peace, women in industry, economic injustice, interracial problems, child labor?

1. Because the ones who suffer most at the hands of these injustices are women and little children.

2. The great call to Christian living is not, primarily, that we may have peace and joy, but that we may help bear the burdens of God. The peace and joy will be by-products that will come as a result of our service.

3. If we are really Christian women we will not be satisfied that our own

(Brought forward to page 11)

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Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

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LETTER FROM BISHOP SMITH

My Dear Dr. Duren: As one of the Bishops in the Church, and especially as the director of the second phase of the Bishops' Crusade, I want to thank you for the splendid publicity you gave to the first phase of the movement, which was such a glorious success. Through the cooperation of the editors of the various Conference organs there was not only developed an interest in paying the debt of the Board of Missions, without which cooperation the results could not have even approached the total reached, but there was also created an expectancy and an eager yearning all over the Church with respect to the second phase of the Crusade. My task as director of the Aldersgate Commemoration is lightened beyond all computation because of the fine service rendered in this connection by you and your brother editors.

I believe that we are already in the midst of a great spiritual awakening. Upon all sides there are evidences to that effect.

Very shortly I will send you a statement covering the General Objectives of the second phase of the Crusade, and then, beginning in the early fall, I will send you material from time to time as our plans develop. I know in advance that you will cooperate in this second phase as you did in the first, and for that I thank you, with the hope and prayer that the coming year may bring to all of us, ministers and laity alike, a mighty outpouring of the Holy Spirit.

Praying God's blessing upon you in all things, and with sincere esteem, I am,
Cordially yours,

A. FRANK SMITH.

THE ANTI-SALOON LEAGUE

Dear Advocate: The Anti-Saloon League of Louisiana has held what some think was the best meeting in years. The meeting was held Friday, April 23, at the Baptist Bible Institute.

Bishop Hoyt M. Dobbs and Dr. M. E. Dodd, pastor First Baptist Church, Shreveport, were among those taking part in the discussion and program planning.

A forward-looking program of education and legislation was ordered launched, and a budget of \$6,000.00 for the year was set up. A committee on program was appointed, composed of Dr. Dodd, Bishop Dobbs, Dr. Glenn L. Sneed, Dr. C. E. Bordelon, Miss Estie A. Dupree and Leon W. Sloan. This committee was instructed to prepare a statement and appeal to all pastors, civic-minded citizens and religious leaders, as follows.

"We, the trustees of the Anti-Saloon League of Louisiana appeal to you as follows:

"1. The legalized liquor traffic is with us in full force.

"2. The Anti-Saloon League is the one organization at present through which

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D. M. KEY, President.
Jackson, Miss.

all temperance forces may make a united attack upon this evil.

"3. The League has adopted a two-fold program, namely: Education and Legislation. This program has been launched under the leadership of superintendent Leon W. Sloan and Mr. Launcie Rachal, field secretary, for our young people's department—The Olympians.

"4. In spite of very meager funds much success may be checked to the credit of the League leaders in securing legislation on saloon regulation, and to the fact that nine parishes have voted dry since repeal."

"5. We believe that an aggressive advance attack must be made at once.

"6. In order to do so we have adopted the modest budget of \$6,000.00.

"7. We therefore appeal to all Sunday schools, churches and other interested groups to give their members an opportunity to make an offering to this cause on the first Sunday of July, 1937, or as near thereto as possible.

"8. We would commend Superintendent Sloan to all friends of this cause with request that he be invited to present this work to their respective groups.

DR. M. E. DODD, pastor First Baptist Church, Supt. Chm.

BISHOP HOYT M. DOBBS, of La. Conference, M. S. C., S.
DR. C. E. BORDELON, Church of The Nazarene, Btn Rouge.
DR. GLENN L. SNEED, Westminster Presbyterian.
MISS ESTIE A. DUPREE, Secretary.
LEON W. SLOAN, Supt. Committee.

Dr. W. H. Bengtson, pastor 8th St. M. E. C., S., New Orleans, was elected president. Other officers are: Bishop Hoyt M. Dobbs, 1st vice-president; Dr. M. Dodd, 2nd vice-president; Dr. W. W. Hamilton, president Baptist Bible Institute, 3rd vice-president; Dr. Glenn Sneed, pastor Westminster Presbyterian Ch., 4th vice-president; Miss Estie A. Dupree, Baton Rouge, secretary; Dr. Jno. W. Dickens, New Orleans, treasurer.

LEON W. SLOAN, Supt.

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CRAWFORD STREET, VICKSBURG

(Continued from page 9)

Lane, July 27, 1838.

In 1846, this church was given to the colored members of the church, and the white membership built a church on a lot donated by J. W. Vick on the corner of Crawford and Cherry Streets. This church stood till it was displaced by a more commodious one in 1899, during the pastorate of the Rev. A. F. Watkins, D.D. In 1925, during the pastorate of the Rev. George H. Thompson, this church was burned. At once plans were projected for rebuilding, and in a short time the congregation was comfortably housed in a most beautiful and substantial structure, which still stands and is one of the most attractive edifices in the city.

T. J. O'NEIL, P. C.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Jackson District—Third Round

Flora, at Flora, May 31, 11 a.m.; Dover, July 7, 5 p.m.

Clinton, at Ridgeland, May 31, 7:30 p.m.

Millsaps College Commencement, June 6.

Fannin, at Pearl Chapel, June 13, 11 a.m. and 1:30 p.m.

Bolton, at Bolton, June 13, 7:30 p.m.

Benton, at Benton, June 20, 11 a.m. and 1:30 p.m.

Vaughan, at Union, June 20, 4 p.m.

Morton, at Enterprise, June 27, 11 a.m. and 1:30 p.m.

Harperville, at Zion, June 27, 4 p.m.

Canton, June 30, 7:30 p.m.

Lake, at Lawrence, July 4, 11 a.m. and 1:30 p.m.

Forest, July 4, 4 and 7:30 p.m.

Camden, at Forest Grove, July 11, 11 a.m. and 1:30 p.m.

Grace Church, July 11, 7:30 p.m.

Edinburg, at Goshen, July 14, 11 a.m.

Lena, at Central, July 14, 3:30 p.m.

Madison, at Madison, July 15, 7:30 p.m.

Homewood, at Carr, July 18, 11 a.m. and 1:30 p.m.

Glendale, July 18, 7:30 p.m.

Shiloh, at Shiloh, Aug. 4, 4 p.m.

Carthage Circuit, Aug. 8, 11 a.m. and 1:30 p.m.

Carthage Station, Aug. 8, 4 and 7:30 p.m.

Millsaps Memorial, Aug. 10, 7:30 p.m.

Mendenhall, at Riles, Aug. 11, 11 a.m. and 1:30 p.m.

Terry Circuit, Aug. 15, 11 a.m. and 1:30 p.m.

Florence, at Monterey, Aug. 15, 4 and 7:30 p.m.

Bessie Shands Mission, Aug. 17, 7:30 p.m.

Raleigh, Aug. 22, 11 a.m. and 1:30 p.m.

Brandon, at Brandon, Aug. 22, 4 and 7:30 p.m.

Walnut Grove, at Zion, Aug. 31, 11 a.m. and 1:30 p.m.

T. M. BROWNLEE, P. E.

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Those desiring hotel accommodations may secure board and lodging at Keller Lodge, on the grounds, by addressing Mrs. Wilson Buckley, hostess, Camp Ground, Biloxi, Miss. Keller Lodge and Dining Room will be under new management.

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Seashore Camp Ground, Biloxi, Miss.

C. O. CHALMERS, Superintendent

Vicksburg District—Third Round

Yazoo City, June 6, 9 a.m.

Eden, at Pleasant Hill, June 6, 11 a.m. and 1:30 p.m.

Roxie, at Greendale, June 13, 11 a.m. and 1:30 p.m.

Anguilla, at Anguilla, June 20, 11 a.m.; Q. C., at Rolling Fork, 3 p.m.

Rolling Fork and Cary, at Rolling Fork, June 20, 3 p.m. and 7:45 p.m.

Mayersville, at Rolling Fork, June 20, 3 p.m.

Vicksburg, Crawford Street, June 27, 10 a.m.; Aug. 17, 7:45 p.m.

Vicksburg, Gibson Memorial, June 27, 7:45 p.m.; Aug. 25, 7:45 p.m.

Centerville, at Liberty, July 4, 11 a.m. and 2 p.m.

Woodville, July 4, 7:45 p.m.

Nebo, at Blue Hill, July 6, 11 a.m.

Gloster, at Gloster, July 11, 11 a.m. and 2 p.m.

Oak Ridge, at Bradley's Chapel, July 18, 11 a.m. and 1:30 p.m.

Louise and Holly Bluff, at Louise, July 25, 11 a.m. and 2 p.m.

Silver City, at Straight Bayou, July 25, 3:30 p.m.

Fayette, Aug. 1, 11 a.m.

Lorman, at Lorman, Aug. 1, 4 p.m.

Edwards, at Reeves Chapel, Aug. 8, 11 a.m.

Hermanville, at Pattison, Aug. 15, 11 a.m. and 2 p.m.

Port Gibson, Aug. 15, 5 p.m.

Satartia at Wesley Chapel, Aug. 18, 11 a.m.

Washington, at Kingston, Aug. 22, 11 a.m. and 1:30 p.m.

Natchez, Aug. 22, 4 p.m. and 7:45 p.m.

Let each pastor have in duplicate a list of his nominations for members of Board of Christian Education, Church School superintendents, assistant superintendents for Children's, Young People and Adult Divisions, giving the name of the church they are from, with post office address of each.

H. A. GATLIN, P. E.

LOUISIANA CONFERENCE

Monroe District—Third Round

Monroe, First Church, preaching, June 6, a.m.; Q. C., July 26, p.m.

West Monroe, preaching, June 6, p.m.; Q. C., July 28, p.m.

Wisner, preaching, June 13, a.m.; Q. C., July 7, p.m.

Winnsboro, preaching, June 13, p.m.; Q. C., July 6, p.m.

Lake Providence, June 20, a.m.; Q. C. at 2:30 p.m.

Rayville, June 20, p.m.; Q. C. after preaching service.

Gordon Avenue, June 27, p.m.; Q. C. after preaching service.

Oak Ridge, at Crew Lake, July 4, a.m.; Q. C. to be arranged.

Columbia, July 4, p.m.; Q. C. after preaching service.

Pioneer, at Floyd, July 11, a.m.; Q. C. at 2 p.m.

Oak Grove, at Kilbourne, July 11, p.m.; Q. C. after preaching service.

Mer Rouge, at Bonne l'Dee, July 18, a.m.; Q. C. at 2 p.m.

Bastrop, July 18, p.m.; Q. C. after preaching service.

Gilbert, at Boeuf Prairie, July 25, a.m.; Q. C. at 2 p.m.

Mangham, at Little Creek, July 25, p.m.; Q. C. after preaching service.

Waterproof, at Wesley Chapel, Aug. 1, a.m.; Q. C. at 2 p.m.

Newellton, Aug. 1, p.m.; Q. C. after preaching service.

Delhi-Crowville, at Crowville, Aug. 8, a.m.; Q. C. at 2 p.m.

Tallulah, Aug. 8, p.m.; Q. C. after preaching service.

Sterlington-Marion, at Bird's Chapel, Aug. 15, a.m.; Q. C. at 2 p.m.

Swartz-Claiborne, at Claiborne, Aug. 15, p.m.; Q. C. after preaching service.

Bonita, at Bartholomew, Aug. 22, a.m.; Q. C. at 2 p.m.

Kindly remember the following special dates: Pastors' School, June 21-25; Camp Kiroli for young people, July 12-16; Camp Kiroli for Intermediates, July 19-24; Y. P. Assembly, Aug. 2-7. Kindly remember the special educational reports and elections. Also exhibit church registers at this quarterly conference.

H. L. JOHNS, P. E.

FOR SALE—Church organ, good condition, right price. Write Frank Weber, 2812 Laurel Street, New Orleans, La.

NEW ORLEANS Christian Advocate

Vol. 84—No. 22

NEW ORLEANS, LA., THURSDAY, JUNE 3, 1937.

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Services at Dedication of Mary Dent Minor Memorial Organ, Macon, Mississippi

The beautiful wooded grounds and buildings of the Methodist church in Macon, Mississippi, was the scene, May 22 and 23, of interesting and significant ceremonies connected with the presentation of a magnificent pipe organ by Judge Dent Minor, of Memphis, Tenn., in memory of his mother, Mary Dent Minor. Judge Minor was "raised" in this church and its Sunday School, becoming a member of it in his early youth.

Saturday afternoon, the 22nd, the church held open-house for Judge Minor and his friends, which drew together many people from the local community and also many former members of the church



from other parts of Mississippi and from adjoining states, who gathered once again at this scene of their early religious training and greeted Judge Minor and friends of other days.

The organ was built for this particular church by George Kilgen Company of St. Louis, Missouri, and was installed by Mr. Earl O'Mara of that firm.

The first Methodist Episcopal Church, South, of Macon was founded in 1852 and remodeled in 1897. In 1928 the Sarah J. Ames Memorial Sunday School Annex was built. The spacious and well appointed building is located at the county seat of Noxubee, and the church has always been one of the largest and best in the state. Such were the character and standing of its founders and their successors, that it is not too much to say that no other institution in Noxubee County has so long and so much influenced the life and development of the people. From this church have gone forth men and women who became prominent and distinguished in many sections of the United States. Some attained international reputation.

(Continued on page 10)



Wallet of the Week



THE AVERAGE AGE OF CRIMINALS at the beginning of the century and at the present time is the subject of a rather disturbing comparison which was given out recently. In 1900, says the report, the average age of criminals was forty, but today it is twenty-three. This lowering of the criminal age average is bad enough, but the report says further that forty per cent of the atrocious crimes committed in this country are by youths still in their teens. Surely these figures should cause church folk serious and sober reflection.

* * *

SECTARIAN EXCLUSIVENESS is usually attributed to convictions regarding doctrines and dogmas, but a recent writer holds that it is often an expression of human weaknesses. The Pharisees were instanced as separatists whose practice of exclusiveness was based upon distinctions which were largely superficial, while community values such as justice, mercy and faith were ignored. Jesus called such "blind guides," but the modern term for such an attitude is snobbishness. It is a factor in all forms of selfishness from social exclusiveness to crime.

* * *

IN WISCONSIN AND PENNSYLVANIA bills have been introduced into the legislatures to prohibit discrimination against persons because of race, color or creed by operators of public establishments and semi-public institutions. These bills are said to have the support of churches and other religious and liberal groups. One wonders if history encourages us to look for permanent moral and social progress through processes of political coercion. Is it not true that a morality which is not founded upon an individual sense of right is of doubtful value?

* * *

POLISH NATIONALISM seems to be manifesting the anti-Semitic tendency so prevalent in Europe. The Polish Medical Association decision to exclude all Jews was quickly followed by regulations adopted by the Lawyers Association which will practically eliminate Jewish lawyers from the profession. The trend is made all the more serious by the fact that there was an overwhelming majority for exclusion. It is said that the National Unity Organization has drafted regulations which will virtually remove Jews from participation in the political affairs of the country.

THE PROBLEM OF THE PROTESTANT CHURCHES is graphically portrayed by an array of figures recently given out by Dr. W. T. Clements, general secretary of the New York Council of Churches and Religious Education. The figures show that Protestant churches have seventy million sittings, but only twenty-seven million members, and that not more than one-fourth of the members attend church on any given Sunday. It might have been said, too, that more than two-thirds of those who do attend are women.

* * *

BRAZILIAN POLITICS came to the fore recently when government forces broke up a revolutionary plot which was being formed in one of the southern provinces. President Vargas outmanoeuvred his political rival and left him with only a small and unimportant body of malcontents. There was no open violence, but the situation is described as being "delicate." It is an example of the suddenness with which revolutionary movements develop in South America. It is easier to repress violence than it is to cure the spirit of defection.

* * *

IN A GREEK ORTHODOX MONASTERY, located on a mile-high mountain in the Aegean Sea, has been discovered a rare illustrated manuscript which Professor Albert M. Friend says proves that John of Damascus, an eighth century theologian, was both "the father of Byzantine music and the father of Byzantine art." The manuscript in question is a thirteenth century copy of a manuscript made by John of Damascus while at the monastery of St. Sabba, near Jerusalem. It furnishes a valuable link in the history of Byzantine music and art.

* * *

MAJOR-GENERAL SIR HENRY THUILLER, of Great Britain, proposes that Palestine be made a base for an International Police Force of the air. He argues that it is the strategic center of the world, and that nearly all parts of Europe, Western Asia, and Northern Africa would be accessible by air from that base. Perhaps it might be better to think of Palestine as a "strategic center" of moral and spiritual values, rather than as being well located for purposes of destruction. From that center nearly two thousand years ago, there issued a message of universal peace and good will whose echoes have never died out. We prefer to keep the golden message of the heavenly host.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

A TEACHING MINISTRY

The Christian Church began in a telling of the good news, and naturally preaching was one of the earliest developments of its ministry. Then with organization and an ordered form of worship, priestly activities became a fixture in the ministerial vocation. But Christianity could not hope to maintain itself in a world religiously organized and largely hostile to its spiritual and social concepts without the added function of teaching. The necessity for justifying its claims and for making authoritative its appeals resulted in a decided emphasis upon teaching. But the church became influential and established, and its ministry was thrust into a place of leadership—an inevitable consequence of its preparation and prestige. As a result of the predominance of the leadership emphasis, the teaching responsibility of the ministry has suffered and the life of the church has been impoverished. One often hears a note of complaint to the effect that the rank and file of the membership are not grounded in the doctrines of Christianity, and that they have no substantial foundation for the loyalty demanded of them. We believe that such a complaint is not always a baseless criticism. The absorption of the interest and energy of the ministry in leadership problems tends to submerge interest in the teaching activities of the office. That fact registers immediately in the spiritual understanding and in the doctrinal intelligence of the people. It has also a no less positive reaction upon the ministry itself. The word of Jesus concerning the hireling shepherd who fled when the sheep were attacked is an oft-quoted reproach. But is the hireling spirit produced alone by employment with a money consideration? May it not be produced by anything which cheapens our sense of relation? We are not certain that leadership does not take something from our intensely personal interest in our flock. If the ministry fail to teach, it may as well be prepared for a failure in the loyalty and devotion of the people which may ultimately rob the church of the distinguishing marks of our Christianity.

QUESTION MARK EVANGELISM

George Eliot once wrote that people rejoice in degradation because it is the satire which they best understand. It sometimes seems that people even enjoy debunking and berating themselves. So the plea for the recovery of the fervor and spiritual power of the past often begins with a wail little less than a wholesale indictment of the church. What is the matter with the church? What is the matter with the ministry? What is the matter with the young people? Such questions are echoing around the world today, and it is perfectly proper to ask them as approaches to a constructive solution of any real problem that might exist. If, however, such questions end with merely discrediting the means of progress they are at least of doubtful value. Many a pious tirade spends itself in opening pots of spoiled ointment without discovering other things that may be of permanent value. In the anointing at Bethany, a woman with a past was pointed out, but in her heart was a spirit of love and in her hands a sacrificial gift which became an immortal memorial. Not infrequently severe passages of Scripture are invoked to bolster a question mark evangelism, but it is not made more wholesome or helpful by such use of Scripture. The narrow and deficient method of the Pharisee was built upon a legalistic interpretation of Scripture, but it did not escape a withering denunciation at the hands of Jesus. A gospel of criticism is often found upon the lips of sincere people, and it sometimes appears that for them the fountain of enthusiasm and faith has dried up. Elijah, the fugitive prophet, discounted the resources of God even after the most signal triumph ever recorded. It is not necessary to pare down the gospel to meet the demands of sinful men, but a question mark evangelism will never win the world. Christianity is a message of help and good cheer. It begins with a searching arraignment of sin, but it ends in the message of redeeming love and grace. Let us preach a whole gospel, the need for repentance and forgiveness, but no less positively the gospel of hope for which the bruised and broken hearts of men look and long.

THE UNIFICATION DISCUSSION

In this issue we publish an "Interpretation" of the Plan of Union by Bishop John M. Moore. Next week we purpose to publish an address by Bishop Denny and Hon. Collins Denny, Jr., on "The Legal Action Required to Adopt the Plan of Methodist Union." The following week we expect to publish a reply to the address by Bishop John M. Moore. In addition to these, we have four other papers on various phases of the subject. Nearly all of these papers are too long for our space limits, but we wish to be entirely fair to the parties to the issue, and as respects the importance of the subject under consideration. We have not fixed any arbitrary limits for the discussion, as some have done, and it is not our mind to do so. Our friends must not assume, however, that we can afford to neglect every other interest of the Church for the discussion of the Plan of Union. We have no intention of entering into debate with our contributors, but we reserve the right to pass upon the eligibility of material for our columns—as to length, temper, priority right, etc. We may make some mistakes, we shall be surprised if we do not, but we beg of our friends on both sides that they accord to us the same fair play which they seek for themselves. We make no concealment of our own position. We have supported unification from the beginning and we will continue to do so. We will endeavor to be just and fair in our use of space in the paper.

THEY DON'T READ IT

Who has not heard the words of this caption as the explanation of an attitude toward the periodical literature of the church? If the editor's pen happens to slip, he has occasion to wonder if there may be any who do not read it. Recently, an insurance man and a banker volunteered the information that he noticed occasionally in the Advocate a letter from an old uncle of his—a superannuate preacher who is ninety-one years old. Another man who has been a subscriber to the paper for many years, sought us out and was surprised to find that we were older than he had imagined from reading the Advocate. A lawyer complained because we had eliminated a certain feature, but spoke enthusiastically of other features. Another lawyer whom we have never met wrote us a letter and quoted several editorial expressions and cited other interesting and helpful departments. All this occurred in a single week and it may be taken as a fair presentation of the evidence that the paper is being read. We know that it is not read with the same degree of interest and care by every subscriber, but we believe that it has a fair reading among our people. We appreciate the great loyalty of our preachers and people,

and we believe that the Advocate is having a wider reading than many people think.

Editorial Miscellany

By Dr. H. T. Carley

PUDDLES, MUDHOLES, AND PONDS

Filed away somewhere in memory's cabinet is the recollection of a geographer's classification of the water on the earth's surface into "lakes, rivers, and oceans." So far as we know, that classification may still hold good—at least, we have no quarrel with it; but, as we have extended our observation and increased our experience, we wish to propose an educational category—not scientific, perhaps, but accurate nevertheless. We are more familiar with puddles, mudholes, and ponds than we are with lakes, rivers, and oceans.

Everybody knows that a puddle is a small pool of dirty water. Pools are frequently seen—and stepped in—after a hard rain. Any slight depression in the earth's surface may easily become a puddle after even a shower.

A mudhole is deeper, dirtier, and more likely to spoil the disposition than a puddle. The main accent is on "mud," though "hole" is not to be slurred. To understand fully the meaning of the term, try to drive a car through a mudhole in a buckdough road. There's where you get stuck!

A pond, technically, is a body of water smaller than a lake. Just how small—or how large—that is, is hard to say. Conversely, of course, a lake is a body of water larger than a pond. (Dictionaries can be so exasperating!).

We have a pond on our premises. It is a beautiful little body of water. It is fed by an artesian well, clear as crystal. It is not very deep, and the bottom is covered with sand and gravel. Its banks are rather steep, but covered with grass to the water's edge. On the east side are two willows, and, further back, on all sides are stately oaks and big pecan trees.

The pond is attractive to birds. They drink from it, and bathe in it. Kingfishers and killdeers and little blue herons visit it; and occasionally in the winter a flock of wild ducks will light on it.

The pond has fish in it, and minnows, which eat wiggletails—so there are no mosquitoes. Two or three—a thousand, from the noise they make—bullfrogs live in it, and scores of springfrogs sit on its banks and holler for rain! It is just the nicest kind of pond.

But it has some mudturtles in it.

It would be a perfect pond but for them. We wish we could get rid of them.

What a fine world this would be if there were no "mudturtles" in it!

THE PLAN OF METHODIST UNION

AN INTERPRETATION

By Bishop John M. Moore,
Chairman of the Commission of the
Methodist Episcopal Church South.

The bishops in their Episcopal Address to the General Conference of 1934¹ said on the subject of Methodist Union, "We have been looking toward ultimate union for a long time. We need to move toward it, and in a way that will effectively promote the interests of all American Methodism. National life and creative church life call for unity and solidarity. Protestantism in this country greatly needs in this day the momentum of a great uniting movement in the mobilization of the ecclesiastical forces of the same origin, same policy, same belief, same spirit, and same purpose."

That General Conference, moved by that sentiment and the recommendation of the Commission on Interdenominational Relations that had been in existence since 1930, appointed a commission of five bishops, ten other ministers and ten laymen to act with a similar commission of the Methodist Episcopal Church, and a commission of nine ministers and six laymen of the Methodist Protestant Church, to work out a plan of union of these three Churches. The joint commission had as the controlling motive and directing principle the uniting of these three Churches and of these three only, the bringing together of what is in them and making a united Church out of the constituent elements already existing in them. This was to be a united Methodist Church, and not a reformed Methodist Church, and innovations or reforms were not to be written into the plan of union. The plan as produced has in it what exists now in one, or two, or all three of these Churches, and nothing else. It may be examined and studied with that understanding in mind.

The Joint Commission in its study of the three Churches found that the doctrines of each were common to all; that each Church has Church, quarterly, district, Annual and General Conferences of like powers and duties; that the Methodist Episcopal Church has Central Conferences in foreign lands; that the two larger Churches have an episcopacy of like plan, powers, privileges and duties; that the Methodist Episcopal Church, South, has a Judicial Council; that the Methodist Protestant Church has emphasized since its beginning the equal standing of laymen and ministers in the government of the Church, and a representative of each pastoral charge in the Annual Conference; that the Methodist Episcopal Church has no laymen in the Annual Conference, but it has a Lay Conference to meet with the Annual Conference; that the Methodist Episcopal Church, South, has lay representatives from the District Conference in the

Annual Conference. All these elements and distinctive principles have been duly considered and assimilated in the plan.

The General Conference

The General Conference in the plan of union is given just the place, the powers, and the restrictions which it now has in the Methodist Episcopal Church, and the Methodist Episcopal Church, South, with the one exception that the bishops are not to be elected by it but by the Jurisdictional Conferences. It is good to keep that in mind. Our General Conference—and so does that of the Methodist Episcopal Church—now defines and fixes the conditions, privileges and duties of Church membership; the powers and duties of Annual, district, quarterly and church conferences; the power, duties and privileges of bishops, and provides for their support, their superannuation and discontinuance. It provides a system of judicial procedure, directs all connectional activities and enterprises, and provides for raising funds necessary to carry on the connectional work of the Church. The General Conference of the united Church will do that. It can do nothing, however, that our General Conference cannot do, and it can do as much. It is subject to the same limitations and restrictions that have existed in the Church since 1808. For instance, it can "define and fix the powers, duties and privileges of the Episcopacy," but it cannot "change or alter any part or rule of our government so as to do away Episcopacy or destroy the plan of our itinerant General Superintendency." That is, it can do the former only so far as it does not transgress the latter. There is no contradiction in that. Besides, this has been going on this way for over a century, and in our Church from its organization. The General Conference is, has been and will be, the great law making body of Methodism and the great constructive power of the Church.

The General Conference in the new Church will not be the interpreter of the constitutionality of its own acts. Our Church in all negotiations for union has always insisted that it should not be, and since 1870, it has had a body to arrest any legislation of the General Conference that was unconstitutional. The Judicial Council in the new Church, as now in ours, is charged with that responsibility, and the General Conference will not be supreme in the united Methodist Church any more than it is now in our Church.

The Constitution

Some persons have asked, "What is the constitution of the new Church? The plan alludes to the constitution but does not say what it is."

This is a proper question. But what is the constitution of our Church? We know what it is, even if we have never set it forth in a documentary statement. The Methodist Episcopal Church has a documentary constitution, and it includes the Articles of Religion, the General Rules

and articles on organization and government which embrace pastoral charges, the conferences, the restrictive rules and procedure in making amendments. The Plan of Union in its four divisions cover just these things, and they become constitutional provisions and principles. It is being adopted by the constitutional process of the respective churches. Evidently, the constitution of the new Church is well defined in the Plan itself. In fact the Plan in its four divisions is the constitution until another is adopted by the constitutional process.

The Jurisdictional Conference

The Jurisdictional Conference is a new provision in Methodist government, but it is in reality not a new principle nor an innovation. Its underlying principles exist and are applied to a large degree in the Central Conferences in the Methodist Episcopal Church. The Central Conference was adopted in 1928 to meet the need of an administrative and promotional unit in foreign lands because of distances and the variety of peoples and conditions. It was created to meet a need, a very great need. That is exactly true of the Jurisdictional Conference. With this union the Methodist Church will in reality become a national Church, occupying as it will our entire national territory, and embracing eight million and more communicants with a wide variety of life, thought, culture, history, and civilization. The spread between the Annual Conference and the General Conference is too great for the most intelligent, practical and efficient administration. An intervening administrative and promotional unit is absolutely needed, and it is provided in the Jurisdictional Conference. It will elect the bishops because its members will know the men in its area who are qualified to be bishops, whereas the members of the General Conference from all over this country could not have this personal knowledge of the proper men. It will have promotional units or boards for carrying on the proposed activities of the general agencies of the Church. It will have such legislative powers as its promotional and regional administrative responsibilities may require. It is an essential unit in the work of a great Church such as the new Methodist Church will be. The Central Conference idea became the basis for the development of the Jurisdictional Conference.

The Judicial Council

The Judicial Council in our Church has the double responsibility of being a committee on appeals in the case of trials of ministers, and of being a committee on arrest of the legislation by the General Conference which violates the constitution, and also on arrest of any action of connectional boards that may go beyond their rights and powers. The Plan of Union puts the matter of appeals in the case of trials in the Jurisdictional Conferences for practical reasons. The mat-

(Continued on page 8)

Louisiana Conference

PERSONAL AND OTHERWISE

Our good friend, Rev. P. B. McCullen, sends us a list which more than completes the quota for Plain Dealing charge. He is credited with twenty-five subscriptions, and that achievement is just one of many evidences of the splendid work which he does everywhere. We thank Brother McCullen and we hope that his people may find both pleasure and profit in the paper.

A note from Rev. Alonzo Early accompanies a remittance, and it gives assurance that his entire quota will be met in the Advocate campaign.

Rev. D. F. Anders, of Oil City, sends a list of eight subscriptions and reports good progress in his work. He asks us to say that his address is Oil City—not Mooringsport.

Mr. C. O. Holland, of Minden, was the Commencement speaker at Normal College, Natchitoches, last week. Brother Holland, who is the lay leader of the Conference, is an alumnus of that institution.

Rev. G. A. Morgan, pastor at Winnfield, is in the midst of his Advocate campaign, and he is making it a real campaign. He very generously gave a service to the Advocate and is now following up with a personal canvass.

We thank Brother J. W. Faulk, of Leesville, for his more than generous words of appreciation. We would not dare to claim all that he credits us with, but we appreciate his loyalty and good will which has been unflinching.

Rev. R. V. Fulton, Springfield charge, has paid his assessment for District Work in full, and has about one-third of his benevolences. That is an excellent record for that charge and we congratulate both Brother Fulton and his people.

One evening last week, we chanced to run upon Rev. M. S. Monk, of First Church, Alexandria. He had made a hurried trip to the city and was boarding the train for his return to Alexandria. He was in good spirits and we never saw him look better.

We appreciate the invitation of Mr. Benjamin F. Rogers, Jr., to be present at his graduation from Lake Charles High School, May 28. We are sorry that it was not possible to attend and we wish him a future filled with happiness and crowned with worthy success.

Dr. W. L. Doss, Jr., Lake Charles, has added fifty members to his church since Conference. At the present time, the church building is being treated for termites. Dr. Doss reports that the cur-

rent expenses of the church are pretty well up with the exception of the benevolences.

The Methodist church at Sexton's Chapel has received thirty copies of the New Methodist Hymnal, the gift of Mr. and Mrs. Clarence Shaffer and Mr. T. C. Clanton, of First Church, Shreveport. The gift is in honor of Dr. and Mrs. George S. Sexton, for whom the church is named.

Our good friend, Rev. A. L. Gilmore, of Lafayette, carried a very much appreciated reference to the editor recently, as an introduction for his Advocate campaign. In addition to the calendar of his Sunday services, his bulletin gives a very informing exhibit of the growth of the Church School.

Rev. E. C. Dufresne was his own evangelist in a meeting at Ferriday. The meeting began on April 29 and ran through Mother's Day. The meeting featured special services at which various civic and social organizations were guests. Twenty-five members were added to the church.

Rev. B. C. Taylor, pastor at Homer, sends a check to cover subscriptions for six hospitals in the Ruston District. He does not say so, but we presume that these subscriptions are sent by the District as a whole. We appreciate the subscriptions and we hope that many hearts may be cheered by the paper.

Mr. W. A. McKinnon, of Shreveport, is in the Shumpert Sanitarium of that city following a serious operation which was performed nearly two weeks ago. Brother McKinnon has been ill for some time and the depletion of his strength is retarding his recovery. We join with many friends in the hope and prayer that he may soon be entirely well again.

A happy moment in the session of the Baton Rouge District Conference last week was provided by public burning of the note against the district parsonage. The debt of two thousand dollars has been paid in full by Brother J. H. Bowdon during the year and a half that he has been presiding elder. We congratulate both Brother Bowdon and his people on the happy ending of the matter.

NOTICE

Bishop Hoyt M. Dobbs authorizes the following announcement:

Because of continued ill health the Rev. Walter Clark, local preacher, has been released from the Pearl River charge. The Rev. Karl Tooke, of S. M. U., has been appointed to the Pearl River charge to finish out the year. This is effective June 1, 1937.

REVIVAL AT FERRIDAY

The church at Ferriday with Rev. E. C. Dufresne as pastor has enjoyed a gracious revival which began on April 29 and closed on Mother's Day.

The official board requested that our pastor do the preaching, and he consented to do this, engaging Rev. Otis Spinks to lead the song service and bring us special messages in song.

Special services with different organizations as guests throughout the week added to the already splendid attendance drawn by Rev. Dufresne's forceful and inspirational messages.

On Friday, May 7, members of Delta Chapter together with their guests from Sicily Island attended in a body at the evening service, this being the time of the official visit of District Deputy Grand Matron, Miss Blanche Wilson of Sicily Island. Miss Wilson was outspoken in her praise for the services later at a meeting of the chapter.

To say our revival was a success could not convey to our readers just what a blessing this meeting was to our city. A splendid spirit of cooperation prevailed with churches of all denominations in Ferriday and a number of our Jewish friends who attended.

There were 25 accessions to the church, making a total of 36 members during this year.

The meeting came to a close with the beautiful and impressive Mother's Day service.

On June 7 a Vacation Bible School begins, a few days after school closes.

The baccalaureate sermon will be delivered by Brother Dufresne in our church.

MRS. W. A. HALL.

FIRST CHURCH, NEW ORLEANS

First Methodist Church, New Orleans, is in the midst of a campaign to pay the entire indebtedness of the church, and to have Bishop Dobbs dedicate the building on June 13, the 112th anniversary of the founding of this church and Methodism in this city. The debt has been on the church since the building of the present structure in 1906, and at present the congregation is making an heroic effort to raise the \$8,000 now due. All has been raised with the exception of \$1,000, and the members and friends of the church are working hard to complete this fund by the time set for dedication. Contributions from friends of the church will be appreciated. All former pastors are cordially invited to attend the dedication services, from 10 a.m. to 12 noon, June 13.

W. H. WALLACE, Pastor.

FISH AND THE LAKE CHARLES DISTRICT

Dear Dr. Duren: Today has been one of the happiest that the preachers of the Lake Charles District have ever enjoyed. The occasion was a "fish fry," given by Dr. B. F. Rogers, presiding elder, and his good wife. All the preachers of the District and their wives were guests, and did we have a good time, or did we? We were all invited to meet at the bridge across the Calcasieu River, on the road to DeRidder from Lake Charles, Thursday morning and enjoy the day and were instructed to bring nothing but ourselves. Well, it goes without saying that we all had a good time, for any who fails to enjoy the fellowship of the brethren and their wives of the Lake Charles District, when such a fine elder as we have is in charge, does not know what good fellowship is.

I have never seen more and better fish placed before a group of folks in my life than we had today. There was more than we could devour, and when you think of such men as J. W. Faulk and W. W. Perry having all they want, you will know that little fellows like Billie Pomeroy and J. D. Fomby had sufficient. Yes, it was a great feast. (Please do not let Dr. H. T. Carley hear about this, as it will make him homesick for the Pelican streams).

In addition to the fish and everything that goes with such a feast, there was coffee (again don't tell Carley), ice water and other cold drinks, such as preachers always enjoy.

Now, Dr. Duren, I have the funniest thing to tell you: For dessert, the elder called us close up to him and reminded all of us of our Advocate quotas. Now, really, do you think he should have done such a thing as that, while we were all so happy? Well, he did, and still we are happy, and went away from the fish fry with new zeal and a determination to do our best at whatever task is before us.

The preachers' wives called Mrs. Rogers to the front soon after the feast, and Mrs. W. L. Doss, Jr., acting as spokesman, presented her with a dozen sterling silver coffee spoons, to which Mrs. Rogers gracefully responded.

There were present to enjoy the delightful feast and fellowship, besides the preachers and their wives, Brother A. M. Mayo, who is always at home in such a gathering, and a Mr. Hulburt, of Lake Charles, and Mrs. Rogers' mother and several children.

There is nearly always a sadness connected with such an occasion as this, especially when we realize that this is the last year in which Dr. Rogers and his wife will be with us as our leaders in the District.

I have never seen a group of preachers more fond of their presiding elder than those in the Lake Charles District. His going will be our loss, for truly he is a good general and the people gladly follow him.

REPORTER.

JACKSON, LOUISIANA

Dear Advocate: Your reports from the field have been coming in freely all the year, and you may regard this as a little tardy, but its lateness gives it the distinction of a garden spot instead of a sprig. We are still in the midst of the many splendid activities that have been going on at Jackson and Ethel since the year began. A happy spirit with greater activities and greater attendance are in evidence both at Jackson and at Ethel. Pre-Easter services were conducted in both churches. We have taken seven into the church to date.

At Jackson, the church yard and the parsonage yard have been transformed into a beautiful lawn of flowers and mowed sod, with overhanging lights, where the congregation will enjoy entertainments. At Ethel, the church is being repaired and painted, and the men's social meeting has been revived.

Both congregations went over the top in the Bishops' Crusade collections, and the financial program of the year has been placed at about 25 per cent over that of last year. We are taking care of the whole schedule.

We have a fine spirit of cooperation among the churches. Since the beginning of the year we are having union services every fifth Sunday night. From the 7th to the 18th of June the three Protestant churches are to unite in a Daily Vacation Bible School. After that, following immediately, the Methodists and the Presbyterians are to unite in a revival meeting. Our excellent musical talent is organizing for greater musical programs.

We are happy to report a forward move all the way along the line, with a richer spirit of Divine service permeating the lives of a devoted people.

With every good wish for the Advocate, we are,

Faithfully yours,

H. B. HINES, Pastor.

WHAT CAN THE LAYMAN DO TO HELP IN AN ALARMING SITUATION?

By A Layman

This article is an appeal primarily to the laymen and lay women of our great

Southern Methodist Church for assistance, in protest against a situation developing in our Church School literature, that unless we act and act NOW, will sooner or later destroy the very foundations upon which our Christianity rests, in the minds of thousands.

The writer refers to the unbiblical utterances that are appearing altogether too frequently—once is too often—in the Sunday School Magazine and Adult Student.

Writers are making statements that tend to discredit a belief in the truth of God's Holy Word with impunity, and at least in one instance contradict the plain statement found in the Bible.

In the exposition of the lesson on the casting out of the demons from the Gadarene demoniac by the Saviour, it was stated that psychology was used by the Master, to just recover from "his thought of being demon possessed" and "RAN among the hogs and they ran into the sea and destroyed themselves."

Another writer states that Paul was mistaken in his early New Testament writings on a certain subject, and corrected or at least ignored the subject in his later writings—and that John who wrote in later years became disillusioned and did not mention the subject, yet Revelations written about the same date as his epistle is full of the subject mentioned.

Another writer stated in an article, on the Bible, that the Bible was not written to tell about history or science, which is true, but the veiled implication was that we could trust the Holy Spirit in spiritual matters but on these others, not so. This same writer recommended for young people a study of one of Mr. Fosdick's books on the Bible which is both contradictory and faith destroying.

The writer has written the editor several letters, and finally received a letter which in effect was that the editor did not attempt to control the writings and statements of the lesson commentators. If he doesn't, who else can?

The writer then personally interviewed one high up in the Church and asked his influence in stopping these statements. He was told that if I protested against these things I would do more harm than good, and that I should be "open-minded" and that our young people are coming

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Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. S. C. Hinton, Bay Springs, sends us a splendid list of subscriptions from that charge, which we appreciate very sincerely.

Rev. J. C. Jackson, pastor at Daleville, sends a list of subscriptions and assures us that he expects to secure his full quota. We sincerely appreciate his loyalty and resolution.

Rev. E. A. Kelly, of Shubuta, lacks only two subscriptions of completing his quota for the charge, and he expects to complete it and possibly to exceed the number assigned to him.

Bishop Hoyt M. Dobbs appeared four times on the Whitworth College commencement program last week. He spoke twice on Sunday and delivered addresses on Monday and Tuesday following.

Rev. H. A. Gatlin, the faithful and energetic presiding elder of the Vicksburg District, assures us that he is going to try to reach his Advocate quota. The campaign is now on in his District.

Mrs. Myrtle Triplett, of Dossville, writes that she has been a reader of the Advocate for forty years or more and she finds pleasure in it still and looks forward to its coming with pleasant anticipations.

Rev. Arva C. Floyd, recently a missionary of the Methodist Episcopal Church, South, in Japan, has been elected Professor of Missions in Candler School of Theology. He succeeds Dr. W. J. Young who retired in 1934.

Rev. Seth W. Granberry is one of the younger men of the Conference, but he is making a good beginning in his ministry. His work thus far gives promise of an effective and worthy career. He is pastor of the New Augusta charge.

Rev. J. H. Jolly reports the best revival at Grace church, Jackson, during his pastorate there. The preacher was Rev. Ira E. Williams, of Tylertown, and the song service was led by J. Melvin Jones, assistant at Galloway Memorial church.

Workers in the Children's Division in Seashore District held a very successful Institute at Ocean Springs recently, according to the *Inst—Tooter*, a breezy little bulletin which has reached our desk. Vancleave charge was the winner of the attendance banner given by the Institute.

Mr. L. T. Ficklin, of Saucier, and Mrs. Jennie McArthur, of McHenry, were married on April 25, the ceremony being performed by Rev. D. E. Vickers. Both are loyal Methodists and Brother Ficklin is

the Lay Leader of the Seashore District. Mr. and Mrs. Ficklin will reside in McHenry.

Mrs. F. W. Sharbrough, Holly Bluff, sends us a subscription for Mrs. S. W. Sharbrough and states that she expects to secure more subscribers. She failed to indicate the charge, and we cannot give credit until we know the charge. This refers only to the campaign credit. The paper will go promptly.

Dr. Rolfe Hunt, who makes his superannuate home in Jackson, had the very great pleasure of baptizing his grandson, Rolfe Lanier Hunt, whose father was for sixteen years on the editorial staff of the Board of Education in Nashville, and whose mother was Miss Martha Wise. Dr. Hunt says that he has about 100 namesakes scattered about in several states.

Rev. D. E. Vickers says that he has held three revival meetings this year on the Saucier charge, has had a number of conversions, and added twenty members to the churches. Dr. E. C. Wright, of Chicago, a minister of the Methodist Episcopal Church, gave a series of illustrated Bible lectures and Brother Vickers speaks very highly of the interesting and helpful character of the course, which ran through eight days.

VAN CLEAVE VACATION CHURCH SCHOOL

The first Vacation Church School to be held in the Seashore District was held at the Vancleave Methodist church on May 3-8, with thirty boys and girls attending, ranging from the ages of two to sixteen. We are glad to note that we did not have a decrease in attendance but a gradual increase from nineteen the first day to thirty on the closing day, saying nothing of the interested visitors who came in from day to day and joined heartily in our work, recreation and social hour.

This was the first Vacation Church School ever to be held in Vancleave or in the Vancleave charge and it was enjoyed by all who attended, including children of other denominations and heartily approved by the Local Board of Christian Education, the teachers who worked with the children, the missionary society, who furnished refreshments, and the parents, who were very much pleased by the work that was done and the progress that was made. As a result of this School, we feel that a much greater interest is being shown in our Sunday School and church work in general, and because of this manifested interest and the approval of the Church, we expect to hold this school next year with a possibly longer term and a greater number in at-

tendance. Those working in the School were: Mrs. L. R. Abel, Intermediates; Mrs. Burton Roberts, Juniors; Miss Maude Spaulding, Primaries, and Mrs. F. O. Allen, Beginners, with Rev. Nix as general supervisor. Because favorable weather permitted, at least half of each day's session was spent in finding God in the great out-of-doors and seeing His works in all nature. This School was brought to a successful close on Saturday, May 8, followed by a Mother's Day program on May 9, with all Vacation Church School pupils taking part.

There is a feeling in our hearts that much good has been done toward forming a more cooperative spirit among the children and creating a more Christian attitude among one another. We hope and believe that through our prayers and faithful workers this spirit will continue to live and grow and that more and more interest will continue to be shown in our church work.

MRS. F. O. ALLEN.

THE PLAN OF METHODIST UNION

(Continued from page 5)

ter of arrest of legislation by the General Conference or any act of the Jurisdictional or Central Conferences that violate the constitution is assigned to the Judicial Council. It passes upon the decisions of law made by the bishops in Annual and District Conferences. The Council has no veto power such as the Federal and State Executives have because of their opposition to a measure. Its powers are appellate and its function is strictly interpretative of law as relates to bishops' decisions, and of legislation as relates to the constitution of the Church. The Council will evidently be carefully constituted of well informed, reasonable, and reasoning persons and can be very useful in guiding the regulative acts of the Church.

The Episcopacy

The Episcopacy in the Methodist Church is to be of like plan, powers, privileges, and duties as now exist in the Methodist Episcopal Church and the Methodist Episcopal Church, South. The bishops are to be elected by the respective Jurisdictional and Central Conferences, and ordained or consecrated in the historic manner of Episcopal Methodism at such time and place as may be fixed by the General Conference. All that is very plain. That is a very sensible way to elect bishops. The electors can know the men and their qualifications. With that condition the temptation of political combinations will be reduced to the minimum. Why say "ordained or consecrated?" Because some Methodists want the one word and some want the other, and there is no common agreement as to the meaning of the two words. The high-church Episcopalians use the word "consecrate;" the low church Baptists

use the word "ordain." This sacred ceremony of induction into the Episcopacy of all who are elected by the Jurisdictional Conferences taking place at some central location would be impressive, not only to the community but to the entire denomination. Will the bishops be general superintendents under the restrictions of election by and for a Jurisdictional conference? We think so. They will be general superintendents as much as bishops are today under the area and district assignment system. "There shall be a Council of Bishops composed of all the bishops and this Council shall meet at least once a year and plan for the general oversight and promotion of the temporal and spiritual interests of the entire Church and for carrying into effect the rules, regulations prescribed and enjoined by the General Conference." What more could General Superintendents in this day do? The Council of Bishops will be a highly important body in the leadership and administration of the entire Church. It will be a real General Superintendency giving constant general oversight. The provision for emergency service insures prompt action such as emergency will require, and that for the transfer of the bishops from one Jurisdictional Conference to another gives desirable flexibility under adequate protection. While the residential and presidential supervision of Bishops is to be in the Jurisdictional Conferences that elected them yet a Bishop may be transferred to some other Jurisdictional Conference for that service but only upon the request of that Jurisdictional Conference. A Bishop may be assigned temporarily to another Jurisdiction other than his own but only upon the consent of the majority of the Bishops in that Jurisdiction. These provisions give desirable flexibility under adequate protection.

The Negro Membership

In the united Methodist Church with 8,000,000 members the Negro membership will be 325,000. The Methodist Episcopal Church has 19 Negro Annual Conferences, and the Methodist Protestant Church has two. There are three groups of persons who are sensitive over the status of the Negro membership in the united Church; the Southern people, the Northern people and the Negro people. Only a well balanced provision for the Negro membership would be acceptable to all and give any plan of union any chance of adoption. The Joint Commission knew this, and they endeavored to make a provision that is normal, considerate, fair, and proper; normal as to existing relations, considerate of the feelings and attitudes of all three groups, fair as regards the general structure of the plan, and proper in the purpose of the commission to bring together just what now exists in the three Churches; and they believe they have done this. The Negro membership now have their own conferences, their own churches and their own ministers. The Negro bishops have always been elected on separate

ballots from those on which white bishops were elected. This form of separation has existed in the Methodist Episcopal Church for almost 70 years. The Negro Annual Conferences have proportionate representation in the General Conference. The Plan of Union does not alter the existing status in any respect. With the creation of Jurisdictional Conferences it was normal and proper for the Negro Annual Conferences to be given one, of like plan and power with those for the white conferences. There is no discrimination here. The separation is just what now exists, and has long existed in their own denomination. They will now have a united body of their own, for the protection and promotion of their own interests, a thing they have never had before. They will elect their own bishops, without the assistance or interference of white people. They will set up their own agencies and choose their own leaders for their own administrative and promotional unit. They will have as before their proportionate representation in the quadrennial General Conference, the law making body of the entire Church. They lose nothing that they ever had and gain much of very high value to them. They will be separated in their churches, their Annual Conference and their Jurisdictional Conference from the white churches and conferences of the South, where the vast majority of them live, but they will have the sympathy and good will of the white Methodists of the South. It does not seem that the Negro people, the Southern people or the Northern people could object to this arrangement for the Negro membership which seems normal, considerate, fair and proper. It is Christian in spirit, purpose and provision in the opinion of those who constructed the Plan of Union.

The Plan Is Winning

This proposed Plan of Methodist Union was unanimously approved and recommended for adoption by the joint commission. It has been approved and adopted by the General Conference of the Methodist Episcopal Church by a vote of to It has been already approved by the Annual Conferences of that Church by a vote of 14 to 1, or about 93%. It has been approved and adopted by the General Conference and the Annual Conferences of the Methodist Protestant Church by an overwhelming majority. It now awaits the action of our Annual

(Continued on page 14)

MISSISSIPPI CONFERENCE

Hattiesburg District—Third Round

Bucatunna, at State Line, June 6, 11 a.m.; Q. C. 1:30 p.m.
Waynesboro, June 6, 4 p.m.; preaching 7:30.
Waynesboro Ct., at New Hope, June 13, 11 a.m.; Q. C. 1:30.
Shubuta, June 13, Q. C. 4 p.m.; Preaching 7:30.
Main Street, June 20, 11 a.m.; Q. C., June 15, 7:30.
Petal, at Petal, June 20, 7:30; Q. C., Aug. 9, 7:30.
Williamsboro, at Good Hope, June 27, 11 a.m.; Q. C. 1:30 p.m.
Collins, June 27, Q. C. 4 p.m.; Preaching 7:30.
Montrose, at Sylvarena, July 4, 11 a.m.; Q. C., 1:30.
Laurel, West, July 4; Q. C., 4 p.m.; preaching 7:30 p.m.

Mt. Olive, at Gilmer, July 11, 11 a.m.; Q. C. 1:30.
Magee, July 11, Q. C. 4 p.m.; Preaching 7:30.
Matherville, at Salem, July 13, 11 a.m.; Q. C. 1:30 p.m.
Laurel, First, July 13, Q. C. 7:30 p.m.
Bonhomme, at Tatum's Camp, July 18, 11 a.m.; Q. C. 1:30.
New Augusta, at Beaumont, July 18, Q. C. 4 p.m.; Preaching 7:30.
Moselle, at Pleasant Ridge, July 21, 1:30.
Bay Springs, at Holder's, July 25, 11 a.m.; Q. C. 1:30 p.m.
Ellisville, July 25, Q. C. 4 p.m.; Preaching 7:30.
Taylorsville, at Knight's Chapel, July 27, 11 a.m.; Q. C. 1:30 p.m.
Sumrall, at Advance, July 30, 11 a.m.; Q. C. 1:30 p.m.
Richton, at Richton, Aug. 1, 11 a.m.; Q. C., 1:30 p.m.
Broad St. and Mission, at Arnold Line, Aug. 1, Q. C. 4 p.m.; Preaching 7:30.
Court Street, Aug. 2, Q. C. 7:30 p.m.
Heidelberg, at Philadelphia, Aug. 5, Q. C. 1:30.
Kingston, at Antioch, Aug. 15, 11 a.m.; Q. C. 1:30.
Seminary, at Sanford, Aug. 15, 4 p.m.; Preaching 7:30.

Let each pastor have a list of nominations for members of Board of Christian Education, General and Divisional Church School Superintendents in writing—a copy each for the secretary, presiding elder and himself.

W. B. ALSWORTH, P. E.

Meridian District—Third Round

Meridian, East End, June 13, 11 a.m.; June 14, 7:30 p.m.
Meridian, Fifth Street, June 13, 7:30 p.m.; June 16, 7:30 p.m.
Quitman, June 20, 11 a.m. and 1:30 p.m.
Meridian, Hawkins Memorial, at 34th Ave., June 20, 7:30 p.m.; June 29, 7:30 p.m.
Meridian, Poplar Springs, June 27, 11 a.m.; June 23, 7:30 p.m.
Meridian, Wesley, June 27, 3 p.m. and 7:30 p.m.
Daleville, at Linwood, July 4, 11 a.m. and 1 p.m.
Chunky, at Chunky, July 4, 3:30 and 7:30 p.m.
Philadelphia, First Church, July 11, 11 a.m.
Lauderdale, at Electric Mills, July 11, 3:30 and 7:30 p.m.
Porterville, at Mt. Hebron, July 18, 11 a.m. and 1 p.m.
Enterprise and Stonewall, at Concord, July 18, 3:30 p.m.
DeKalb, at Spring Hill, July 21, 11 a.m. and 2 p.m.
Philadelphia Circuit, at North Bend, July 24, 11 a.m. and 1:30 p.m.
Pachuta, at Salem, July 31, 11 a.m. and 7:30 p.m.
Burnside, at Henry's Chapel, Aug. 1, 11 a.m. and 1 p.m.
Scooba, at —, Aug. 1, 4 p.m. and 7:30 p.m.
Rose Hill, at Hopewell, Aug. 8, 11 a.m. and 1:30 p.m.
Meridian, Central, Aug. 8, 11 a.m.
Vimville, at Pleasant Ridge, Aug. 15, 11 a.m. and 1 p.m.
Decatur and Hickory, at Decatur, Aug. 15, 3:30 and 7:30 p.m.
DeSoto, at Manassa, Aug. 22, 11 a.m. and 1 p.m.
Newton, Aug. 22, 4 p.m. and 7:30 p.m.
Cleveland, at Pleasant Grove, Aug. 29, 11 a.m. and 1 p.m.
Union, at Mt. Zion, Aug. 29, 3:30 p.m.
W. B. JONES, P. E.

Seashore District—Third Round

Gulfport, First Church, June 6, 11 a.m.
Biloxi, Epworth-Wesley, at North Biloxi, June 6, 7:30 p.m.
Lumberton, June 13, 11 a.m.
Biloxi, Main Street, June 13, 7:30 p.m.
Saucier, at McHenry, June 13, 4 p.m.
Poplarville, June 20, 11 a.m.
Purvis, June 20, 7:30 p.m.
Wiggins, June 27, 11 a.m.
Long Beach, June 27, 7:30 p.m.
Mentorum, at Cox Chapel, July 4, 11 a.m.
Lucedale, July 4, 7:30 p.m.
Picayune, July 11, 11 a.m.
Carriere, at Byrd's Chapel, July 11, 4 p.m. and 7:30 p.m.
Handsboro and Second Church, at Second Church, July 18, 11 a.m.
Brooklyn and Bond, at Bond, July 18, 4 and 7:30 p.m.
Pascagoula, July 25, 11 a.m.
Escatawpa, at Orange Grove, July 25, 3 p.m.
Moss Point, July 25, 7:30 p.m.
Leakesville, at Clark's Chapel, Aug. 1, 11 a.m.
Kreole, Aug. 1, 7:30 p.m.
Columbia, Aug. 8, 11 a.m.
Oloh, at Baylis Chapel, Aug. 8, 3 p.m.
Ocean Springs, Aug. 15, 11 a.m.
Vancleave, at Mt. Pleasant, Aug. 15, 4 and 7:30 p.m.
Americus, at Tanner's Chapel, Aug. 22, 11 a.m.
Coalville, Aug. 29, 11 a.m.
Logtown, at Pearlinton, Aug. 29, 7:30 p.m.
Bay St. Louis, Sept. 1, 7:30 p.m.
Pastors will please remember Church School officers are to be elected this round.
L. J. POWER, P. E.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. W. York has our thanks for subscriptions sent in recently from Webb charge. It is the loyal devotion of the many that builds a great cause, and such is true of the church paper.

Rev. G. B. Love, Algoma, sends us a list of renewals with the assurance that he expects to make every effort to secure his quota in full. We appreciate the loyal support of Brother Love.

Mr. W. B. Braden, Route 4, Holly Springs, renews his subscription to the Advocate and assures us of his pleasure in its coming. We infer from his letter that he is friendly to Methodist union.

The second Sunday in June has been set apart by some of the districts in the North Mississippi Conference as a day for a special free-will offering to be taken for the Lewis Memorial Hospital fund in Tunda, Africa.

Rev. Shed Hill Caffey, pastor of First Church, Greenwood, was the commencement preacher for the Charleston High School recently. The sermon was preached in the Methodist church of which Rev. H. P. Lewis is pastor.

Dr. W. P. Buhrman, presiding elder of the Aberdeen District, says that he is taking copies of the Advocate to all his quarterly conferences in an endeavor to assist the pastors in their campaign for the paper, and he makes the Advocate a first consideration. We could ask no greater evidence of loyalty than that.

Rev. J. D. Wroten, the efficient presiding elder of Corinth District, enters into the Advocate campaign with the same earnest aggressiveness which was manifest in the Bishops' Crusade and in raising the benevolences. Quotas have been adopted and it seems altogether likely that Corinth District may round into the home-stretch in a short time.

Mrs. Lewis Stephens, formerly of Cedar Bluff, died at her home in Greenville on May 2. For many years she had been devoted to her Conference paper, and she was an active worker in her church. Brother Lewis Stephens, her husband, has asked that the paper be changed to his name, and its visits will be continued to the home.

Mrs. Floy Jones, of Black Hawk, who

is blind, has been a constant reader of the Advocate for many years. In her blindness, she still has the entire contents of the paper read to her. Recently she had her sister, Mrs. Willie Conger Page, write and tell us how very much she appreciates the Advocate. We thank both these loyal friends for their interest and thoughtfulness.

Rev. J. A. George, of Amory, preached ten days for Rev. T. W. Lewis, of Calhoun City. Brother Lewis speaks in very favorable terms of the spiritual tone and force of the messages—they were backed up with Scripture quotations. About twenty members will be added as a result



JUDGE H. DENT MINOR

of the meeting. Calhoun City increased its assumption for benevolences \$100, and has paid it in full. The Bishops' Crusade collection was \$100, and \$100 was raised for flood sufferers.

The report made by Rev. E. Nash Broyles to the second quarterly conference for First Church, Columbus, shows remarkable activity and a no less remarkable handling of all the details of the work. During the quarter eleven members were received by vows and four by certificate. Since the Annual Conference, twelve have been added by vows and thirty-one by certificate. Six infants were baptized during the quarter. Brother Broyles was the commencement preacher at Lee High School in that city on May 23, according to The Columbus Dispatch. There were twenty-one in the class which was graduated.

SERVICES AT DEDICATION OF MARY DENT MINOR MEMORIAL ORGAN, MACON, MISSISSIPPI

(Continued from page 1)

Dr. Henry A. Minor and his wife, Mary Dent Minor, parents of Judge Dent Minor, were active in this church until death ended their labors many years ago. It was to perpetuate and keep alive their influence and spirit that Judge Minor gave the organ to the church.

Saturday evening an old-fashioned community singing was held in the church, John Cook Robertson conducting, with Mr. Enoch Walton, of Memphis, Tenn., at the console of the organ. Mr. Walton is a trained organist of high reputation, and he demonstrated the great capacity and wide range of the instrument to an appreciative audience that packed the church. A prominent feature of this program was a violin solo by Mr. C. L. Willis, a noted violinist of Memphis, Tenn., as were also vocal solos by Mrs. Anne Dent Percy and Mr. George Willis, both of Memphis, Tenn., and Mr. John Cook Robertson, of Macon, who sang, "That Dear Old Mother of Mine," in memory of Judge Minor's mother. The hymns sung by the congregation were those used in the church in the middle and later years of the last century, such as "How Firm a Foundation," "Shall We Gather at the River," "On Jordan's Stormy Banks," "Come Thou Fount of Every Blessing," and others.

Sunday morning the following program, consisting of two services, was given, loud speakers being installed in the auditorium of the Sunday School and on the church grounds, enabling the fifteen hundred people assembled to hear both services:

Dedication service, 9:30 a.m., Rev. J. W. Robertson, presiding; song, "Shall We Gather at the River;" The Lord's Prayer—Congregation; song, "Blessed Assurance;" brief addresses by Rev. Dr. L. P. Wasson, presiding elder; Rev. R. D. Pearson, pastor of Macon Baptist Church; Rev. N. G. Augustus, Mr. Justice J. G. McGowen, of the Mississippi Supreme Court; song, "Sweet Hour of Prayer;" reading of letters from Bishop Hoyt M. Dobbs, Rev. Bertrand R. Cocks, of Phoenix, Arizona; Mr. Chief Justice Sidney Smith, of the Mississippi Supreme Court; Mr. Chas. N. Burch, of Memphis, Tenn.; presentation of organ, Dent Minor; acceptance, the pastor; Song, "Home Over There;" prayer, Dr. L. P. Wasson.

Recess.

Church service, 11 a.m.—Voluntary (organ and violin, "Ave Maria," Mr. Enoch Walton and Mr. L. C. Willis; hymn, "There Is a Fountain Filled With Blood," congregation; prayer, Rev. Dr. L. P. Wasson, presiding elder; reading of first lesson, the pastor; hymn, "How Firm a Foundation," congregation; reading of

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the second lesson, Dr. W. L. Duren; offertory, "Come Ye Disconsolate," Mrs. Anne Dent Percy; hymn, "Come Thou Fount of Every Blessing," congregation; sermon, Rev. Dr. W. L. Duren; solo, "Beautiful Garden of Prayer," Mrs. Albert Lipscomb; hymn, "Nearer My God to Thee," congregation; prayer and benediction, Rev. Dr. W. L. Duren.

The dedication sermon by Dr. Duren, a former pastor and close friend of the Minor family, was a scholarly presentation of the history of music in devotion and worship from the dawn of civilization, and its value and effect upon religious life.

The Rev. John W. Robertson, pastor of the church, planned the various services, and their successful consummation was the result of the active and loyal cooperation of his congregation and of the pastors and members of the other churches in Macon and of the community generally.

At the conclusion of the dedication services the people enjoyed an old-fashioned barbecue and basket dinner.

Mr. Walton remained over, and Sunday evening gave another organ recital at the request of the pastor. On this occasion he inspired a vast audience by rendering organ masterpieces, many hymns and other selections. Responding to special requests, Rev. John W. Robertson and Mrs. Albert Lipscomb each rendered a vocal solo during this recital.

Truly, all these services occupy an important place in the history of Methodism in Macon and Noxubee County. The memory of them will linger with those who heard them for years to come.

W. B. JONES.

CONFERENCE ON THE RURAL CHURCH

In an effort to point the way toward a reorganization of the rural social and religious life of Mississippi, State College is calling for the second time, during June 14-17, a conference of rural pastors and church leaders. At a similar meeting in the summer of 1936 the ministers gathered at State College were presented facts, statistics and information concerning the run-down status of the average Mississippi rural community. This information took in social, religious and economic factors.

The speakers on the program last year pointed out that rural Mississippi, like the rest of rural America was fast becoming pagan in nature. They showed that because recent trends of industrialism have proved detrimental to the farmers' welfare, such enigmas as homeless farmers and incomeless landowners were becoming common. They indicated that the destroying of high ideals and faith in Christian standards, the backbone of our rural population, has necessarily meant the weakening of the farmers themselves, the backbone of our nation.

The second Church Conference, therefore, purposes to put before the pastors lectures and round table discussions of actual applications of this knowledge. True, the bad situation exists, but what can be done about it? will be the pertinent question. Nationally famous criminologists, religious leaders and sociologists, like Dr. G. S. Dobbins, Dr. R. B. Eleazer, Dr. B. L. Coulter, Dr. Hugh L. Gillespie and others will lead the discussions.

Not with the idea of projecting any kind of organization, but with the hope that some small social and religious service may be rendered Mississippi is the conference projected. It is only the desire of the sponsors that something can be done toward alleviating both the physical and psychical depression among



REV. JNO. W. ROBERTSON

the rural population so that God may once more reign over and shower his blessing upon the "common tiller of the soil," so dear to the hearts of us all.

SOME STRANGE OBSERVATIONS

By "Rusticus"

A Board of Stewards using money for Benevolences that had been contributed by an outsider for the building fund.

A Board getting up a "Benefit Baseball Game" for paying the hospital expenses of their pastor and his wife who had been in an automobile accident, and applying the proceeds to the pastor's salary.

The same Board wiring their pastor at Conference that everything had been paid in full, money in bank, then holding out \$25 on him, as having not included

the full amount of the Conference Collections.

A Board selling pencils that cost a penny apiece for twenty-five cents, this including a chance on a quilt that some one had donated. The proceeds to be used for Benevolences.

A steward laughing about not paying their preacher in full and at the same time condemning him for not paying in full his accounts at the grocers.

A preacher going on a week's visit after Conference, before he moves out, and thus holding up the line for five preachers, who want to get moved.

Another preacher leaving the house locked, going on to his new work, without getting his things out of the way, then leaving the house after a week, with everything as dirty as possible to imagine.

The above, and many others, might cause us to wonder if there will be a real REVIVAL until some churches and others REPENT.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Corinth District—Third Round

- Chalybeate, at Camp Ground, May 28, 11 a.m. and 1:30 p.m.
- Burnsville, at Chapel Hill, May 29, 11 a.m. and 1:30 p.m.
- Belmont, at Dennis, May 30, 11 a.m. and 1:30 p.m.
- Ashland, at Liberty, June 6, 11 a.m. and 1:30 p.m.
- Mantachie, at Palestine, June 11, 11 a.m. and 1:30 p.m.
- Mooreville, at Andrews Chapel, June 12, 11 a.m. and 1:30 p.m.
- Rlenzi, at Bethel, June 13, 11 a.m. and 1:30 p.m.
- Booneville Station, June 13, 7:30 p.m., preaching followed by Q. C.
- Sherman, at Blue Springs, June 15, 11 a.m. and 1:30 p.m.
- Potts Camp, at Macedonia, June 16, 11 a.m. and 1:30 p.m.
- Kossuth, At Hightown, June 17, 11 a.m. and 1:30 p.m.
- Baldwyn, at Asbury, June 19, 11 a.m. and 1:30 p.m.
- New Albany Ct. and Myrtle Ct., at Union Hill in New Albany Ct., (joint session) June 20, 11 a.m. and 1:30 p.m.
- New Albany Station, June 20, after night service.
- Corinth Southside, June 23, at night.
- Guntown, at Liberty June 25, 11 a.m. and 1:30 p.m.
- Dumas, at Mt. Zion, June 26, 11 a.m. and 1:30 p.m.
- Hickory Flat, at Ebenezer, June 27, 11 a.m. and 1:30 p.m.
- Marietta, at Mt. Nebo, July 4, 11 a.m. and 1:30 p.m.
- Iuka Ct., at Pleasant Hill, July 7, 11 a.m. and 1:30 p.m.
- Iuka Station, July 7, after prayer meeting.
- Waterford, at Chulahoma, July 9, 11 a.m. and 1:30 p.m.
- Abbeville, at Abbeville, July 10, 11 a.m. and 1:30 p.m.
- Oxford, July 11, 11 a.m. and 2:30 p.m.
- Holly Springs, July 11, after night service.
- Corinth, First Church, July 18, 11 a.m. preaching, Q. C. Wed., July 21, 7:30 p.m.
- Corinth Ct., at Box Chapel, July 22, 11 a.m. and 1:30 p.m.
- Blue Mt. Ct., at Faulkner, July 25, 11 a.m. and 1:30 p.m.
- Ripley, July 25, 7:30 p.m. preaching; Q. C. July 26, 9 a.m.
- Dedication of Iuka Church, Aug. 1, 11 a.m. by Bishop Hoyt M. Dobbs.

J. D. WROTEN, P. E.

A New York preacher thinks a two-year moratorium on preaching would be the salvation of the world. The salary would continue, we suppose, as hush money.—Senator Soaper, in Louisville Courier-Journal.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JUNE 6

By Dr. J. R. Countiss

JOSEPH'S READINESS FOR SERVICE

Joseph was a genial, attractive, highly-endowed lad who, unfortunately, found it out. Perhaps his doting father was chiefly responsible for his discovery of personal superiority in a large and heterogeneous family. As usual, "father's pet"

lost caste with his brothers, and became the object of their jealous resentment of paternal favoritism. His unfavorable though probably correct report to Jacob concerning the shortcomings of his brothers, plus childish babblings about his dreams of preferment ripened jealousy into mortal hatred, and they determined to get rid of him. His ready obedience to Jacob's command to go to Shechem and bring a report of the other sons and their care of the flocks afforded the desired opportunity to dispose of "the dreamer." Murderous consciences were salved by a fortunate chance to sell him into slavery. Twenty shekels of silver closed the trade and Joseph was sold into Egypt, his bloodied coat being returned to Jacob as a bitter reminder of his too obvious discrimination in fatherly affections.

Misfortune either makes or breaks men. Joseph turned it into a discipline more profitable than the shelter and softness of his father's house. He might have pined and pouted under the pain and injustice of treachery and false imprisonment but he chose to maintain his personal integrity, make the best of his wretched situation, and do good as opportunity offered even while in prison. A kindly service to a fellow-prisoner was the bread on the waters that finally brought him into Pharaoh's presence and favor. A small opportunity rightly used made all his boyish dreams come true, and the story of his subsequent career is a classic of the ages.

To fend against the famine in Egypt, Joseph was given autocratic power to tax the people with one-fifth of their harvest for seven years and store it for the lean years which were to follow. The plan was Joseph's and to him was given the honor and responsibility for its execution. The record indicates that he acted with his accustomed fidelity and efficiency. A benevolent despot can work economic wonders so long as his benevolence holds out. Joseph saved the lives of the people only to drive a sharp bargain for Pharaoh by taking their money, their cattle, their lands, and their persons in return for the stored food which they had themselves contributed in taxes to their king. The scheme was in keeping with the ethics of the times and of much later times, but it does not square with the ethics of the Galilean Carpenter, nor satisfy the truly Christian conscience.

Joseph through shame and honor alike kept his faith in God and remained loyal to his own people. He was alert to every opportunity for service and used his lofty talent for helping others. He generously forgave his brothers for their great wrong, and saw above and beyond their evil intent the guiding hand of an overruling God. Having proved himself faith-

ful in little things, he was also found faithful in things that affected empires and shaped history. In a dark and sordid environment he stands out as one of the world's unselfish heroes, a lofty example of patience, forbearance, integrity and magnanimity.



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Used for 60 years. Genuine in red box.
25c and 50c sizes. Ask
your druggist for new
large size with dropper.

Dickey Drug Co., Bristol, Va.



**PARKER'S
HAIR BALSAM**

Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair

60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

**SKIN IRRITATION
of Babies**

Diaper rash, chafing, eczema itching—
eased at once by pure, mild

Resinol

CORNS GO **15c**

with
KOHLER

ONE NIGHT CORN SALVE

In the Handy Green Tin.
"Famous For 50 Years"

Send For Free Kohler Antidote Sample
KOHLER MFG. CO., Baltimore, Md.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES

25c at your drug store.

FOR COLDS—Use our Gray's (Nothol)
Nose Drops. 50c at your druggist.

Organization Funds May Be Had Quickly

There's no surer, easier, more pleasant way to raise money for church or club than with the aid of our co-operative selling plan. Nearly all women know the fine qualities of Gottschalk's Metal Sponge. They've used it for years... wouldn't be without it... and will buy gladly from you. Over 50,000 organizations have profited from our plan. Write for particulars.



METAL SPONGE SALES CORP., Phila., Pa.

Gottschalk's
METAL SPONGE

R_x

Calotabs
TRADE MARK REG.

for

biliousness, sour stomach,
bilious indigestion, flatu-
lence and headache, due
to constipation.

10c and 25c at dealers

The Christian Fireside

ALL THINGS

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.
Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

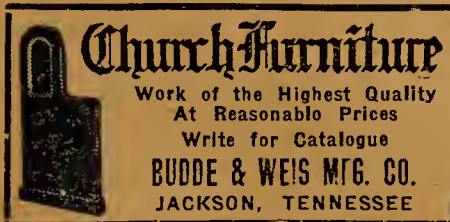
He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well.
All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

RETRIEVING THE SITUATION

Many years ago a local preacher moved into a Mississippi town and placed his membership in the Methodist church.

Phone, RAYmond 8178

ROSE McCAFFREY
SUPERIOR MULTIGRAPHING
409-410 New Masonic Temple



Syrup of Black-Draught

Easily Given to Children

Thousands of mothers have found that fretful, ailing youngsters really like to be given Syrup of Black-Draught—and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives the popular, old, well known, powdered Black-Draught its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing 5 fluid ounces, price 50 cents.

The pastor was not altogether certain as to his man, so he waited to study him a little before calling upon him to take part in a public service. Finally he called upon the local preacher to pray at a Sunday evening service. It was wholly unexpected and the man prayed humbly and effectively. The pastor was much encouraged and soon after called upon his friend to pray again. It was a rainy Sunday night in January, no passage of Scripture had been read, and no hymn had been lined. The local preacher rose to the occasion thus: "Our kind and dear Heavenly Father, it is with a due sense of gratitude that, after lining hymns of praise, we come unto Thee on this beautiful autumnal afternoon to render unto Thee thanks." After praying for various things, he seemed to be-think himself that the pastor might need some attention. Accordingly he broke into the strain: "We pray for our brother who goes in and out before us. O, may his labors be increased, and O, may we be passive." It was all too evident that the preacher was a little disappointed with his first effort and he did not propose to be caught napping again.

A GOOD SAMARITAN SOLDIER

It was in the Philippines on the Island of Penay and the town of Jaro, two miles from Iloilo. The time was March 16, 1899, when the Philippine Insurrection was in progress. In this particular battle the Americans were out-numbered ten to one. A good friend of mine, then a bugler, who is still living, was on this occasion one of those out-numbered Americans; and presently his company found itself in a situation which seemed hopeless.

When the entire company completely surrounded by the enemy, with no prospect of escape, and facing what apparently was certain death, my friend, a good Catholic, made the sign of the Cross and offered a prayer. A comrade, who was a Protestant, saw and heard this soldier in prayer and he, too, made the sign of the Cross and repeated the prayer of his Catholic friend. Thus when facing death, denominational differences and prejudices (if they exist) are forgotten, and shoulder to shoulder and heart to heart men look God-ward with eyes of faith.

It happened that neither of these two men were killed. Although my friend was wounded, not seriously, however, he never reported it. To illustrate the spirit of these American soldiers: This bugler friend of mine, seeing a seriously wounded bolo man, approached the sufferer and was about to place his canteen to the lips of the wounded native, when, with the speed of lightning the native pulled his

bolo and struck at the young American who was extending the helping hand of the Good Samaritan, but long training in this warfare had developed super ability to be always on guard and to act reflexively in self defense, so that his remarkably quick action in springing away from the bolo saved his life. My good Samaritan soldier friend might have retaliated and killed the native who had struck with murderous intent, but he returned good for evil.—Old Timer.

"No sophistry, such as calling the 'saloon' a 'tavern,' can wipe out the stain still resting on the saloon. The post-Prohibition tavern is conducted about the same as it was before Prohibition and, if anything, a little worse. Violations of closing hours, prostitution, shootings and holdups in such places are common news items."—Brewers Journal, January, 1936.

I never saw a city or village yet whose miseries were not in proportion to the number of its public houses.—Oliver Goldsmith.



OUR FOUNDER

**STEADY
GROWTH
DOWN
THROUGH
THE YEARS**

1903--1937

This Is Founder's Year

Thirty-four years ago a Southern Methodist preacher caught a vision of the real meaning of life insurance for his brethren. He interested others . . . made a beginning . . . launched forth.

Success, in the larger meaning of the word, has crowned his efforts.

The Methodist Benevolent Association is recognized today as a sound institution that has a definite place in the total life of our great Church.

The Association is dedicating this year to its beloved Founder and General Secretary—Rev. J. H. Shumaker.

Methodist Benevolent Association
808 Broadway, Nashville, Tenn.

Gentlemen:

Please send me information regarding your Life Insurance Plans for Southern Methodists.

Amount of Insurance in which I am interested, \$ _____

Plan of Insurance: (Check below)

- Whole Life ☐
Twenty Payment Life ☐
15-Year Endowment ☐
20-Year Endowment ☐
Endowment at Age 60 ☐
Endowment at Age 65 ☐
Endowment at Age 70 ☐
Term Insurance ☐
Juvenile Insurance ☐

Yours very truly,

(Signed) _____

Address _____

My age nearest Birthday _____

(Detach and mail to above address)

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Mrs. G. W. Dameron, Conference Superintendent of Publicity, writes as follows:

"The Pastors' School and Conference for Christian Workers which will be held at Centenary College, Shreveport, June 21-25, will prove to be of particular interest and opportunity to the women of Louisiana. There will be a course for every worker in the Church, and every person who attends should go away better prepared for his or her task and greatly enriched spiritually.

"The women of the Woman's Missionary Society will be especially interested in the course for Mission Study leaders, in which the leaders of mission study classes will be taught how to teach their classes. This course will be given by Mrs. W. B. Landrum, of Texas.

"In addition to the course on Leadership for mission study groups, Mrs. R. E. Smith, assisted by Mrs. Mary Freeman and Miss Grace Gatewood, will conduct a spiritual life institute, in which practical methods and materials for spiritual life groups will be presented and discussed. This institute is planned particularly for those who are especially interested in the spiritual life movement, and will come at a time that will not conflict with the regular schedule of credit classes.

"The Pastors' School and Conference for Christian Workers is so reasonably priced this year that it should not be prohibitive to any person or auxiliary. The cost of room and board will be only \$6.

"The courses and instructors for the School are as follows:

"The Pastor and His Task, Dr. B. D. Hodge, Nashville, Tenn; The Teachings of Jesus, Dr. Ernest Webb, Southern Methodist University; Leadership for Mission Study Groups, Mrs. W. B. Landrum, Texas; Course for Workers with Young People, Rev. A. L. Gilmore, Lafayette, La.; Christian Service for Adults, Dr. Boyd McKeown, Nashville, Tenn.; Course for Workers with Children, Mrs. Maggie Mae Burrow, Jackson, Miss.

"Dr. J. N. R. Score has accepted an invitation to conduct the Bible hours. Dr. Score is the pastor of the First Methodist Church, Fort Worth, Texas."

* * *

Mrs. S. M. Collins, Superintendent of Bible and Mission Study, is particularly anxious that each auxiliary in the Conference send its Superintendent of Study or her alternate to this School to take

the course under Mrs. Landrum for the fall study.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

Some Things for Auxiliary to do During June

Make plans to send your Spiritual Life leader to the Retreat in Jackson in July. For information write Mrs. Gordon Patton, Jackson, Miss.

Round up your half year's finances at the end of the second quarter. Do not forget to send in your Louise Killingsworth Special this quarter.

Send your study superintendent to the Leadership School, Biloxi, June 21-26.

Send a Negro woman to the Training School for Negro leaders, Jackson College, Jackson, Miss., June 23-29. Expenses are \$9 for registration, room and board.

Check up on your World Outlook subscriptions. Many renewals are due at this time, so let the superintendent be right on the job.

Remember, your secretary of Children's Work should report the last of June. Send report to Mrs. C. C. Clark, Philadelphia, Miss.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

You have your Conference Minutes. Yet I am giving you this Program of Work that every member of the auxiliary, who cares to, may know what the plan of work is. You will find everything you need to know, even to dates, in your Conference Minutes.

Might I dare suggest that you SEARCH these Minutes before writing for information.

Program of Work for Second Quarter April

1. Business meeting (a) Elect delegate to District meeting; 2, Begin new book in Spiritual Life Group; 3, Organize or cultivate Young Women; 4, Pay Scarritt Fund (\$4); 5, Add to Life Membership Fund; 6, Send box of supplies; 7, World Outlook program; 8, Check Octagon activities; 9, Study Efficiency Aim.

May

1, Business meeting—(a) Plan to send Negro woman to Holly Springs, July 12-17; (b) Plan to send superintendent of Mission and Bible Study to Grenada, May 31-June 5; (c) Co-operate in plan for Daily Vacation Bible School; 2, Study Sessions Committee reports; 3, World

Outlook program; 4, Study Efficiency Aim.

June

1, Business meeting; 2, Pay Rural Pledge this quarter; 3, Christian Social Relations activity; 4, Pay Killingsworth salary; 5, World Outlook program; 6, Executive meeting, reports, one-half pledge paid; 7, Study Efficiency Aim.

THE PLAN OF METHODIST UNION

(Continued from page 9)

Conferences and General Conference. The plan has the support of all the active bishops in the two Churches. It should be studied carefully and well by all ministers and laymen. It will bear the closest scrutiny of any and all. The Plan carries unity in the common doctrines; in the law making body of the General Conference; in the Council of Bishops, the integrating body of its general superintendents; in its general boards that point, direct and project the Missionary, educational, and benevolent objectives of the denomination; and pre-eminently in its one name of great historical content, The Methodist Church. It provides for variety and freedom in all details of administration and promotion. It will take away separations that have long continued unhappy attitudes, substitute cooperation for competition in all border territories, put all local churches in the same community into the same family, remove from mission fields the stigma of division in the Methodist household, establish solidarity in the Methodist front to American life, and create in Methodists new bonds of unity and fraternity for the American people. Such an achievement is worthy of the noblest body of Christian people.

The Uniting Conference

The Uniting Conference composed of 400 from each of the major Churches and 100 from the Methodist Protestant Church, or 900 members in all, will meet within 12 months after the Plan of Union is finally and fully approved and adopted. That means it will come in May 1939, since our Annual Conference will vote this year and our General Conference will vote in 1938. Of course, all this is conditioned upon the vote being affirmative. The expense will be paid by the three Churches in proportion to representation.

The articles in the Plan dealing with the uniting conference should be read and studied very carefully and thoroughly. It should be noted that legislative power of the Uniting Conference is confined to harmonizing and combining provisions now existing in the Discipline of the three Churches, or one or more of them, and beyond that it cannot go. It should be noted further that the continued Commissions on Union will make special preparation for the Uniting Conference.

(Continued on page 16)

In Memoriam

A TRIBUTE OF LOVE

It was in the beautiful springtime of 1936, on the 24th day of May, that the spirit of Mrs. Nancy C. Morton slipped away to meet its Maker. The departure of our loved one came at the age of 76 years, three months and 8 days. She is survived by her husband, L. H. Morton, of Cotton Valley, La.; four daughters, Mrs. F. P. Hilburn, Misses Mary and Vashti Morton, all of Cotton Valley, and Miss Ava Morton, a missionary to China; two sons, J. E. Morton, of Cotton Valley, and L. A. Morton, of Magnolia, Arkansas.

Before her marriage to Lawrence H. Morton, she was Miss Nancy Caroline Cole, the youngest child of her father and mother, George and Mary Ann Cole.

In her early years her ambition to learn made school life a pleasure to her. She never grew tired of study, but was eager for more and more knowledge. All through life she sought information through reading. Religious literature and her Bible were among her daily readings.

She was a lover of family and home, a true and faithful wife and mother. Thus the affections of all centered on her. A deep and clear thinker, she was a wise counselor for her household. Being a keen judge of personality, she was not easily led into the pitfalls of life. She had no time for things false or evil and instilled in the hearts and lives of her children purity, virtue, truthfulness, honesty, justice and fairness to all. The Bible standard was her standard.

Outdoor life and things of nature were attractive to her, for she liked to see plants growing, to wander among the pines, and to go fishing. Even during her last six weeks' illness she longed for the outdoor spring beauties.

She had written in her diary: "August 25, 1885—I have found that great blessing for which I have so long prayed." Before this she had become a member of the Methodist church. She enjoyed good singing and preaching as long as her health permitted her to attend church. In fulfillment of a promise if the Lord would answer a request of hers, she dedicated her youngest daughter to Him in infancy. This daughter is the missionary to China.

We feel sure that the following poem, found among her favorite clippings, expressed a desire similar to hers:

"Living Not in Vain"

God grant I may not live in vain,
Some useless part fulfilling;
Like water, gathered not again,
Which careless hand is spilling.

May I but add my being's force
To that eternal river
Which has in God's own love its source,
And flows to Him forever.

Some Christian song may I but write,
And to His altar bring it;
Some hymn of praise to Christ indite
And after ages sing it.

MILLSAPS COLLEGE

Fully Accredited by all Regional and National Rating Agencies.

Has all the marks of a good Church College as defined by the General Commission on College Policy.

College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

To some lost soul the gospel preach,
Give him kind exhortation;
Some little child the way may teach,
And bring it to salvation.

By some lone couch may breathe a prayer,
Or send some tender token
To save the tempted from despair,
Or bind the heart's that broken.

That me at last my Lord may know,
And give me recognition,
Because I walked with Him below
And kept the great commission.

To live longer so she could do more
for her Savior was a desire expressed
during her last illness. It seemed to her
that she had done so little for Him. But

her last audible prayer was, "Lord, not my will, but Thine be done." As her husband entered the room one day before her departure, she asked him if he heard that music. As he had heard none, he supposed she had heard music from heaven.

We wish to dedicate this tribute with our lives, lives of Christian service to the memory of our loved one.

HER HUSBAND AND CHILDREN.

Let there be no mistake about the voice of medical practioners or authorities on this matter. It is on the side of temperance—of extreme temperance—anything else is risky.—Sir B. W. Richardson, M. D.



MEN WANTED

Salary and Commission

The Standard Coffee Company may hold the opportunity you are looking for. This Company furnishes its permanent route representatives with DeLuxe Sedan Delivery Trucks, gives them a weekly salary, pays all automobile expenses, and then pays a generous commission on collections over a certain minimum amount. Route salesmen earn net—

FROM \$16.50 TO \$40.00 PER WEEK, 52 WEEKS A YEAR

Successful route salesmen can become territorial managers, some of whom now earn over \$150.00 a week.

The type of man best fitted to make good in this business is a married man, between 25 and 35 years of age, who can furnish first-class references and cash or real estate bond.

There is a Standard Coffee routeman near you. We will be glad to make arrangements for you to discuss with him the possibilities of this business.

With Standard you can grow just in proportion as you are willing to put in a sincere, honest day's work selling and delivering Standard merchandise right to the homes, and can hire and train others to do the same.

Please fill in the attached coupon and mail it to us. We will see that you are given an opportunity to learn all about this business.

STANDARD COFFEE COMPANY, INC.
P. O. Box 98, New Orleans, La.

Sign and Mail Coupon Today

STANDARD COFFEE COMPANY, INC.,
P. O. Box 98,
New Orleans La.

Please send me application form for position of salesman with your company.

NAME.....

STREET.....

CITY.....

STATE.....

THE PLAN OF METHODIST UNION

(Continued from page 14)

ference by appointing "proper committees to deal with (a) membership, conferences, ministry, judicial administration and temporal economy; (b) rituals; (c) connectional boards and societies; (d) publishing interests; (e) permanent and pension funds; (f) and such other matters as imperatively call for advance consideration." All this preparatory work is exceedingly important.

It should be noted that the boundaries of Annual Conferences will be adjusted at the Uniting Conference by the delegates from the Annual Conferences within the several Jurisdictions, sitting apart for that purpose.

It should be remembered that no Jurisdictional Conference will meet until after the first General Conference, and the Uniting Conference will make provision for the first General Conference as to composition, time of meeting, and expense.

The Uniting Conference will be a most important body, and will have a very great responsibility and task. The duration of its sitting will depend upon the efficiency of its membership and the fullness and value of the preparation which the pre-conference committees provide. The Jurisdictional Conference arrangements will be of very great advantage in working out the adjustments of boards and their activities, and adjustments of property interests and permanent and pension funds. Neither Church could have any other thought than that benevolent trusts will be continued for those for whom they were set up, and that debts will be paid where debts were made. All the colleges and universities have state charters that set forth and protect their rights, powers, and prerogatives. The same is true of other institutions. Property in both Churches has always been held by local boards, and schools, hospitals, orphanages, and homes for the aged, though possibly connectionally promoted have been locally or regionally held. It is not contemplated by any one that this establish-

CARDUI Has Helped Many, Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow directions for its use. (Pronounced "Card-u-i.")

FOR REST, WORSHIP and RECREATION

Spend your vacation at the beautiful Seashore Camp Ground, on the Gulf Coast, Biloxi, Miss. Bathing, boating, fishing. Large shade trees. Beautiful grounds. Cool salt breezes. Health-giving artesian water.

Cottages and apartments for light housekeeping may be engaged by communicating with Mrs. J. A. Bishop, renting agent, Camp Ground, Biloxi, Miss.



Those desiring hotel accommodations may secure board and lodging at Keller Lodge, on the grounds, by addressing Mrs. Wilson Buckley, hostess, Camp Ground, Biloxi, Miss. Keller Lodge and Dining Room will be under new management.

BATHING

BOATING

FISHING

Seashore Camp Ground, Biloxi, Miss.

C. O. CHALMERS, Superintendent

ed method of holding property will be disturbed. Local churches in the same community will not be forced together. They will become members of the same Methodist family, but their own members will determine in due time all questions of congregational mergers. Ministers on the border will evidently be satisfactorily assimilated before the local mergers are effected. There will be need for all the preachers now in the three Churches. Common sense and Christian consideration will control in making all adjustments whether local, conference or connectional.

The bishops said in 1934, "We have been looking toward ultimate union for a long time. We need to move toward it, and in a way that will effectively promote the interests of all American Methodism." By this plan of Methodist Union this exalted goal can be and will be attained.

Drunken driving increased 162 per cent in Denver during the last two years.

Our revenue may derive some unholy benefit from the sale of alcohol, but the entire trade is nevertheless a covenant with sin and death.—Lord Bacon.

WHAT CAN THE LAYMAN DO TO HELP IN AN ALARMING SITUATION?

(Continued from page 7)

out of schools and colleges and being taught certain "truths" (?), and teachers should not try to change their minds. Think of it! This in face of the fact, I am told that one of these college professors went into the class room on one occasion on his all-fours to lecture on Evolution.

The Adult Student alone goes to 219,000 readers. Surely they should have the truth told them and ONLY THE TRUTH, from God's Holy Word.

"If the foundations be destroyed, what can the righteous do?" Shall we contend for "the faith once delivered to the saints," or shall we sit supinely and let these things continue?

What can the laymen do?

1. Write to the editor. One writing is small and bears little weight, but a large number may avail.

2. Pray, as we have never prayed, that God will raise up writers for these periodicals that will stand true to the Word.

I believe my appeal shall not be in vain. What say you, Christian laymen and lay women?

Duplicate NEW ORLEANS Millsaps College
Library
Christian Advocate

Vol. 84—No. 23.

NEW ORLEANS, LA., THURSDAY, JUNE 10, 1937.

Whole No. 41238.

Jan 38
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Temptation

By Rev. Marshall Wingfield, D.D.

The doors to our poor human hearts,
Are lightly barred and ill defended;
A jeer that stings, a slight that smarts,
The key is turned and the siege is ended.

Yet there are souls who will but mock,
All efforts at their subjugation;
They are equipped with secret lock—
God only knows the combination!

Though brigands bold and buccaneers
Strive for their hearts' rich treasure;
They do not shrink nor fail with fears,
Their courage knows no measure.

They hold their word of honor high—
Too high for the world to buy it;
They put their virtue 'gainst the sky,
And challenge the world to try it.

(Copyright 1937)

Amory, Miss.



Wallet of the Week



MR. JOHN CLOVER MONSMA, whose interesting book, *The Story of the Church*, is attracting wide attention, sets Christianity at its best in a very favorable light. He declares that "the brutal gladiatorial shows, which could not be put down until the fifth century even in Christian Rome, were never permitted at Constantinople, the Christian capital of the Empire." The expulsive force of Christianity, in history or in life, is one of its most convincing credentials.

* * *

SPOON-FED EDUCATION, described as a policy of cramming with premasticated food, was vigorously attacked by an Anglican cleric recently. He said that to educate by the sheer authority of an "open your mouth and shut your eyes and swallow it" principle, is to insure the production of either a weakling or a rebel. One so educated may hold certain views, but will not be held by them, nor will he be any better for them. He instances the fact that the Great Teacher insisted that every man must understand with his own understanding.

* * *

THE MORAVIAN CHURCH, which has always been one of the most missionary-minded groups of Christendom, is demonstrating its up-to-dateness also. It is reported that the Moravian mission in Alaska has established libraries and reading rooms in most communities served by it, and radios have been installed in the mission stations, where programs in English are heard daily. It has varied little in faith and policy through the years, but it has not lost its missionary enthusiasm and its eye is no less observant than when it discovered John Wesley.

* * *

AN ARCHAEOLOGICAL EXPEDITION, sponsored by the University of Pennsylvania and the American Schools of Oriental Research, is reported to have discovered beneath a mound in Mesopotamia ruins which belong to about 4300 B. C. The find was discovered at a depth of one hundred feet below the top level. Pottery and gold beads were found which are said to date back to "the very beginning of writing and metallurgy," and an acropolis consisting of three temples surrounded by a wall is believed to be the "earliest example of successful and harmonious site planning ever found in the world."

THE JEWISH COMMUNITY PRESS, a leading Hebrew Journal of the Pacific Coast, is given credit for the statement that modern archaeologists shed light on a murder committed two thousand five hundred years ago. They confirmed the account of the murder of the prophet Urijah as related in the book of Jeremiah. Once again the spade becomes the ally of Scripture by confirming the historical reliability of the data recorded in its pages.

* * *

PRESIDENT FAUNCE, of Brown University, recently held up a Bible before his students and referred to it as the wonder book of the world. He declared that while no one of them would attach importance to a book of medicine or a compendium of science published fifty years ago, no one would accept as authoritative a work on psychology that was even twenty years old, and H. G. Wells' *Outlines of History* had to be revised before it was published, yet after all these centuries have passed, the Bible remains the standard guide of the world.

* * *

AN IRISH NAVIGATOR of the sixth century, bearing the name of St. Brendan, discovered America nearly a thousand years before Christopher Columbus set sail for the New World, according to Mr. William M. Carroll, of Buffalo, New York. He claims that St. Brendan landed in the Carolinas on May 17, 545 A. D. and that, "while many historical and other records have been destroyed, enough is known to justify our contention that St. Brendan and forty monks landed there." After fourteen hundred years, it would seem that such a claim would be barred by the statute of limitations.

* * *

PROHIBITION AND CRIME is a study which should provide food for thought in these days which are reeking with liquor and crime. According to U. S. court records compiled for the period between 1920 and 1931, deaths from alcohol decreased 42 per cent; alcoholic insanity decreased 66 per cent; general crime from drink decreased 54 per cent; drunkenness decreased 70 per cent; drinking decreased 77 per cent; and auto deaths per thousand cars decreased 50 per cent. In Canada where liquor was sold, the record for approximately the same period percentage increase of 113 in alcohol deaths; 109 in crime; 55 in drunkenness; drunken driving, 83; immoral crimes, 76; and auto-wreck deaths 42.

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New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

RELIGION AND WELFARE RECOVERY

The National Committee for Religion and Welfare Recovery has issued a call for "cooperation in meeting the forces of irreligion." The call is signed by one hundred and sixty persons representing the various religious bodies of the country. It begins with the sentence: "With grave apprehension, we appraise the day in which we live," and it concludes with an appeal for loyalty in the "fundamental obligations of stewardship of time, talent and possessions." The call deplores the secularism and materialism consequent upon politico-social theories which are sweeping the world—a feeling with which we are in hearty accord. But the plea for the "deepening of the spiritual life," through an ecclesiastical coalition and an "increased loyalty to established religious and character-building institutions," seems to us to fall short of the dynamic required for such revolutionary change as is needed. We know that a call of that nature could not undertake a system of theology, but we cannot see why it should fail to emphasize repentance toward God and that spiritual humiliation which alone can make a "nobler spiritual regeneration" possible. Certainly we do not see why such an appeal should be climaxed by a statistical analysis of church revenues without once naming the sins which are the shame of our generation. Character building, mobilization and loyalty are not the words of Jesus. He said "Except ye repent, ye shall all likewise perish," and "Ye must be born again." We do not believe that the interests of the Kingdom of God can be served effectively by joining forces with politically dominated agencies and plans for the social rehabilitation of a wrecked and ruined world. Neither do we expect the Millennium to be brought in by a least common denominator of the world's ecclesiasticisms, such as is clearly involved in the call of the Committee for Religion and Welfare Recovery. The spiritual affirmations of the call are not sufficient for the desperate situation which confronts our generation, and its terminology and methods have scarcely more freshness than a revamped war drive.

THE LAYMAN

Not long ago a friend of ours said of the Advocate: "The preachers hog the paper." That charge set us to thinking. It was not meant to be a railing accusation against either the paper or the preachers. What he meant to say was that the laymen, who represent the mass of the church membership, are failing to make vocal and influential their thought and feeling regarding the great issues which come before the church. To be sure, there is a type of layman given to the utterance of criticism which irritates and offends, but produces no wholesome reaction upon the life of the church. Such criticism is often sincere and it may even have a basis of fact for its justification, but it is sometimes apparently an effort at a moral tightening for one's self as much as it is an arraignment of the sins of others. Such criticism is always unpleasant, but it need not be taken too seriously. Another type of layman evidently feels that he is not sufficiently expert in religious knowledge and experience to warrant his making too dogmatic statement about matters which in his opinion belong in a peculiar sense to the altar and the priesthood. He, therefore, feels a hesitancy in asserting things which he believes to be true. Scarcely a week passes that the editor does not receive lay opinion marked "Not for publication." Of course, such requests are respected, but a little thought would discover to anyone the fact that such inhibitions muffle the voice and deprive the thought of wings and power. Many laymen refuse to permit publicity to be given to their acts of benevolence. By such refusal, they rob a worthy deed of its inspirational value and they subtract from the impact of their own personality upon the life of the community. To insist upon doing a worthy thing incognito, may gratify a sense of personal modesty, but we wonder if it may not tend to rob God by its practical denial of Christian interest and consecration? The secret disciple cuts down the range and the merit of his devotion. The task of building a better world calls for the pooling of all resources, human and divine, in an unselfish and a courageous partnership of service.

LEGAL ACTION REQUIRED TO ADOPT THE PROPOSED PLAN OF METHODIST UNION

It is not our purpose at this time to discuss the merits or demerits of the proposed Plan for the Union of the Methodist Churches. The Plan has been approved by the Methodist Episcopal Church and the Methodist Protestant Church, and will be considered by the Annual Conferences of the Methodist Episcopal Church, South, at their next sessions. It is astonishing that a matter so vital to the Church should to this late date have received such scant consideration. We can only infer that the ministers and members of our church are not informed of the contents and implications of the Plan and the consequences of its adoption; consequences which seriously affect the church relationship of ministers and members, and also jeopardize all property rights of the church. It has been the observation of each of us that a few laymen have read the Plan and many laymen are not even aware that a proposed Plan of Union is pending. Each of us has found many preachers who have not grasped what is involved in this Plan. We have found, however, even among those who have read the Plan and have announced their purpose either to vote for or against it, not a single person, preacher or layman, who has considered the steps which our church is required by law to take in order legally to adopt the Plan.

So far as we are aware, we have read every one of the few communications published in our Church Press, and in addition, each of us has had a number of communications from preachers and laymen over the church. It seems to be universally assumed that the approval of three-fourths of the members of the several Annual Conferences, present and voting, and two-thirds of the succeeding General Conference is all that is legally required. Such action by the Annual and General Conferences, however, will not be sufficient under our law. The law of our church demands in addition, that the Plan must meet with the approval of a majority of each Annual Conference, as well as with the approval of three-fourths of the members of the several Annual Conferences, present and voting, and two-thirds of the General Conference succeeding.

Though we are opposed to the adoption of the Plan, and though we have no doubt that a failure to secure the approval of a majority of each Annual Conference will defeat the Plan, as members of the church it is our clear duty to call attention to this prevailing mistake touch-

ing what is requisite legally to adopt the Plan, so that the church when it votes may act with full intelligence. With this knowledge on our part, silence would be a sin.

We make this statement to the church because to us it is perfectly evident, after careful and prolonged consideration of the law of our church and of the proposed Plan, that any failure to follow the necessary legal requirements will lead to damaging controversy, to inevitable and extensive litigation, and probably to great financial losses to our Methodism. Our inference that a failure to comply with the law of our church will lead to these consequences is greatly strengthened by a study of the controversy and litigation and loss which followed the attempt to unite the Presbyterian Church in the United States of America (popularly known as the Northern Presbyterian Church) and the Cumberland Presbyterian Church. Our investigation of the widespread and expensive litigation which followed in many of the states of the Union, particularly through the territory occupied by our own church, has made it clear to us that the litigation was largely made not only possible but necessary because of a failure on the part of the authorities of the Cumberland Presbyterian Church to acquaint themselves with the laws of their own church and of the States in which they were working. As a result, litigation in many States was made necessary. That litigation lasted for many years. Certain courts held that the Union had been validly enacted; other courts held that the Union had not been validly enacted. The result was that property in some States was given to the United Church, and property in other States remained in the possession of the Cumberland Presbyterian Church. The final conclusion was that the Cumberland Presbyterian Church, greatly weakened and depleted, continued in existence and now exists.

From similar consequences we earnestly desire, if possible, to save our Southern Methodism.

Much is heard of the hope that in the event the Plan is adopted, brotherly feeling will prevent all friction and litigation. Such a hope is, however, not to be entertained, for the reason that many of the Agencies of our Church are incorporated and can act only within the terms of their charters, and much of the property held by our agencies of one kind or another, whether incorporated or unincorporated, is held subject to trusts established by wills or otherwise, and many of those charged with the custody and management of these properties will find it legally necessary for them to seek aid and advice of a court in administering the funds and properties committed to their care. This will necessarily raise the question whether the Plan has been legally adopted, and the greatest brotherly feeling and good will cannot avoid that necessity.

What we have so far said is in justification, should any justification be necessary, for calling the attention of the

church to the facts stated in this paper. We turn at once to our reasons for stating that the pending proposal for Union cannot legally be adopted without the approval of each Annual Conference and two-thirds of the General Conference succeeding.

Division One, Article 3, of the proposed Plan of Union provides:

"The Articles of Religion shall be those historically held in common by the three Uniting Churches."

Those who drafted the plan evidently supposed the Articles of Religion of the three churches were identical, and they, therefore, did not think it necessary to set forth in detail what should be the Articles of Religion of the United Church. They overlooked the fact, however, that the Articles of Religion of the three constituent churches, as published in their Disciplines, differ. (Journal, General Conference M. E. Church, South, 1894, pp. 264f, 268; Idem, 1898, pp. 64, 89, 229 et seq.). They also overlooked the fact that our Church by action which culminated in 1922 amended its 23rd Article of Religion insofar as it applied to our Church in foreign fields. It is therefore, plain that if the Articles of Religion of the United Church are to be those historically held in common, (which must mean the Articles of the Methodist Church prior to the establishment in 1828 of the Methodist Protestant Church, and to the division of the old church in 1844), then those Articles will differ from the Articles of our Church.

Again, the proposed Plan of the Union imposes certain Restrictive Rules, the first of which is:

"The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine."

Division Two, Section III, Paragraph 2 of the Plan, provides that the Restrictive Rule just quoted may be amended by a two-thirds majority of the General Conference, present and voting, and a three-fourths majority of the Annual Conferences, present and voting. This radically alters, as we shall hereafter show, the necessary requirements of our Church for the alteration of an Article of Religion.

The highest courts of many of the States, and of almost all the States in the territory occupied by our Church, have had occasion, at one time or another, to consider the law which governs property interests of churches. We believe that without exception the highest courts, including the Supreme Court of the United States, have held and properly held, that in a controversy involving ecclesiastical property, the court will confine its inquiry to a determination of the question whether the laws and rules of the Church, as interpreted by its highest ecclesiastical authorities, have been complied with. The courts have uniformly held that in all ecclesiastical matters the decisions of the ecclesiastical tribunals and authorities will generally be held binding on all

(*Note—We are releasing our second editorial page this week in order to relieve the congestion of material which we have for publication, and to give all possible space for the unification issue.—Editor.)

persons and on all courts. Consequently, upon the question whether the properties owned and controlled by our Church, or by any of its parts or Agencies will have passed to the ownership and control of the new United Church, the Court will have to determine whether the Plan of Union has been adopted by our Church in accordance with the requirements of its rules and laws as interpreted by its ecclesiastical authorities. Should anyone be interested in these decisions, he will find the following cases to be among the most instructive: *Watson v. Jones*, (Supreme Court of the United States), 13 Wall. 679; *First Presbyterian Church of Lincoln v. First Cumberland Presbyterian Church of Lincoln*, 245 Ill. 74, 91 N. E. 761, 19 Ann. Cas. 275; *Ramsey v. Hicks*, 174 Ind. 428, 91 N. E. 344, 92 N. E. 164, 30 L. R. A. (N. S.) 665; *Brown v. Clarke*, 102 Tex. 323, 116 S. W., 360, 24 L. R. A. (N. S.) 670; *Landrith v. Hudgins*, (Tennessee), 120 S. W. 783.

We do not mean to intimate, should the Plan be legally adopted, that the property interests of the Church will necessarily be protected. In considering the properties of corporate Agencies of the Church, the Court will not only have to consider whether the Plan has been legally adopted, but also the questions whether the adoption of the Plan works a forfeiture of the charters and a disposition of the funds. Under the laws of one State such questions may be answered in the affirmative, and under the law of another in the negative. In considering properties held subject to trusts, whether those trusts be established by wills or otherwise, the Court will also have to consider whether the adoption of the Plan, and the consequent annihilation of the Southern Methodist Church as a legal entity, will work forfeitures of the trusts, and this question under the law of one State may be answered in one way, and under the law of another in a different way. It clearly behooves those in charge of our Agencies and properties to ascertain what will be the effect of the legal adoption of this Plan on those properties and to inform the Church of the facts.

We have pointed out that the proposed Plan of Union will not only alter the Articles of Religion of our Church, but will also alter the present law prescribing the method of amending the Articles of Religion. The Rules and laws of our Church as interpreted by the highest ecclesiastical authorities are uniformly to the effect that any change in the Articles of Religion and therefore any change in the required method of amending an Article of Religion requires the approval of each Annual Conference and two-thirds of the General Conference succeeding.

The General Conference of 1808, which provided for a delegated General Conference, specifically withheld from the General Conference questions covered by the six Restrictive Rules (the First of which protects our Articles of Religion), and it further provided that should any

change in the law or usages of Methodism, as thus protected by the Restrictive Rules, thereafter become necessary, such change might only be made upon the joint recommendation of all the Annual Conferences and by a two thirds majority of the General Conference succeeding.

The General Conference of 1828 requested that each of the Annual Conferences (with whom under the law the initiative rested), should recommend to the General Conference that alterations might be made in all the Restrictive Rules except the first, by a vote of two thirds of the General Conference, and three-fourths of all members of the several Annual Conferences, present and voting. In the quadrennium from 1828 to 1852, each Annual Conference complied with this request of the General Conference, and made such a recommendation to the General Conference of 1832. The General Conference of 1832 acting upon the joint recommendation of all the Annual Conferences, by a two-thirds vote proceeded accordingly to amend the paragraph governing the method of amending all the Restrictive Rules save the first. (Journal 1828, p. 253; Journal 1832, pp. 3778b, 382-385, 401b). The General Conference of 1808 was an all-powered body subject to no restrictions whatsoever, and the Supreme Court of the United States has specifically so held in the case of *Smith v. Swormstedt*, 16 How. 288, 14 L. Ed. 942. The original provision for the alteration of the first Restrictive Rule enacted by all-powerful General Conference of 1808 is still today the law of our Church and is found in paragraph 43 of our Discipline of 1934.

The foregoing actions of our highest ecclesiastical bodies is a practical interpretation of the law of our Church, namely:—that the procedure necessary to change a Restrictive Rule may itself be changed only by a vote as is required to alter the rule itself. *A fortiori*, since an Article of Religion may be altered only upon the recommendation of each Annual Conference and a two-thirds vote of the General Conference succeeding, the procedure required to change an Article of Religion may itself be amended only by the same vote.

Since as we have heretofore pointed out, the proposed Plan of Union radically alters the method by which an Article of Religion may be amended, that Plan can legally be adopted by our Church only by such a vote as is prescribed by our law to amend an Article of Religion.

But there is another reason why the Plan of Union cannot legally be adopted without the approval of each Annual Conference. As heretofore noted, the adoption of the Plan will affect a change in our Articles of Religion, and no change can legally be made therein save on the recommendation of each Annual Conference and a two-thirds vote of the General Conference succeeding. In this view the General Conferences of 1906, 1910, 1914, 1918 and 1922 have concurred, some of them unanimously and all of them over-

whelmingly, and all the Bishops in office from 1906 to 1922 inclusive have officially so held.

At our General Conference of 1906, a special committee appointed to consider a change in our 23rd Article of Religion made an unanimous report to the General Conference. (See Journal 1906, page 129). This committee reported in part as follows:

"This committee is unanimously of the opinion that before any revocation, alteration or change can be constitutionally made in our 23rd Article of Religion, it must follow the course provided by the General Conference of 1808 as recited above.

And the committee recommended that the General Conference by a majority of two-thirds request of each Annual Conference that it authorize the change. The chairman of that committee was the late Bishop John J. Tigert, author of "A Constitutional History of American Episcopal Methodism." The Journal shows (p. 131) that the report was adopted by a vote of 217 to 1. On the following day the Conference agreed to reconsider, and an amendment was offered. The amendment was discussed, laid on the table and the original report was adopted by a vote of 220 to 7 (see Journal pp. 133-135.)

As a result of this action of the General Conference in requesting the Annual Conferences to initiate an alteration in the 23rd Article under the terms of the law covering amendments to the First Restrictive Rule, the matter was to be submitted to the Annual Conference during the quadrennium, 1906-1910. But by an oversight the matter was not submitted to the East Columbia and Montana Conferences, two of the smallest in the Church, and the Bishops and the Committee on Revisals reported to the General Conference of 1910 (see Journal p. 220), that by virtue of the irregularity, the required approval of all the Annual Conferences had not been obtained, and recommended that the proposed amendment to Article 23 be transmitted to those Annual Conferences and that the result of their action be reported to the General Conference of 1914.

On motion to adopt the report of the Committee on Revisals, the report was adopted.

During the quadrennium, 1910 to 1914, the proposed amendment was laid before these two Annual Conferences and was unanimously approved by them, and in the Episcopal address of 1924, the Bishops reported to the General Conference that all the Annual Conferences had approved the proposed alteration, and stated:

"The amendment now awaits for its formal adoption, the concurrence of this General Conference by a majority of two-thirds." (Journal 1914, pp. 56-57).

By an oversight the General Conference failed to take any action on the amendment and the Bishops in the Episcopal ad-

(Continued on page 8)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. J. E. Hearn makes a quota charge of Sterlington and Marlon. His list of eighteen, two more than his quota, adds eleven new names to our mailing list and gives us a thrill of hope for the future.

Rev. D. F. Anders, whose address is Oil City, has completed his quota for Mooringsport and Oil City charge. He is credited with sixteen subscriptions and that gives him a clear margin above his quota.

Rev. A. R. Hoffpauir, Grand Cane, sends a list of eleven subscribers which, with those sent previously, gives him a margin of two above his quota. That is a splendid achievement and we thank Brother Hoffpauir and his people.

Mansfield charge, Rev. John Rasmussen, pastor, has completed its quota of twenty-five subscriptions. This acknowledgment should have been made earlier, but the office was uncertain as to the credit of the subscriptions from Naborton as instruction did not accompany the list which was sent by Brother S. D. Moak, the loyal Advocate representative.

Rev. E. W. Day, pastor of the Rochelle-Tullos charge, has announced a meeting at Tullos, to begin on June 14.

Rev. D. B. Boddie is assisting Rev. J. A. Knight, of Indian Bayou, in a meeting this week, and he is also serving as ambassador for the Advocate.

Rev. H. W. Rickey and his people have completed plans for repairing the tower of our church at Jena; also for putting the basement in thorough condition for use.

Dr. Pierce Cline, president of Centenary College, has sent a reminder of the Pastors' School to the preachers of Louisiana. The school will be held on Centenary campus, beginning June 21.

Mrs. C. L. Barmore, of Little Creek church in the Monroe District, sends her subscription for the credit of Mangham charge. We appreciate also her word of commendation for the paper.

Rev. R. R. Branton, our pastor at Natchitoches, has been in great demand during the commencement season, preaching three baccalaureate sermons—one of these at the high school in Many.

Rev. E. W. Day wrote the office for the mailing list for Rochelle charge, but he writes that he got in a hurry and raised more than his quota without waiting for the list. He says, too, it was a real pleasure to do it.

Rev. J. C. Sensintaffer and his people have recently purchased fifty of the new

Hymnals for our Methodist church in Jonesville. The pastor is being assisted in a meeting, June 3-13, by Rev. R. M. Bentley, of Wisner.

The various churches and pastors of Leesville are sponsoring a weekly church page in the local paper, *The Leesville Leader*. Rev. J. W. Faulk, of the Methodist Church, contributed the message in the issue of May 27.

Rev. L. E. Crooks, pastor of Blenville charge, favors us with a copy of a quarterly magazine which he is publishing. Brother Crooks was the baccalaureate preacher for the Blenville High School recently. A class of eighteen was graduated.

Rev. A. M. Martin reports a fine meeting in progress at Lottie with Rev. L. W. Cain doing the preaching. On the fifth day of the meeting, eleven members had been received into the church, and the meeting was scheduled to run another week.

Rev. J. F. Dring, Dubach, sends a list of subscribers which we credit on the quota of his charge. He expects to be able to complete his campaign in the near future. No man is more loyal to every interest of the Church than is Brother Dring.

Rev. Jack H. Midyett sends us a list of subscribers from Oak Ridge charge. One of these subscriptions, that of Mrs. Aber Barr Files, is the renewal of the subscription of Rev. D. C. Barr of sainted memory, and it is a worthy tribute to a great soul.

Rev. B. C. Taylor sends us a list of nineteen subscriptions which he secured in a personal canvass of a little more than a day. This brings his list to twenty-one on a quota of twenty-four, and it will probably be completed by the time this report goes to press.

The Methodist church at Grayson has recently suffered the loss of two valuable members — Mrs. W. R. Broadway, who died at a sanitarium in Monroe on May 25, and Mr. Hanchey whose daughter, Mrs. Bennett, is a preacher in the Methodist Protestant Church.

Plans have been made by Rev. Edgar C. Dufresne of Ferriday and Rev. J. C. Sensintaffer of Jonesville for vacation schools during the summer in cooperation with the Presbyterians of their respective towns. The Trout and Good Pine churches Rev. W. D. Milton, pastor, will conduct a vacation school in the Trout church.

In a meeting at Vidalia, Sicily Island, charge, the pastor, Rev. J. C. Price is being assisted by Rev. Martin Hebert, of West Monroe. A Methodist church at

Clayton, in the bounds of the same charge, has recently been organized with eighteen members and the pastor will conduct a meeting there at an early date.

Dr. and Mrs. Dana Dawson with their son, Dana, Jr., will leave Shreveport on June 14, for a three-month trip abroad. They sail from New York on June 19, and will spend four weeks on the Continent where Dr. Dawson will preach twice in the American Church in Paris, and then he will spend a month as guest preacher for the Hoylake Presbyterian Church in Liverpool.

Rev. F. C. Collins, pastor at Pelican, has completed his new parsonage and has moved in, and as soon as the furnishings are in, he expects to hold "open house" for the members and friends who made it possible. The house is said to be a gem, a credit to the charge, and no debt remains to cause a heartache in the years to come. We extend sincere congratulations to Brother Collins and his people.

On Tuesday, June 1, a group of pastors in the vicinity of Natchitoches met in the church there to discuss matters of importance to the Alexandria District and the conference. A similar group meeting was held in the afternoon of the same day in the Methodist church at Jena, and another at the First Methodist Church in Alexandria on the following Thursday afternoon. Dr. Marion S. Monk and the presiding elder led in the discussions.

Rev. Charles W. Lahey, pastor at Boyce, has the sympathy of many friends in Louisiana on account of the loss of his father, who died on Sunday, May 23, at his home in Winchester, Indiana. Brother Lahey, a devout Methodist, was in his eightieth year and he took a deep interest in his preacher son. Brother Lahey lost his mother on January 2, of this year, but her mother, still living, is ninety-five years old.

At a memorial service at Beulah Church, Pleasant Hill charge, on the morning of May 30, it was estimated that one thousand persons were present. In the afternoon there was a preaching service, followed by the second Q. C. for the charge. An offering was received which brought the church to date on its assessment for ministerial support. During the session of the Q. C., Mrs. Woodward, one of the conference officers of the Woman's Missionary Society, addressed a group of women in the Alexandria district, and Mrs. James Potts, both of Alexandria, addressed a group of young people. Rev. B. D. Watson is the pastor.

The total accepted on General and Conference work by First Methodist Church, Alexandria, La., is \$1790, and one-half of the amount has already been sent the conference treasurer. The west wall of the main auditorium of the church having been found to be in a con-

dition unsafe, the services are being held in the spacious assembly hall of the Christian Education building. The work of repairing the wall and of re-decorating the main auditorium has meant an unexpected and heavy expense to the congregation, but the pastor, Dr. Marion S. Monk, and his people have provided for the necessary funds, and the work will soon be completed.

THE PASTORS' SCHOOL AND CONFERENCE FOR CHRISTIAN WORKERS

Final plans have been completed for the Pastors' School, June 21-25. The total cost of the school is \$6—\$5 for room and board and \$1.00 for registration.

The Rotary building will be available for the men and the Colonial Hall for the ladies. The latter has been recently re-decorated and hardwood floors have been placed in the halls. Living conditions this year should be most satisfactory. Mrs. J. B. Intriken will serve as registrar and will answer any correspondence relating to rooms. Her address is Centenary College.

The courses offered are:

The Pastor and His Task—Dr. B. G. Hodge, Nashville, Tenn.

The Teachings of Jesus — Dr. Ernest C. Webb, Dallas, Texas.

Christian Service for Adults—Dr. B. M. McKeown, Nashville, Tenn.

Senior Young People Administration—Rev. A. L. Gilmore, Lafayette, La.

Course in Children's Work—Mrs. Maggie Mae Burrows, Columbia, Miss.

Leadership for Mission Study Groups—Mrs. W. B. Landrum, Tyler, Texas.

Platform — Dr. J. N. R. Score, Fort Worth, Texas.

Laymen, give your pastor a vacation by sending him to the Pastors' School. Church School superintendents, see that your teachers are well represented. Missionary society presidents, see that your leaders are present. We hope to double the enrollment of last year.

Classes will begin on the afternoon of June 21. B. C. Taylor, Dean.

HENNING MEMORIAL METHODIST CHURCH

MAY 9: MOTHER'S DAY—The young people's department entertained their mothers at their evening meeting with a special Mother's Day program. A dedication was made to all mothers by placing a bouquet of flowers before the Virgin Mother.

MAY 16: CHURCH SCHOOL DAY—The entire church school was presented to the assembly in a special church school program. The class rooms were visited and all departments observed.

MAY 23: HONORING THE GRADUATES—Rev. D. B. Boddie held services in honor of the high school graduates and

the old graduates of Sulphur High School Sunday night, May 23. The church was decorated in school colors and with the class flowers.

MAY 28: PARTY FOR GRADUATES—The Sulphur Young People's department honored the High School graduates on Friday night, May 28, with a party that was unusual and full of good and wholesome fun.

ESMA JOHN,

Church School Reporter.

CHASE, LA.

Dear Dr. Duren:

I am enclosing my personal check for \$1.60 to pay for my renewal to the *Advocate*. You may credit Gilbert Church quota with same.

I truly get some real good from your "Wallets of the Week" as well as yours and Dr. Carley's Editorials. I wish that in the campaign our preachers would impress upon our membership the importance and benefits of reading these columns. I was very much impressed with the advice of Arthur Brisbane regarding young people in the church as well as his school advice. I also was greatly impressed by some remarks of his in his book, "Storing Up Triple Reserves" — which Bro. Ledbetter presented to me while we both were in Rayville, he stated that we had hospitals for physical and mental ailments where we could go when necessary, but he thought that probably our churches were not being the hospitals for the spiritual ailments that they should — this book was written some years ago but it was mighty good food for thought, a real "eye opener" to me.

Dear Brother R. W. Tucker, now dead, was one of the best preachers I've been privileged to serve under, Bro. Rickey, Senior, as good a pastor as we have ever had, in fact I would say that all of them during my time have been good consecrated men doing their best for Christianity, and that brings me up to the present time and our splendid young worker and his wife — Ira and Agatha — Bro. and Mrs. Flowers, whom I knew for a number of years at League Assembly — they are energetic, ambitious, real hustlers for the church and community. We already had a fairly well equipped community room in our basement and now, under the direction of Bro. Flowers and other local workers and with the

assistance of Miss Mary Mims we have a community organization with Bro. Flowers and Bro. Cook, our Baptist pastor, as chairmen. They plan to do much for the health, recreation and beautification of the community.

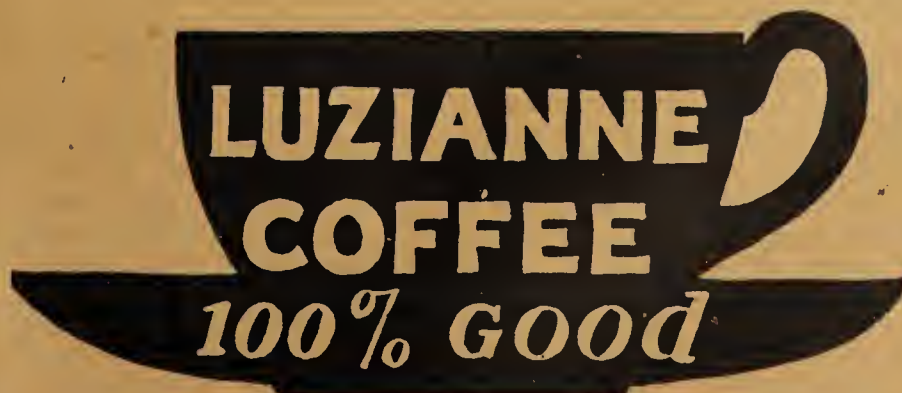
I read in your columns about liquor and the girls employed so, I am sending you a pamphlet used here during our campaign in which we voted legal whiskey out of the parish; also a pamphlet "A challenge to youth" put out this month by Bro. Bentley, of Wisner, this month along with his magazine dealing with the alcohol situation.

W. L. McDuff

INDIAN BAYOU CHURCH

With reference to the contribution of the Indian Bayou Church to the ministry of the church, I failed to include some names that belong in that honored group. The names omitted are as follows: Rev. Abel Hoffpauir (deceased and brother of the late J. Ivy Hoffpauir whose name was mentioned); Reverend J. Hervey Hoffpauir (deceased and nephew of the two brothers aforementioned); Reverend A. W. Hoffpauir, who died in 1915 while pastor at Covington, La., a brother of Reverend Lastie Hoffpauir, our pastor at Rayville, La.; and Reverend A. R. Hoffpauir, our pastor at Grand Cane, La.; also Reverend J. L. Cady, superannuate, of Crowley, La. and Reverend J. W. Faulk, our pastor at Leesville, La. These and those mentioned in connection with the publishing of the picture of the church have a direct or at least some connection with the membership of the church. There may be and are, I feel sure, many others who should be included in this honored list but I do not have the information concerning them.

I desire also to mention this further information which I failed to include in the original article: The debt incurred in moving the church and rebuilding it where the building now stands of approximately \$1800.00 or more was paid out in full during the pastorate of Rev. G. H. Corry in 1934 through the combined efforts of some influential friends of the church and the membership by first having the debt discounted to \$1,200 for a cash settlement and then paying it out in full. Jas. A. Knight.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. Hugh C. Castle sends a list of sixteen subscriptions from Magee, which is three more than the quota for his charge. To Brother Castle and the good people of Magee, we say thank you all.

Rev. J. B. King, pastor at Seminary, has sent in sixteen subscriptions on a quota of ten. Five of his last list of seven names are new and we hope to make them fast friends of the paper.

Rev. James L. Sells, Mt. Olive, records another victory in his Advocate campaign. He has already exceeded his quota and expects to do more yet. Twenty-five per cent of his list are new subscribers.

Rev. Seth W. Granberry, pastor at New Augusta, sends a list of thirteen subscriptions, the full quota for his charge. He sends also a report of his work, which we are having to hold until next week. We sincerely appreciate Bro. Granberry's unflinching loyalty to the Advocate.

Rev. J. D. Slay, pastor at Collins, has our thanks for a list of seven subscriptions which we credit to the campaign quota for his charge.

Rev. H. L. Daniels, Wesson and Beauregard charge, is beginning his Advocate campaign. Judging by his record in the past, we confidently expect that he will achieve full success in the undertaking.

Rev. H. Mellard reports that the revival at Kreole was very successful. Of the thirty-three new members received, all but three were on profession of faith. Brother Mellard speaks very appreciatively of the work done by Rev. and Mrs. Fenwick Reed.

Rev. L. R. Shumaker, Mathersville charge, says that his people are "so anxious to have a good preacher that they have set themselves to the task of trying to improve the one they have." The charge is planning to send the pastor to the Pastors' School.

Rev. C. W. Wesley, Canton, Miss., in a much appreciated business note adds a word with reference to his work. Rev. J. A. Smith, of Meridian, assisted Brother Wesley in his revival campaign. The people were delighted by the preaching of Dr. Smith, and twenty-seven members were added to the membership of the church.

Morton charge, under the leadership of Rev. Clyde H. Gunn, is making substantial progress along all lines. Rev. J. F. Campbell of Laurel did the preaching in the revival services, and several new members were added. A vacation church school succeeded beyond the expectation

as to the enrollment and the work was done in a very helpful way.

Rev. W. B. Jones, presiding elder of the Meridian District, has sent a letter to all his pastors making strong appeal for the campaign in the interest of Whitworth College, and for the Advocate. We feel assured that the leadership of Brother Jones and Brother Victor Clifford will bring the Advocate campaign to a victorious conclusion.

Dr. Joseph A. Smith, of Central Church, Meridian, was the commencement speaker at Asbury College, Wilmore, Ky., on June 2. Sixty-three received the Bachelor of Arts degree, and eighteen more will receive their degrees at the end of the summer school. The commencement exercises were held in the Hughes Memorial Auditorium, with Dr. Henry Clay Morrison presiding.

Magee charge and Rev. Hugh C. Castles are concluding a happy and a fruitful quadrennium together. Brother Castles pays high tribute to the loyalty and consecration of his people. He says that not a special call has been overlooked, five hundred dollars has been raised on the new parsonage and for the liquidation of an old debt at the bank, and current obligations are well cared for. Rev. Ira Williams, of Tylertown, is assisting him in a meeting which began last Sunday.

Mrs. T. B. Cottrell, who has been making her home with a son in Indianola, Miss., writes that she is leaving for "an extended visit with children in Texas." Her address is 428 S. Fannin, Tyler, Tex. Mrs. Cottrell writes beautifully of the Mississippi Conference and of the Advocate. For a number of years she served nobly in the Mississippi Conference, of which her late husband was a member; she was president of the Conference Woman's Missionary Society, and her affections abide with the field where she toiled so long. Many prayers and good wishes follow her to her new abode.

NOTICE, MISSISSIPPI CONFERENCE

To the Presiding Elders, Pastors, and Golden Cross Directors of the Mississippi Conference:

Have just gotten a report from F. Y. Whitfield, treasurer, on the Golden Cross Enrollment, and the following charges have reported to June 4, 1937:

Brookhaven District, none; Hattiesburg District, Bay Springs, Collins, Shubuta, Magee, Montrose and Ellisville; Jackson District, Canton, Homewood and Clinton; Meridian District, Hawkins Memorial, East End and Union; Seashore District,

Bay St. Louis and Coalville; Vicksburg District, Silver City and Woodville.

So far, the Hattiesburg District leads in the number of charges reporting, and the amount reported; in fact, more than all the other Districts, also the largest enrollment in any charge is from this District.

May I appeal to all of you who have not put on the enrollment to do so at once, and if you have put it on and have not remitted to the Conference treasurer, please do this. Let's have a hundred per cent this year in the enrollment.

W. D. HAWKINS,
Golden Cross Director.

ATTENTION! MISSISSIPPI CONFERENCE!

Perhaps the most important meeting of the Historical Society of the Mississippi Annual Conference that has ever been held will be held on Thursday afternoon, June 24, during the Pastors' School at Biloxi.

Every minister of the Mississippi Conference is nominally a member of the Historical Society, and we are calling for full attendance and full cooperation from every one who attends the Pastors' School. Accordingly, we are asking that our pastors refrain from making other engagements for that afternoon. We are asking Bishop Dobbs to meet with us and will announce the definite hour of the meeting at a later date.

Let every pastor who has not returned the Historical Record Blanks of his churches, filled in as best possible, to Rev. W. B. Jones, P. O. Box 691, Meridian Miss., do so by June 15, that all such matter may be in hand before Pastors' School. To the many pastors who have already attended to this, we extend our hearty thanks.

Geo. H. Jones,
Secretary, Historical Society.

LEGAL ACTION REQUIRED TO ADOPT THE PROPOSED PLAN OF METHODIST UNION

(Continued from page 5)

dress of 1918 unanimously called attention to this oversight and to the fact that the General Conference of 1918 could not complete the constitutional process because that General Conference was not the "General Conference succeeding" the vote in the Annual Conferences, and the Bishops recommended that:

" * * * because of the importance of the question, we recommend that this General Conference, a majority of two-thirds agreeing, request all the Annual Conferences once more to vote on the amendment."

To this recommendation the General Conference, by a vote of 241 to 0, acceded, and passed a resolution "concurring in the recommendation of the Epis-

copal address." (Journal 1918, pp. 342, 125f).

To the General Conference of 1922 the Bishops unanimously reported that during the quadrennium 1918-1922, each Annual Conference had voted in favor of the change, the total vote in all the Annual Conferences being 4779 to 9, and the Bishops said:

"Every Annual Conference having voted for this change, it remains for the General Conference to consider the matter. Should the General Conference by a vote of two-thirds concur with the Annual Conferences, the change will be authorized."

That General Conference, by a vote of 299 to 0 concurred, thereby completing the constitutional process for amending the 23rd Article of Religion. (Journal 1922, pp. 39f, 160).

This official construction placed upon the law originally adopted by the General Conference of 1808, relative to the amendment of an Article of Religion, by five of our General Conferences, and by our College of Bishops on five occasions, being as it is in accord with the requirement of the law of 1808, which still remains the law of our Church, shows that no change may be made in an Article of Religion or in the method of amending an Article of Religion, without the concurrence of each Annual Conference, and two-thirds of the General Conference succeeding.

The first signer of this paper was for sixteen years a member of the Book Committee of the Methodist Episcopal Church, South, and for twelve years thereof he was its Chairman. During that time the Book Committee was forced on one occasion to file a petition before the proper Court in Tennessee to remove certain objections to its title to property, and on another occasion the book committee was brought into Court by the officials of the State of Tennessee on a question affecting the financial operations of the Publishing House. The other signer of this paper has been for the past twelve years a practicing attorney in Virginia, and has had many occasions to consider the relationship between the secular and the ecclesiastical law, and the necessity that exists in all ecclesiastical matters that the laws and rules of the Church be complied with in all matters affecting property interests.

We do not mean to intimate that if this plan be validly adopted by our Church, litigation will be prevented. On the contrary we are convinced that much litigation will be necessary because the Plan does not determine how various property interests shall be adjusted, nor does it offer any assistance to those administering trust monies in determining what will be the application of those monies. These defects and silences in the Plan which will make litigation necessary, do not, however, come within the purview of the subject with which we are now dealing, namely:—the action on behalf of our Church necessary to adopt

the Plan. We do know that a considerable part of the friction and litigation which will develop should those in favor of the plan attempt to carry it into effect without the approval of each Annual Conference, will be obviated if the Church frankly recognizes that under its law the Plan cannot be legally adopted without the approval of each Annual Conference.

It will, of course, be understood that in addition to the approval of each Annual Conference, and two-thirds of the General Conference succeeding, this Plan, because of other provisions contained in it, will require, for its legal adoption, a vote of three-fourths of the members of the several Annual Conferences, present and voting.

COLLINS DENNY, one of the Bishops of the Methodist Episcopal Church, South.

COLLINS DENNY, JR., formerly Assistant Attorney-General of Virginia.

Richmond, Virginia,
May 19, 1937.

THE BIBLE AND ITS MISSION

The Bible is the very word of God breathed into the souls of those who wrote the sacred precepts, and is defined as the sword of the spirit. The first Bible to be printed was in the English language, in 1535. The editions were very much in demand, as there were only a few and they were chained to pulpits and kept under lock and key. People walked for miles to sit and listen to the reading of the Book. Four hundred years ago we only had the Bible printed in English. Now it can be obtained in almost four hundred languages. Ten million are usually sold in England. Queen Victoria said that the Bible was the secret of England's greatness.

Since God is the Author, the Bible is the most priceless treasure one can possess. How desolate this world would be if we had no Bibles! It contains the most necessary food for spiritual growth. It is the light that guides the feet to the heavenly home, and warns one of the forbidden path. It has the power to transform the vilest sinner into a saint. Reading its pages soothes the weary body and calms the troubled spirit.

A lady wished a physician to prescribe a remedy for her nerves. He told her to go home and read a portion in her Bible each day for several weeks and come and report her condition. She came rejoicing in the fact that she needed no medical aid. Thus we find the Bible an antidote for all spiritual ills. St. John, the beloved apostle, exclaimed, "Blessed is he that readeth and they that hear the prophecy, and keep those things which are written therein; for the time is short." Rev. 1:3.

"How precious is the Book divine,
By inspiration given;
Bright as a lamp its doctrines shine,
To guide our feet to heaven."
MRS. E. W. SOREY.

SEEING GOD

By Alice Wynn

In all of nature's opulence
The heart of God I see—
In the warm tint of a prairie flower
Or a song bird's morning reveille.

I see Him in a pastor who,
Not counting present gain or loss,
Poised, unprejudiced, with judgment clear,
Preaches the message of the Cross.

In the face of Jesus Christ
Is the glory of divinity—
Justice, love, amazing grace,
Shining through humanity.

Crowley, La.

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exalt thee, I will praise thy name;
for thou hast done wonderful things;
thy counsels of old are faithfulness
and truth.

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North Mississippi Conference

PERSONAL AND OTHERWISE

Dr. T. W. Lewis is a veteran in service and loyalty to every interest of the Church. We are in his debt for the full Advocate quota of Calhoun City charge. He and his people do not propose to be left behind in any race.

Rev. R. G. Lord, pastor at Tunica, sends a list of ten subscriptions on his quota of twelve. We appreciate his loyalty and his splendid work for the paper.

Dr. V. C. Curtis, pastor at Aberdeen, is investing his time and energy in a personal canvass for the Advocate. Such is characteristic of the thoroughgoing method of Dr. Curtis' work.

Rev. J. C. Watson, pastor at Vaiden and West began a meeting at West last Sunday. He reports progress in his Advocate campaign, and says also that he hopes to reach his quota again.

Rev. A. Y. Brown, pastor at Ackerman, is in the midst of his Advocate campaign. He is also one of the Advocate zone leaders of the Columbus district, and he carries the interest of his own field into the campaign in the wider area.

Miss Martha Louise Ray, daughter of Mrs. Olin Ray was one of the graduates of New Albany High School at the recent commencement. We congratulate both Miss Martha Louise and her mother upon the happy hour in her educational progress.

Rev. J. H. Felts, of Fulton, Ky., was the commencement preacher at Grenada College on May 30, according to *The Grenada Sentinel*. The last pastorate which Brother Felts served before his retirement was at Grenada and the *Grenada Sentinel* carried his unique and impressive sermon in full. The graduating class numbered forty-six.

NORTH MISSISSIPPI CONFERENCE BENEVOLENCES

A statement from the conference treasurer, Mr. J. H. Johnson, Clarksdale, Mississippi, carried in the Advocate of May 27, shows the amounts pledged and paid to date by the six districts of our conference.

The Aberdeen district is in the lead not only in the total amount paid to date but also in the number of charges contributing, twenty-eight of their thirty-three charges having made payments. We believe early payments mean much toward success in securing our pledges in full. Some of our charges have delayed securing benevolences because of the Bishops' Crusade, but now that that is behind us we hope many more charges

in the conference will send in substantial payments soon.

If any of our pastors would like to have literature to help in giving information to the people concerning our benevolences the Board of Lay Activities will be glad to supply all that is needed on request, free of charge.

A. Y. Brown, Chairman,
Budget Commission.

FROM A SUPERANNUATE

Dear Mr. Duren:

I read the Nashville Advocate, the New Orleans and the Southwestern, besides our dailies, that is enough for a ninety year old preacher. I have been impressed lately with the reports of our pastors from all points of our great church. I have not seen a report which tells us of a conversion, but they tell of the number joining the church. This question arises in my mind, Which is the greatest work, getting a soul converted, or getting him to join the church? I maintain that the conversion is vastly more important. The converting of any one is the transfer of that one from the army of the wicked one to the family of the children of God. In a hard battle with evil in a hard settlement some sixty years ago, a young and a desperately wicked boy came to the altar and he was happily converted. He walked out and took his old mother by the hand, and led her to the altar. He then went back in the crowd and took his uncle by the hand and led him to the altar. I made the older one steward of the church, and old Four Mile still echoes the effect of that meeting northwest of Starkville, Miss., fifty-nine years ago.

Is it not sad for Methodism when our ministers get where they will ignore altar exercises, and where they ignore the presence of the Spirit of God moving upon the hearts and consciences of the people as the only power that can bring about a real revival of religion? I was once a revivalist, but I depended upon divine help, and not on human efforts alone.

Yours in Christ,

S. W. Miller

GROUP CONFERENCE AT BLACK HAWK, GREENWOOD DISTRICT

There will be a group conference held at Black Hawk on Tuesday, June 15, composed of the following charges: Carrollton, Vaiden and West, Tchula and Black Hawk. "Brother Fred" McDonald will be present with about fifty of his children from our Orphanage to sing for the group. The program will begin at

10 a.m. and close about 3 p.m. In addition to the sermon at 11 a.m., the District Lay Leader will be present and make a short talk in the afternoon. The children will begin the service with a selection of songs and will also sing in the afternoon. Mr. Editor, we would be delighted to have you present and preach for us at 11 o'clock. The good people of Black Hawk will prepare a lengthy table on which the lunch, furnished by each group, will be spread at the noon hour.

A. T. McILWAIN, P. E.

GREENWOOD DISTRICT CONFERENCE

Many people detest a boaster. I am one of which. I have seen a few preachers who would say: "We have the best church and people in the district, the best preachers and presiding elder in the conference; and all and in all our district is the smoothest running of them all." I never could enjoy talk like that and yet I am coming to say this, that the truth is mighty, and even if it sounds like boasting, the public deserves to know it. All this should be said of the Greenwood District for it's eminently true. Part of this truth was evidenced at our district conference at Sunflower. Brother Dowdle is a polite and courteous as well as a great and good man. Our Elder, Brother McIlwain is affected in the same way. I would add this, in speaking of him, "Knowledge comes and wisdom lingers," and his wits are matched with ours, turns the green to fruits and flowers, Half thine and half mine. Thank you Tennyson.

Time would fail me to speak of "Barak and Sampson," our secretary was Sampson, we call him Roy Beasley, he has the strength to keep a correct record in a neat book—take a look at that book at annual conference—oh boy! what a joy to see that book and to know Roy.

We did all those things the other district conferences have done except, of course, more of it and in a better way. Now, don't you get mad at me, all of us love the truth.

I have a great mind to say something about the Advocate for every Methodist should read it—that's the way you get Christian education. The fellow that don't get his quota in our district, we are going to make him go foot and put a dunce cap on his head.

Before I go I must say something about those lovely Sunflower people—my, how they did treat us and feed us. The Lord bless every one of them—I love "um."

I hate to do it, but I must speak about one "fly in the ointment," the night of the district conference, some low-down, good-for-nothing impolite thief came by Sunflower from some big city—it would take a big city to hold a thief like that—and stole W. D. Bennett's car—it would not have been so bad, but he did not have any insurance. I wish you boys

would send him ten dollars a piece. A preacher needs a car worse than a fisherman needs a hook.

Our delegates are as follows:

T. C. Sledge, Judge M. H. Pierce, B. P. Brooks, Mrs. A. T. McIlwain, Mrs. W. I. Henley, E. V. Catoe, J. C. Cledge, Dr. T. M. Riddell, T. W. Gwin, Mrs. C. L. Lomax, E. W. Williams, E. M. Birdsong, D. T. Ruff.

Alternates: J. B. Streater, R. R. Knight, Mrs. O. W. Nixon, J. R. Bain, Calvin Johnson. R. T. Hollingsworth.

DEBTS

Dear Dr. Duren:

I have been a pastor in the Methodist Church for twenty years. I joined the North Alabama Conference, and served seven years there as pastor, then transferred to the North Mississippi Conference, and have served here for thirteen years. When I was admitted on trial into the Annual Conference, this question was asked of me, as it is asked of all applicants who seek admission into the annual conference, "Are you in debt so as to embarrass you?" I am quite sure this one thing would prevent any man from being admitted into any of the annual conferences. Since I've been in the conference, I have heard the presiding bishops exhort at every annual conference and caution the preachers not to get in debt. Bishop Denny never failed to say something about this matter. While he presided over the North Mississippi Conference, he went so far as to intimate that a Methodist preacher rather than go in debt, it would be a credit and honor to die of starvation. To be exact he said of those preachers that were in debt that they justified themselves by saying, "Oh, I have got to live." He said, "Aw, no you don't have to live. Who told you, you had to live?"

There seems to be a line drawn on the preachers in our church in regard to the debt proposition. I do know, as all Methodist preachers know, what the conference will do for the preacher who gets hopelessly into debt.

Now, Dr. Duren, I am out here on the firing line and am being embarrassed by questions that I cannot answer. In the last drive we had for the Bishops' Crusade, I was asked what right has the Board of Mission to get in debt? And why will the board do what the church will not allow its ministers to do? Also in regard to Grenada College, it has been in debt for years and our people are being appealed to lift the load. A few men have said to me, "why did they not ask us about making the debt instead of helping to pay the debt?" Also the Orphans' Home at Jackson. That awful debt, I wonder if the conference made this debt or a board of trustees? I am sure all we have at Grenada, and at the Orphans' Home, is needed, and we ought to have them. And I've heard of no complaint against them. As a pastor in the church, I have needed many things I never got.

Since there is a rule and principle laid down by the church to govern its ministers, I am unable to see why it does not apply to all departments of our church work.

Now, Dr. Duren, believing in you as I do to be a man of conviction, disregarding both the individual and the group, will it not help the cause to give us some ground of justification if there be any, why a church board or an institution can be permitted to go into debt, when the church denies its ministers that right, however great his need may be. You will oblige me very much to give this write-up in the *Christian Advocate*. I am sure it will be a help to others who, like myself, are seeking information. T. W. Smallwood.

"RUSTICUS"

Dear Doctor Duren: I have never been a "cusser," nor have I ever had so much as the desire to engage in or listen to "such talk." But watching from the side-lines, and listening, I have found the right kind of cussing, the rusty kind. Strange Observations by RUSTICUS hit the spot every time he shot. He has both seen and heard things. Benefit games "in the Name of the Lord" are unworthy of us. Dancing for charity (?), Sunday movies for charity, all the devices of those who neither know nor love the Lord, are more truly marks of degeneration than regeneration. The revival we need includes common honesty and devotion that provokes generous and happy giving and paying. I know of one community that gave a benefit dance for the cemetery. I am looking for some organization that will give benefit dances for funerals. I trust that RUSTICUS will continue to make observations and shoot rifles. JAMES H. FELTS.

OUR GRATITUDE TO THE CHURCH

By W. G. Cram, General Secretary,
Board of Missions.

The first phase of the Bishop's Crusade, which dealt with our missionary work, has triumphantly concluded. A new spirit of hopefulness, cooperation and passion for world evangelization came to the Church. Much information was given to the people. The financial goal was reached.

At the present moment a total of \$390,000 in cash and pledges has been reported. Of this amount, \$300,000 has been paid in. Returns are still coming in. It seems certain, therefore, that the Bishops' prediction of \$400,000 pledged will be fulfilled. We will be able to liquidate the depression debt of the Board of Missions when the balance of the pledges of approximately \$100,000 is paid into the Treasury.

For this fine consummation the Board of Missions is profoundly grateful to Al mighty God. We are convinced that it

was His will. We believe His Spirit led and will continue to lead the Bishops' Crusade, and that its final issue will be a great spiritual awakening in our Church.

On behalf of the Board of Missions and our missionaries at home and abroad, I express the deepest gratitude to the Bishops of the Church for an unparalleled leadership and loyalty in this one of the great movements in the history of our Church.

There were relatively few large gifts. Most of the money came in contributions of a few dollars each, though of course many in fortunate circumstances gave larger amounts. Many, many thousands of our people made the success possible, and we are sincerely grateful to them all.

The liquidation of our indebtedness will release large sums for our work in the fields. This will be used to increase our depleted personnel, to strengthen our institutions and lines of work which have so greatly suffered, and to build up a revolving fund which will make it unnecessary to borrow money for current operations, save interest charges, and enable the Board to stay out of debt when the giving of the Church declines.

At its last session the Board authorized the immediate sending of fourteen new foreign missionaries. Twelve of these were actually accepted and presented to the Board; two others will be selected and sent out as soon as possible. It was a most thrilling sight when these fifteen young persons, three being wives of the new missionaries, were called forward and assigned to foreign lands.

Four of these were sent out by the Woman's Section of the Board. One is supported by the Norfolk District of the Virginia Conference, and another by the South Carolina Conference. The others could not have been sent had not the Bishops' Crusade relieved the Board of so much of its burden.

Because the principal income of the Board derived from the Benevolences does not come in until the Conferences meet in the fall, we have always had to borrow money to finance our work during a large part of the year, thus necessitating an annual outlay for interest. Ordinarily the Board would have borrowed considerable sums by the middle of May. This year, however, we have borrowed nothing. Furthermore, we have paid \$300,000 on our indebtedness before it was due and thus secured a refund of \$2,200 on interest already paid.

Thanks to the loyalty and sacrificial fidelity of our preachers and people, the Board is preparing to move forward all along the line. It must be remembered that our annual income is "pegged" at about half the pre-depression normal, and until that situation is remedied our evangelistic operations must remain much curtailed. But on the basis of our reduced income our budget is balanced, our work stabilized, our field morale restored and the future promising. We are profoundly grateful to God and the Church, to whom the work belongs.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON June 13

J. R. Countiss

The Brotherly Kindness of Judah

The appeal of Judah for the release of Benjamin is one of the very finest short speeches on record. He speaks with eloquent simplicity and touching earnestness and climaxes his plea with the proposal to enter prison in Benjamin's place. There can be no higher proof of sincerity. Deeds are the true measure of the value of words. Patrick Henry closed his address to the hesitant House of Burgesses with the cry: "Give me liberty, or give me death." Jesus fortified his prayer for his disciples by adding: "For their sakes I sanctify myself."

The love manifested by Judah was as much filial as fraternal. To all appearances, Benjamin was guilty as charged and deserved the penalty about to be imposed. Judah was moved with fear that grief at the loss of Benjamin would prove fatal to the father who had suffered so long in his bereavement of Joseph. Moreover, his own integrity was involved: he had solemnly pledged his father the safe return of Benjamin, the beloved child of his old age. All in all, Judah shows himself to be a great man, well worthy to be called the lion among the offspring of Jacob.

Had he resorted to deceit, how quickly he could have been exposed and shamed by Joseph who was all too familiar with the treachery that had led Jacob to suppose that he himself had been "torn to pieces" by a ravenous beast. The willingness of Judah to suffer in lieu of Benjamin proved to Joseph that a genuine change had come over his brethren since they so cruelly sold him into slavery. Smitten by his guilty conscience, he confessed, "God hath found out the iniquity of thy servants," and declared the readiness of the entire group to become the slaves of Joseph. Truly, their sin had found them out. Joseph's dreams had come true at last. Love had its triumph over hate.

The family is the basic social institution, taking precedence over all others. Those who do not learn in the home the fundamental virtues of civilization never acquire them at all. There men learn that they are brothers, learn love, loyalty, forbearance, cooperation, and the power of social integrity. There they learn also the greater love of the father whose heart is grieved over the slightest hurt to the least of his children. That lesson brings men near to the kingdom of God and prepares the way for that love for humanity without which all pro-

fession of love to God is worse than mockery. Judah preferred imprisonment and slavery to freedom and return to Jacob if "the lad be not with us." With this dramatic example in mind, how dare any professed Christian face the heavenly Father if he has without concern or effort left his brother man to suffer in

the far country of sin?

There is a personal, individual love, such as that born of kinship, of friendship, of association that is intimate and rewarding, like unto the love of Jesus for John and James and Mary and Lazarus, but Christian love must extend to every child of the Father, to the worthy and the unworthy of every race and creed, and be made manifest by acting always out of generous, unselfish good will. Only by so doing can we become perfect as our Father in heaven is perfect.

DO YOU WANT TO INCREASE Your Sunday School Membership?

You Can Do It By Organizing Parents' Classes

There is real need for a *Parents' Class* in every Sunday school. By making a careful survey you will find many parents whose children attend Sunday school *but who never attend themselves*. These parents are ideal prospects for membership and we believe can be induced to attend *provided a class is organized that will appeal to them*. A golden opportunity is before you to do something worthwhile for parents by creating a class *especially for them*. For a lesson periodical, THE CHRISTIAN HOME would be ideal.

Parents will Like "The CHRISTIAN HOME"

Your "Shut-Ins" Need THE CHRISTIAN HOME

Are you looking after the good members of your church who through physical disability cannot attend Sunday school classes? By all means, this should be done. They deserve it! Select an alert enthusiastic woman and let her take over this responsibility. These home members would be known as *extension members*. They should be visited at least once a month and given a copy of *The Christian Home*. This magazine contains a devotion-al for every day in the month, Uniform Sunday school lessons, and many inspiring articles. It will bring joy and happiness to those who cannot attend Sunday school. They will be made to feel that they are having a part though absent. An offering envelope should be provided for the home member to make a contribution, thus helping to bear the cost of the magazine.

Here is a 32-page monthly religious journal which offers dependable guidance for parents; Uniform Sunday school lessons; and enrichment material for use by parents' study groups and by parents classes.

The CHRISTIAN HOME seeks to throw light on the perplexing problems arising in the modern home in such a way that those reading it will find their burdens lighter and their paths clearer. It serves a real need in the homes of the farmer and of the merchant, of the laborer, and of the lawyer.

ONE PARENT WRITES: "The very best paper of its kind, so helpful, inspiring, and like a dear friend giving one the very best advice."

WHY NOT PROVIDE "THE CHRISTIAN HOME" FOR YOUR PARENTS' CLASSES!

THE COST Issued monthly at 20 cents each a quarter (three months) in clubs of 5 or more to one address (less than 7 cents a month).

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The Christian Fireside

HOW OLD AM I?

I am young enough to have joys and sorrows, deep longings and high dreams, and many, many problems, and old enough to know there is a cause for every joy, a cure for every sorrow, a solution to every problem and a fulfillment for every aspiration.

I am young enough to desire success, and old enough to know that it can never be attained at the cost of health or character.

I am young enough to want money, and old enough to know that true wealth consists not in abundance of things one possesses.

I am young enough to covet fame, and old enough to know that better than fame is the joy of spending oneself in self-forgetful, loving service.

I am young enough to enjoy a good time, and old enough to know that one

cannot have a good time if pleasure-seeking is put first in the life.

I am young enough to be intensely enthusiastic about people and things, and old enough not to let my enthusiasm run away with me.

I am young enough to love to play, and old enough to have learned that the most fun is having a hard task and seeing it bravely through.

I am young enough to want to be beautiful, and old enough to know that true beauty is from within.

I am young enough to seek far and wide for Truth, and old enough to know that I most often find it in being faithful to the task in hand.

I am young enough to make many mistakes, and old enough to learn the lesson, forget the experience, and pass on to better things.

I am young enough to dread sorrow, and old enough to be grateful for its chastening, mellowing influence.

I am young enough to long for happiness, and old enough to know that it tarries longest with us when we seek it least.

I am young enough to crave true friends, and old enough to appreciate them when I find them.

I am young enough to believe in the goodness of the human heart, and old enough to keep that faith regardless of some disillusionments.

I am young enough to know love, and old enough to realize it is the most priceless possession of life.

I am young enough to have simple faith in God, in His goodness, in His loving care over me, in His wise and beautiful Plan for my life, and old enough to value this faith as the thing that gives life purpose and makes it worth living.

It's the same with you, isn't it?

—Author Unknown.

I HAVE PLAYED THE FOOL

Some years ago when a young circuit preacher and his wife were paying a Christmas visit to his wife's people, the pastor invited him to preach at the evening service and the invitation was accepted. The pastor preached on Christmas morning and announced that the visiting preacher would hold forth at the evening hour. At the close of the morning service, one of the older members insisted that the pastor should do his own preaching. The pastor countered by saying that the visitor was an accredited minister of the church and that his wife's people were members of that congregation, therefore, it was a courtesy which he could not escape. Then the complaining member said, "He will only humiliate the family. I do not blame you, but he ought to have had better sense

than to accept the invitation, for he knows he can't preach." When the hour came for the service the good woman was seated on the front seat prepared for the worst. At the request of the visiting minister, the pastor conducted the service up to the point of the sermon. Then, without reading a passage of Scripture or any other preliminary word, the preacher assumed a dramatic pose as he announced the words of his text: "Behold, I have played the fool, and have erred exceedingly." For the pastor and for the good sister who registered the protest, that was one of life's tensest moments, but a coincidence by which the situation was reversed instantly.

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Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there have been functional monthly pains, in the early 'teens, in the years of mature womanhood or in the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it by directions. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

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A Good General Tonic

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Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 15th St., Meridian, Miss.

Dear Superintendent of Study:

I hope that you are planning to attend our Mississippi Conference and Pastors' School at Seashore Camp Ground, Biloxi, June 21-26. We are especially anxious that the Auxiliary Superintendents of Study, the zone leaders, and all Conference officers who cannot go to Mount Sequoyah, or Lake Junaluska this summer, take advantage of our conference school.

The course "Leadership of Mission Study Groups" will be taught by Mrs. W. M. Alexander and will be based on Smith's "New Trails for Christian Teachers," with "What Is This Moslem World" by Watson, price 60 cents. "Mecca and Beyond" by Dr. and Mrs. Dodd, price 50 cents, and other supplementary material on the Moslem World will be used. Books may be ordered from the publishing house, 810 Broadway, Nashville, Tenn. Our approved study list will not be out till later.

Mrs. J. Wilson Buckley, 823, 2nd Ave., Laurel, Miss., will have charge of Keller Lodge this summer. Her price will be \$8.00 (four in a room) for the term of the school. The first meal served will be lunch on Monday—the last meal, lunch Saturday. Mrs. J. A. Bishop, Camp Ground, Biloxi, will have charge of cottages and apartments for light house-keeping.

Bishop Dobbs will speak every night at 8 p. m. See program in New Orleans Christian Advocate, May 27, page 9, or write Rev. I. H. Sells, Box 2355, West Jackson, for copies as soon as they are off the press.

A leader must be a growing person, thoughtful, earnest, willing to work and study—constantly adding to her ability to conduct study classes. May our conference school be of help to you! You will have rich experiences of study, worship, and recreation, and will go back to your work with new insight and zeal. Why not arrange for a group of women from your auxiliary to accept this wonderful opportunity for only one week's session—in the Mississippi Conference?

Have you finished your Bible Study and your spring Mission Study? Did you

qualify for Council credit on your Mission Study? If so, did you send your application to me or do you need application blanks? Remember, each Mission Study class may receive two council credits per year.

I appreciate your co-operation at all times, and I am counting on you helping make this—my last year as Conference Superintendent—the very best year in Mission and Bible Study that we have had.

MRS. W. F. MAHAFFEY.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Rosedale Auxiliary has enjoyed the stimulation that contact with similar minded groups always gives. First there was the group of auxiliaries that make up Zone Four—Gunnison, Shelby, and Merigold. Next there was the visit with the Gunnison Auxiliary in the home of Mrs. Alice Blanchard, and last week a group of Clarksdale women demonstrated their method of presentation of the Study Book—"Out of Africa" for the Rosedale Auxiliary.

At the Zone meeting those who had not been privileged to attend either District meeting or Zone Conference found in the "School of Instruction" type of program much helpful information given as it was by the Gunnison Auxiliary from Sessions Committee reports and supplemented and vitalized by Mrs. W. H. Ratliff of Sherrard, vice-president of the conference. The district secretary, Mrs. Ed. Raynor of Merigold concluded her message concerning the needs and plans of the district with a plea for reports to be sent in on time. Intimate messages from the African field came from Mrs. Wilkinson of Shelby who spoke of her sister who is at home broken in health for the time being and from Mrs. Ernest Moore who spoke from the contents of a letter from Mrs. W. B. Lewis. Mrs. Lobdell spoke on the Mexican situation as she saw it while visiting there last winter. At the close of this most interesting program the group was invited to Mrs. Lobdell's home where one was privileged to inspect the gardens and admire the loveliness and variety of the peonies while being entertained.

During the early winter months Gunnison came to a Rosedale Auxiliary meeting in Mrs. Whiteside's home at Waxhaw to participate in a concluding study of Child Labor. This quarter the Rosedale Auxiliary visited the Gunnison group for a World Outlook program which was interestingly given. From reviewing

the Christian Church as it is today around the world four representatives of pioneer families of Bolivar County made live again the days when Concordia, now Gunnison Church was the center of religious life in the great strip of country extending from Memphis to Vicksburg.

The Clarksdale group who came down to demonstrate their method of study of "Out of Africa" consisted of Mrs. Hannis Stoddard, Mrs. Ed Moore, Mrs. Bennett and Mrs. Intricant. Mrs. Ed Moore and Mrs. Bennett gave chapters from "Out of Africa" each in her own individual way. Gleaming, glittering, amazing Africa lived before us as these gifted women spoke. Mrs. Intricant's music timed the moments for quiet and meditation. Mrs. Stoddard, in the afternoon, reviewed "Congo Crosses." In this we were brought face to face with the life situations of African women. Posters, stereoptican views, chapter outlines, a scrap book, all contributed to the interest and information of the group. Beginning at ten-thirty and closing at two-thirty with an hour for lunch at the parsonage gave four hours of delightful fellowship and sharing. We recommend such services from large auxiliaries to smaller ones.

IMPORTANT STUDY OF BENEVOLENCES

By C. A. Bowen

No more significant material has appeared in the ADULT STUDENT than the elective course, "Methodism Building the Kingdom," by J. Q. Schisler, which is to appear in the July, August, and September issues of this publication. Dr. Schisler supplies important information concerning the causes supported by the contributions of our churches in this course. His material is simple, interesting and challenging. "Building the Kingdom" can be used in any church school or in any other study group within a local church. By using this course during summer months, the workers in our local churches can gain an adequate understanding and appreciation of the far-flung work of our Methodism. A significant opportunity presents itself in the appearance of this material to all those who desire to promote intelligent loyalty to the Church and basic Christian giving to the causes of the Church.

Sample copies of the July issues of the ADULT STUDENT can be secured by writing to the Editorial Department, General Board of Christian Education, 810 Broadway, Nashville, Tenn.

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In Memoriam

RESOLUTIONS OF SYMPATHY AND IN MEMORY OF OUR DEARLY BELOVED MRS. J. R. WHITTAKER

First we want to express our thoughts in her life and what she has meant to our City Mission Board. She was one of the organizers of the work, she was the second president and served in that capacity for twelve years. Many times it would seem as if the work could not go on, but never would Mrs. Whitaker give up. Her faith and trust in God never wavered. She was endowed with good business judgment and through her efforts many difficulties were overcome. The beauty of her character and her unfaltering devotion to duty lay in her faith in Him, who "went about doing good" and whose example she persistently imitated.

Since God in his infinite wisdom has taken unto himself our friend and fellow worker, whose gentle presence and Christian influence we shall surely miss.

Be it resolved, that we realize our great loss, but will ever cherish the memory of her zeal for the Lord's work, remembering while God calls the workmen home, the work must go on. We will strive to fill up the broken ranks and emulate her many virtues in pointing humanity to Him who said, "and if I be lifted up I will draw all men unto me."

Resolved that we would express our sympathy for her loved ones in this great bereavement, yet rejoice to know that their loss is her eternal gain, and that they mourn not as those without hope, and while she cannot return to them, they can join her in that "city not made with hands" and where parting is no more.

"She has finished her work
Shall you mourn your beloved one?
Or weep that her face you no longer
behold,
Oh! sweet be your hope
In this world of anguish
You'll meet her again in the city
of God."

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D. M. KEY, President.
Jackson, Miss.

Resolved that these resolutions be spread upon our minutes, and a copy sent to the family.

Mrs. Gus Kendall,
Mrs. J. H. Rush,
Mrs. Joseph Libby,
Mrs. R. O. Dobson,
Mrs. J. H. Miner.

RESOLUTIONS

The following resolutions were passed by the Board of Christian Education and Board of Stewards of the Methodist church of Montgomery, La.:

Whereas, Miss Minnie Ethridge died at Shreveport, La., on March 1, 1937.

Be it resolved by the Board of Christian Education and Board of Stewards of the Methodist church of Montgomery, that upon the death of Miss Ethridge the church has lost a faithful steward, the Sunday School a loyal teacher, and the Missionary Society a tireless worker, who gave willingly of her time and energy to the upbuilding of the Master's kingdom.

Be it further resolved, that we extend our heartfelt sympathy to her family, and the secretary of this board convey to her family our sincere appreciation of the devotion and faithful service rendered our church.

Be it further resolved, that this resolution be made a part of the official minutes of the board, that a copy be given the family and a copy be sent to the New Orleans Christian Advocate for publication.

MRS. EUNICE SHACKLEFORD,
Chairman;

MRS. J. L. NELMS,
J. W. PERRY.

Committee.

G. T. DARNELL

WHEREAS, there lived and served among us one who has now gone to his reward, Brother G. T. Darnell, and

WHEREAS, in every conduct of his life as a citizen, a business man, a member of this church and board, and as a parent and husband, he has presented a constant benediction to those who knew him, and,

WHEREAS, his kindness and goodness have constituted a shining example to both young and old, an outstanding

contribution of steadfast integrity to a day and age when such virtues sparkles as a valuable gem, and,

WHEREAS, in his passing we of this board lose a faithful co-worker, this church a staunch member, this community a citizen of character and his home a kindly and exemplary husband and father.

NOW THEREFORE, be it resolved that insofar as simple words can express appreciation of the heart this board by these presents do affirm its deep sense of an abiding loss in the death of our fellow member, friend and brother of whom it might well be said he was the "Salt of the Earth."

Board of Stewards, First
Methodist Church,
W. A. McDonald,
J. C. Ross,
Dana King

BLOTCHY SKIN? BILIOUS?

Pimples, blotchy skin, bilious, sallow complexion, caused by constipation? Never mind the disappointments you've had with old-fashioned, unsatisfactory laxatives. For now you can get the modern laxative that's really different. Its name is FEEN-A-MINT, the delicious chewing gum laxative that acts in the lower bowel, not the stomach. Feen-a-mint looks different, tastes different, and IS different. You chew it, and what a difference this chewing makes! It's the chewing that helps do the trick. Life seems a lot brighter when you're feeling and looking fine. Don't let constipation hold you back! Try this different laxative, the choice of over 16 million wise people. You'll find that it's just what you've been looking for! For a free sample write to Dept. GG7, Feen-a-mint, Newark, N. J.

Don't Endure Slipping

FALSE TEETH

Do your false teeth drop or slip when you talk, eat, laugh or sneeze? Don't be annoyed and embarrassed a minute longer. FASTEETH, a new powder to sprinkle on your plates, holds teeth firm. Gives fine feeling of security and comfort. No gummy, goeey, pasty taste or feeling. Get FASTEETH today at any drug store.

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CENTENARY COLLEGE

By W. W. Holmes, D. D.

An important meeting in interest of Centenary College and our Louisiana Methodism was held in Shreveport on Thursday, May 20. Bishop H. M. Dobbs presided. Present were, Bishop John M. Moore, Dr. W. M. Alexander and Mr. Boyd M. McKeown from the General Board of Christian Education; members of the Executive Committee of the Louisiana Conference Board and members of the Executive Committee of the Board of Trustees of Centenary College; members of the Public Relations Committee and representatives from the college faculty. The meeting lasted all day and into the night. The policy of absolute frankness prevailed. There was an attempt on the part of all present to view the whole situation fairly and squarely. The following items were discussed and conclusions reached.

1. The place of Centenary College in our church-wide Educational system.

The General Commission on College Policy at a recent meeting made a study of a number of institutions of the church which seemed to be most strategically located. Among these institutions was Centenary College. I quote from Dr. Alexander the result of this study: "The sense of the commission seemed to be that Centenary College is one of the

strategically located institutions of our church, and for that reason merits the strongest possible support that can be given it by the various factors responsible for our college work." This conclusion of the general commission was given a hearty concurrence.

2. The Proposed Junior State College. The readers of the public press are acquainted with the agitation for the Junior College in Shreveport. Our group did not protest the establishing of a Junior College in Shreveport, but we did insist on a delay until all the facts were known and the whole situation studied. Shreveport has Dodd College and Centenary College. The State Treasury for school funds seems to be empty. Many of the state teachers have not been paid their salaries in full. Since Shreveport is already furnishing educational facilities for the youth, and to build a Junior College in Shreveport would increase materially the already heavy indebtedness of the State Board, as citizens of the state, it did not seem wise to us that a Junior College should be established until the whole question was thoroughly studied. A decision rendered by the Attorney General of Louisiana has certainly delayed the establishing of the Junior College in Shreveport, and may be, has indefinitely postponed it. This postponement will be made more effective if the present existing institutions in Shreveport bring themselves in line by larger equipment and endowment for the educational task that confronts them.

3. The Public Relations Committee. At the meeting of the last Annual Conference at Minden, La., the conference authorized the forming of a Public Relations Committee, whose duty would be to contact men of large means for large gifts for Centenary College. Dr. George S. Sexton was appointed by the conference to this work. His report revealed the fact that he succeeded in securing upward of \$135,000.00 for a physical educational building from Mr. Archie Haynes, and the building has already been erected and would do credit to any college campus. His report revealed also the fact that he had set up a plan for reaching some three or five hundred men in the city of Shreveport for the purpose of raising \$550,000.00 to pay the College out of debt and increase the endowment. This plan does not contemplate organizing the churches of Shreveport in a campaign but is set up in accord with conference instruction — "to contact men of large means for large gifts." In view of the Junior College agitation and the requirements of the Associations of Colleges our group felt that the work inaugurated by the Committee on Public Relations was very timely and deserved commendation and every cooperation that could be given.

4. The Conference Bond Issue. The entire group, without a dissenting note, voiced the opinion that the bond issue, the college indebtedness and the necessary equipment and endowment

were all wrapped up in the future of the college, and that none of these items could be ignored. Every item was recognized by every division of the group as an obligation that belonged to all. We feel that progress is being made looking to a satisfactory adjustment of the Bond Issue. Since the whole situation is shaping in this direction, and time will be to our advantage; and since all of our churches have been called on in the Bishops' Crusade we deem it inadvisable to advocate any other conference-wide campaign this year.

The conference will be glad to know that for several years the college has survived largely on student income and has paid all current expenses, including teachers' salaries and has retired much of the college indebtedness. Few colleges anywhere, if any, have made such a record. The college is now getting out of debt, not going into debt. The conference has taken up \$14,000.00 of its bonds in addition to the interest paid. Every year we are giving more for promotional work in the cause of Christian education throughout the state. Our task is big enough, but at present we are making some progress.

Baton Rouge District—Third Round

St. Francisville, at St. Francisville, June 6, a.m.; Q. C. following service.
Jackson, at Jackson, June 6, Q. C. following service.
Clinton, at Cedar Creek, June 13, a.m.; Q. C. 2 p.m.
Gonzales, at Faithful, June 20, a.m.; Q. C. 1:30 p.m.
Denham Springs, at Live Oak, June 20, p.m.; Q. C. following.
First Church, Baton Rouge, July 21, p.m.; Q. C. following.
Istrouma, at First Church, Baton Rouge, July 21, p.m.; Q. C. following.
Zachary, at First Church, Baton Rouge, July 21, p.m.; Q. C. following.
Baker, at First Church, Baton Rouge, July 21, p.m.; Q. C. following.
Plaquemine, at First Church, Baton Rouge, July 21, p.m.; Q. C. following.
Pine Grove, at Killians, July 18, a.m.; Q. C. 2 p.m.
Kentwood, at Kentwood, July 25, p.m.; Q. C. following.
Walker, at Friendship, July 25, a.m.; Q. C. 2 p.m.
Springfield, at James Chapel, Aug. 1, a.m.; Q. C. 2 p.m.
Lottie, at Port Barree, Aug. 8, a.m.; Q. C. 2 p.m.
Hammond, at Hammond, Aug. 11, p.m.; Q. C. following.
Ponchatoula, at Hammond, Aug. 11, p.m.; Q. C. following.
Amite, at Hammond, Aug. 11, p.m.; Q. C. following.
Angie, at Angie, Aug. 15, a.m.; Q. C. 2 p.m.
Franklinton, at Franklinton, Aug. 11, p.m.; Q. C. following service.
Natalbany, at Tangipahoa, Aug. 22, a.m.; Q. C. 2 p.m.
Greensburg, at Wesley, Aug. 29, a.m.; Q. C. 2 p.m.
J. HENRY BOWDON, P. E.

In Manchuria, the return from cash invested in farms is very great. In many places, if the bandits do not make a raid, the crops will pay for the land in one year. That is in the dangerous places, where land is cheap. In perfectly safe places the crops will pay for the land in three years. The bandit menace has by no means been removed in Manchuria. In many instances, the bandits are in such great numbers that they overpower the troops sent out against them. They are a great danger to people either working or traveling in the country.

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NEW ORLEANS

Christian Advocate

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Whole No. 41239.

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AMOUNT REPORTED IN PLEDGES AND CASH BY CONFERENCES ON THE BISHOPS' CRUSADE, JUNE 5, 1937

Conference		Conference	
Baltimore	\$ 19,782	New Mexico	2,379
Virginia	48,581	Northwest Texas	10,123
Western Virginia	4,965	West Texas	12,707
Little Rock	7,109	North Carolina	13,704
Missouri	4,465	Western North Carolina	22,330
North Arkansas	6,604	South Carolina	13,755
St. Louis	4,238	Upper South Carolina	13,551
Southwest Missouri	3,470	North Texas	11,399
Illinois	653	Oklahoma	11,045
Kentucky	8,542	Texas	20,335
Louisville	5,424	Texas Mexican	443
Memphis	9,967	Western Mexican	246
Tennessee	13,667		
Holston	8,444		\$391,729
North Georgia	18,223		
South Georgia	10,975		
Arizona	765		
Northwest	429		
Pacific	5,390		
Alabama	9,002		
Florida	11,175		
North Alabama	15,449		
Louisiana	13,610		
Mississippi	9,056		
North Mississippi	9,094		
Central Texas	10,635		

Mission Fields

The Orient	\$ 10,000
Czechoslovakia	103
Belgium	560
Cuba	16
Mexico	85
Brazil	460
Africa	369
	\$ 11,593
Total	\$403,322

On the above amount of \$403,322 reported, we have received in cash, to date, \$358,389, leaving a balance of \$44,933 due. Until this balance is paid, we are unable to pay the debt.

THE BISHOPS' CRUSADE.



Wallet of the Week



AT MAS SOUBEYRAN in the south of France is a museum dedicated to the Huguenot martyrs and prisoners of "The Church of the Desert," in the seventeenth and eighteenth centuries. Ten thousand French Protestants took part recently in the dedication of the Hall of the Prisoners, in which there are panels bearing the names of five thousand who were condemned to the galleys, to prison, and to other savage methods of persecution between 1684 and 1774.

* * *

THE TOWER OF BABEL, which was built thousands of years ago, is supposed to have been located in Mesopotamia and within the bounds of Irak. The Government is to reconstruct the tower as a part of its exhibit at the international exhibition to be held in Paris this year. Another contribution will be a reproduction of the famous Hanging Gardens of Babylon which have long ranked as one of the seven wonders of the ancient world. One can imagine that these exhibits will be a center of interest for the peoples of all lands.

* * *

OXFORD UNIVERSITY, England, is reported to be seeking half a million dollars for Biblical research, for the reason that the religion and the civilization of the English-speaking world is founded upon Scripture. University authorities believe that such a sum can be profitably invested in an effort to discover new light upon the Scriptures. Many archaeological finds of recent years have been of great importance. Just recently a little red bowl with white script upon it was found at Lachish, and its age indicates that Hebrew was written in the time of Moses, contrary to accepted opinion among the critics.

* * *

THE CUYAHOGA COUNTY, OHIO, GRAND JURY is quoted as reporting that, "In every one of the distressing cases of death caused by a motor vehicle which came to our attention, liquor was an important element, if not the chief factor, leading to the accident. . . . The jury is strongly of the opinion that a lethargic public opinion with respect to criminal potentialities in the mixture of gasoline, alcohol, and emotional excitement, is largely responsible for the tragic situation today. . . . The jury finds that liquor is an important factor in many cases of arson, burglary, sex offenses, stabbing, robbery, assault and other crimes." Such is reported to have been the words of the jury to the citizenship which includes Cleveland, Ohio.

A NEW BIBLE DICTIONARY is in process of publication, according to announcement recently made. It is new only in the sense that it is now being published for the first time. It is said to have been written by David ben Abraham al-Fasi, a Jewish scholar, over a thousand years ago. It was forgotten for eight hundred years and has at last been rescued from the silence of that long era. It is said to be of special importance because it clears up some of the disputed passages of the Old Testament. Neither the language nor the publisher is given in the account.

* * *

RECENT RIOTING IN POLAND, manifestly directed against the Jews, resulted in the destruction or damaging of twelve hundred stores and homes of Jewish citizens, according to the New York Times. Private estimates place the property damage at approximately four million zlotys. The violence began with the slogan: "Don't kill and don't rob, but destroy everything." It ended, as such uprisings usually do, with promiscuous looting. The charge account ledgers of Jewish merchants were seized and destroyed, thereby destroying the evidence of debt to them.

* * *

MR. STANLEY BALDWIN, from whose career the theatrical and the dramatic were strangely absent, retired from the British Premiership as calmly as if it had been merely another incident in his life. His chief word of explanation for the momentous decision was, "I have had my day." In public life he was tolerant, even-tempered and constructive. He was remarkably free from the blemishes which go with inordinate ambition. In his policies, he was often disconcerting to both friend and foe, but his hatred of war was consistent and his will to preserve peace was determined.

* * *

CONSTANTINE THE GREAT died in his palace at Nicomedia, May 22, sixteen hundred years ago. He was the first Christian Emperor. He promulgated the Edict of Milan which gave recognition to Christianity and established universal religious tolerance—denied to the State the right to influence the choice of a religion. He reunited the Roman Empire under one head, and with Constantinople as its Christian capital. He convened the Council of Nicea and effected a reconciliation of Church and State—the most fateful step of his long and epoch-making reign.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

TALK AND WORK

A brilliant British writer tells the story of an incident which occurred on an English highway some years ago. The writer and his friend, an author, sat for two hours on the roadside and debated with great earnestness various public questions. During that time a mechanic mended the wheel of their automobile, a laborer repaired the highway ahead, and a farmer plowed his field across the hedge. It was a contrast of the practical importance of speculative talk with drab, unvocal and unromantic work. But it involved more than the contrasts of a chance stage-setting by the roadside. In a more real sense, it is a parable of values. Talk has its place, but it has also its limitations. It is a vehicle of thought, but never of itself can it change physical or economic conditions. Its conclusions must be translated into reality through work. The walking delegate may talk ever so glibly about the ills of society, but until he sets his hand to the problem of relief in a practical way nothing will happen. No program for social amelioration is ever set in motion by mere talk, and no reeking ulcer is ever healed by any learned philosophy of its origin. The same rule prevails in solving the moral and spiritual conditions with which the Christian church has to deal. No confident boasting about the open Bible, religious liberty, the distinctive doctrines of Methodism, or a world-wide church have anything like the practical importance of the humblest soul truly united to its Lord. High-sounding talk is always impressive, but it has no such reach for permanence as personal piety and individual devotion to the plain virtues and practices of the Gospel. Work repaired the automobile, work smoothed the highway, work produced a harvest of grain, and work will bring in the day of the Lord. Says Jesus: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Spiritual progress waits more upon the man who can mend its broken wheel than upon him who can diagnose its ills.

THE LAYMAN AND CHURCHGOING

A chief difficulty in analyzing or changing the attitude of the layman toward the church is that of removing the impression that the church is an unapproachable "holy of holies," or what is equally damaging, the idea that the Church may be reduced to the level of a social or a business enterprise without taking away its supreme message and appeal for mankind. Many, many years ago we heard a sermon by Dr. Dawson, a Baptist preacher of Tuscaloosa, Ala., on the words, "Mary the mother of Jesus." His introductory sentence was: "I want us to avoid extremes this morning." He then said that we cannot appraise the character of Mary if, with the Catholic, we ascribe divinity to her, nor if, with the extreme Protestant view, we deny to her the exalted motherhood to which she is entitled as the human mother of our Lord. So I think we may not value the loyalties of laymen by extremes. A too ideal conception of the church ends in a speculative religion, and a too secular standard results in a formal and a mechanical religion. Many people today want to introduce Jesus into the upper brackets of society, a desire to which we offer no objection, if only it be remembered that Jesus took life as he found it—peasant, farmer, shepherd, fisherman, tax-gatherer, money-changer, ruler, courtesan, paralytic, leper, sorrowing, toiling, and rejoicing. We entertain no hope for holding the layman to a church relation anchored in mist, neither do we think that he will be inclined to choose church to Sunday golf if the program is too much akin to the social and commercial atmosphere of his daily life. At church, he is an unreconstructed Greek who still insists upon seeing Jesus—the Jesus of healing, the Jesus of righteousness, the Jesus of comfort, the Jesus of salvation, and the Jesus of the more abundant life. The personality of the preacher is not a thing to be despised, but it should always be the plus of a bracing, searching, and uplifting message which shall leave the layman with a passionate glow to be like Jesus. We once knew an old man, not renowned for a narrow piety, who when he had heard the pastor's Christmas message returned for the evening

service saying, "I could not stay away after that message this morning." The layman does not go to church to be coddled or cajoled, he goes that his soul may be fed. So Jesus said to his under-shepherd, "Feed my sheep."

THE ADVOCATE CAMPAIGN

Because of the pressure for the publication of material now on our desk, we had hoped that we might not find it necessary to publish charge standings before the conclusion of the Advocate campaign. But when this issue reaches our readers, less than thirty days of the period of special effort will remain. We feel, therefore, that we should let the facts be known that no one may be taken unawares when the final day of the campaign is at hand. Up to the time that this issue of the paper goes to press, we have received a total of fourteen hundred and thirty-two subscriptions for credit to the special effort. This was to be expected, and we are neither discouraged nor complaining, but the matter is too serious for the facts to be withheld. The present total is approximately one-third of last year's campaign total, and it is a far cry from the minimum goal of seventy-six hundred which we set for the campaign. At the present moment, only one district in our territory is in a scoring position and four other districts have gone beyond the one hundred mark. Next week we will publish the totals for every district and charge, except those from which no subscriptions have been received thus far. Look for the record of your charge and let's use the next thirty days for making the Advocate campaign a great success. The greatest issue of a hundred years is now up for discussion. It is our purpose to give the discussion on both sides fairly and impartially. Take the Advocate for your own sake, and see to it that the full quota for your charge and district is in hand at the earliest possible moment. Anything the office can do to assist you will be done gladly. We are counting upon you.

A CHANGE OF PLAN

The material on Unification which we had expected to publish this week was recalled in order that some revision might be made and it was not returned in time for this paper. We are, therefore, inserting other material which we have in hand. A reply to the article by Bishop Denny and his son will appear next week. If possible, we will publish two replies to Bishop Denny, both articles now in hand.

Editorial Miscellany

By Dr. H. T. Carley

BAD BIRDS AND THEIR BABIES

The shrike, commonly known as the butcher bird, sometimes also called the French mocking bird, bears a rather unsavory reputation. It feeds on insects, mice, lizards, and, sometimes, smaller birds. It gets its bad name from its habit of sticking its prey on thorns and barbed wire fences, to be eaten later when it has been properly "cured." Its bad name reflects the cruelty of its method of preserving its food. (If it had slaughter pens and cold storage plants, it probably would be considered a most sagacious bird.)

A pair of shrikes nested this spring in a crepe myrtle tree in our front yard. A few days ago the young birds were old enough to begin to fly. We were fortunate enough to see the first efforts of one of them. The young fellow worked his way to the top of the crepe myrtle, and then set sail for a big cottonwood tree some twenty or thirty yards away. He either miscalculated the distance or his strength gave out, for he missed the lowest branches and landed on the ground. (It was a surprised and disappointed young bird!)

We had not seen the parent birds anywhere around; but the second the baby hit the ground, they appeared from a large gum tree on the other side of the yard and flew to its aid. We don't speak the shrike language, but we imagine their chatter was telling the little fellow that he had made a fine effort, not to be discouraged, and that in spite of his fall he would make a fine flyer yet. Anyhow, after a little bit he hopped over to the iron fence, got on the bottom brace, and by repeated efforts finally reached the top. In the meantime, the old birds stayed near, flying from the fence to a small tree near, and then back to the fence. At last the baby summoned all his courage, spread his wings, and lit out for the small tree, the parent birds flying by his side. They did not touch him, or bear him up on their wings, but they stayed close to him. He made it all right.

Now, no matter what anybody says about the shrike, we have a good word for him—he has a tender spot in his heart at least for his children.

As a matter of fact, we have never seen a man so bad but that there was at least a little good about him.

"There's so much bad in the best of us,
And so much good in the worst of us,
That it ill becomes any of us
To say anything bad about the rest of us."

AGAINST UNIFICATION

Hatton Lovejoy, LaGrange, Ga.

The proposed union of the Northern and Southern Methodist Episcopal Churches, should be considered as thoughtfully and dispassionately as possible. Division and ill-will can easily be aroused, which years will be required to heal. The following are some of the phases which might well be considered:

I.

Three reasons for this union are usually given: The prevention of confusion between the different denominations in the foreign field; overlapping efforts on the borders of the present churches; and reduction of overhead.

Confusion in foreign fields did not arise from conflicting Methodisms; but from the various Protestant denominations. Union of American Methodism will hardly touch the problem.

If there is a sincere desire to improve the foreign situation, all that is necessary is to combine all denominations in the foreign field into one. With one church, there can be no confusion and conflict.

The union of Methodism in America will not materially change the situation in sections where both churches now have organizations. Those in the South who now belong to the Northern Church, do not do so because of lack of opportunity to join congregations of the Southern Church, but because of a definite desire to belong to a different church. There is no reason to believe that the members of the Northern Church located in the South, will hereafter desire to go into and unite with the congregations now of the Southern Church, when there has been no such desire heretofore, and the practice has been directly to the contrary.

Nobody knows whether there will be any economies resulting from such a union. As a matter of fact, just the opposite has often resulted from such combinations in the business world. Frequently, the total of the overhead expenses has been found to have grown larger, instead of smaller.

The reasons given for the proposed union are of doubtful validity, to say the least. On the other side, is the fact that the proposed union is of no value whatsoever to at least ninety per cent of the members of the Southern Methodist Church.

II.

Is there not in the Northern Church, a much wider acceptance of what is termed religious liberalism and modernism? Is this something that is to be desired? In the South our ministers and people largely believe still in God, Christ and the Bible, and we think we do so intelligently. Modernists have discarded belief in so much of the things in which we believe, that they now have nothing of any substance left in which to believe. This statement is made upon the author-

ity of the words of Dr. Harry Emerson Fosdick, who says, at page 36 in his book of sermons entitled "The Secret of Victorious Living":

"Again, some of us, especially we who are religious liberals, make our Christianity costless by watering down and thinning out our faith. We have tried to formulate our Christian ideas in easily credible forms, and, so doing, we have attenuated them so that hardly anything is left to believe at all. This is the outstanding peril of modernism; let a modernist be the one to say so!"

And, again,

"We had to rid ourselves of incredible theologies which insulted our intelligence and made consent to Christianity either insincere or impossible.

Now, however, that we have done that, see where many have come out. They have ideas of God, the soul and immortality, so vague, indefinite and simple to believe that it makes little difference whether they believe them or not."

Again in the Northern Church are found those who have a quite different idea toward our government, than is generally held in the South. As an illustration, "The Red Network" by Elizabeth Dilling, purports to give a Who's Who of Reds in America. Among the organizations listed, is the National Religion and Labor Foundation. Bishop Frances J. McConnell of the Northern Church, is listed an honorary president, and Rev. E. F. Tittle, as one of the book editors.

Among the books listed for distribution are: "The Little Lenin Library", "Toward Soviet America," by William Z. Foster and "The Necessity of Communism", by Middleton Murray. The name of the Rev. E. F. Tittle is an important one in the Northern Church.

There is an organization more or less connected with the Northern Methodist Church, called The Methodist Federation for Social Service. It is stated that "This organization is said not to be an official organ of the Methodist Episcopal Church, but it was provided for by the General Conference of 1908 as an appropriate agency of the Church. Bishop McConnell has said it was twice endorsed by the General Conference of 1932." This federation has two organs, The Social Questions Bulletin and The Crisis Leaflets. The former of these has for its slogan, "For the Creation of the Classless Society and the Abolition of the Profit Motive." This organization is active in its distribution of literature in line with this motto, and the activities of this organization have been so repulsive to at least some of the members of the Northern Church, that a meeting of prominent laymen from that church was held, to protest against the organization and particularly against its use of the word "Methodist". Advocacy of principles in line with this motto of this federation, in more than one conference of the Northern Church, would astonish

most members of Methodism in the South.

III.

The proposed plan of union contains the following in Section I, Article IV, pertaining to the General Conference:

"The General Conference shall have * * * authority as follows: 1. To define and fix the conditions, privileges and duties of church membership."

Representation from the Southern Church will be in the minority in the General Conference. In the plan, there is no limitation upon this authority of the General Conference to define the condition of church membership.

Again, in the same article of the plan, is the following authority given to the General Conference:

3. "To define and fix the powers and duties of Annual Conferences, Mission Conferences, and Missions, and of District, Quarterly, and Church Conferences."

In sub-paragraph 2 of the same article, the same conference is given authority to define and fix the qualifications and duties of all ministers.

With the above authority given to the General Conference, power is vested in that Conference to define and to change conditions and qualifications of both members and ministers in the church, without limitation or restraint. The power over the annual and other conferences, is such that authority is centralized in this General Conference. Instead of power being vested in the members of the church and by them given as desired, to their representatives, all power is concentrated in the head or General Conference, with the subordinate conference and members to receive such rights and privileges as the General Conference may give to them. To repeat, unlimited control over the membership and ministers of the church, and the annual and local conferences, their organization and functions, is vested in a General Conference in which the Southern Church has a minority representation.

One of the most serious objections to the plan as proposed, is that no protection is afforded those who do not wish to go into this union of the churches. Ninety-nine per cent of the membership of a church may have paid every dollar for the church building, parsonage and all other improvements, and yet the one per cent who paid nothing, can take all the church property into a new church, against the unanimous objection of all of those who paid for the property. If this plan is legal, then the local charges, district and annual conferences who may not desire to go into the union, and all of the properties for which they themselves paid, are at the mercy of the majority. Before this plan is submitted for adoption, its provisions should be changed in reference to the features above mentioned.

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Louisiana Conference

PERSONAL AND OTHERWISE

Rev. W. W. Perry, pastor at Elizabeth, sends a list of twenty-five subscriptions on a quota of eight. We do not know who holds the record for quotas exceeded, but this is certainly a record of which one might be justly proud.

Noel Memorial Church, Shreveport, Rev. Charles M. Crowe pastor, sends a list of forty-four subscriptions which completes the Advocate quota of 66 for that church and brings Shreveport District to three hundred and forty-four.

Mrs. Lee Tidwell, Advocate representative for Wynn Memorial Church, Shreveport, sends a list of eight subscriptions which is two more than the quota for her church. Rev. E. B. Chaney is the pastor. We thank Mrs. Tidwell, the pastor, and the members of Wynn Memorial Church for their loyal support.

Rev. T. F. King adds to a business note the statement that he believes that the Advocate quota will be secured and that everything is going well at Bunkie.

Rev. D. W. Poole, Mangham, sends a good list of subscribers for the Advocate, and reports that everything is going nicely in his charge. He expects to continue his Advocate campaign to completion.

Mr. Chalmers reports that he has received two subscriptions from Castor, for which he is unable to give credit on any quota because he does not know what charge to credit.

Rev. E. W. Day sends a list of subscribers from Rochelle and states that he has more to follow—a renewal of the report of last week that he had more than secured his quota.

Rev. J. M. Boykin, Waterproof, has brought his Advocate list up to seven and he continues his work in season and out of season. He even secured a subscription at the district conference.

Mrs. J. A. McCormick sends us a good list of subscriptions from Mer Rouge which we appreciate as we do Mer Rouge—one of the most beautiful little towns that we have ever known.

Rev. R. V. Fulton, of Springfield charge, was assisted in a meeting at Springfield by Rev. R. A. Bozeman of Greensburg. Mrs. Bozeman was the pianist for the meeting.

Dr. W. L. Doss, Jr., has our thanks for a good list of renewals from Lake Charles. The list contains new subscription replacements for those who fail to renew.

Rev. Lastie N. Hoffpauir, pastor at Rayville, is pressing his Advocate cam-

paign with his characteristic thoroughness and loyalty. We acknowledge gratefully the good list just received.

Rev. W. S. Scott, First Church, Monroe, sends us one of the top lists of subscribers for the week—twenty-six. Nine of the list were renewals and seventeen are new subscribers. That kind of a list gives the Advocate a real boost.

At Alco Rev. L. R. Nease closed a very successful revival in which he was assisted by Brother Van Carter. He commends very highly the work of "Uncle Van." Brother Nease's charge now consists of Alco, Hornbeck, Holly Grove, and Prospect churches.

Rev. Ellis Smith, who is enjoying a great pastorate at Abbeville, is looking out for the Advocate cause, as he has done through the years. We doubt if any man has had a more successful pastorate at Abbeville than has Brother Smith.

Griffin church, on the Lockport charge, was dedicated by Bishop Dobbs on last Friday evening. This church is in the heart of the French Mission field and is also in one of the most populous rural sections of America. Rev. W. C. Mason is the pastor, and Rev. E. C. Gunn the presiding elder.

Shreveport District, Dr. A. M. Serex, presiding elder, is well out in front in the Advocate campaign. Up to Saturday morning, the District was credited with three hundred and fifty-nine subscriptions. We make grateful acknowledgment of the fine work which has been done by that splendid District.

Dr. Hugh H. Harris, of Candler School of Theology, conducted a Bible Conference on the Christian Home at Columbia recently. A revival, a daily vacation church school, and a training school for Christian workers are in prospect. The church plans also to complete an addition to the church building before the meeting of the Annual Conference.

Rev. J. W. Booth, now in his first year at Franklinton, is giving evidence of the painstaking thoroughness with which he always does his work in the manner of looking after the interests of the Advocate both in building interest and in keeping the office in touch with the problems as he finds them.

The 1937 Silver Loving Cup, offered by the Methodist Ministerial Association in the annual Drama Contest conducted by the New Orleans Young People's Union, was won by the Algiers church. In the Tithing Essay Contest held June 8, the \$5 prize awarded by Rev. E. C. Gunn, presiding elder, was won by Miss

Ellä K. Hetherington of Rayne Memorial church.

Camp Neomyc, a group of Epworth Leaguers of the Methodist Episcopal Church, spent four days at Mt. Sequoyah recently. They were from northeastern Oklahoma and traveled a distance of two hundred miles. The announcement, that plans were maturing for returning a year hence, was greeted with enthusiastic applause.

Mr. and Mrs. F. A. Godat, long residents of New Orleans and members of the Methodist Church, celebrated their golden anniversary on Monday, June 7. Mr. and Mrs. Godat are now living in New York and are members of First M. E. Church, Astoria, Long Island, and Mr. Godat is with the Liverpool, London, and Globe Insurance Co. The anniversary celebration was in New Orleans where they are now on a visit with friends.

Dr. Dana Dawson, First Church, Shreveport, had the joy of leading to victory in a debt-paying campaign, and he will sail for England on June 19, with no lingering anxiety on that score. The debt amounted to twenty-one thousand dollars and was of long standing—an obligation incurred in the purchase of a lot for an educational building. We congratulate Dr. Dawson and the congregation of First Church upon this splendid achievement.

First Church, New Orleans, was dedicated last Sunday by Bishop Hoyt M. Dobbs following the complete liquidation of a debt which dates back a quarter of a century or more. We rejoice with Dr. Wallace and his people on this splendid achievement. We think the congregation is now without debt for any purpose—the first time that such has been the case in the history of the church in its present location. Former pastors and presiding elders were invited to be present, and Dr. R. H. Harper, of Alexandria, preached at the evening service.

On the third Sunday in July, (July 18) the Live Oak Methodist Church on the Denham Springs Charge will celebrate its annual Home-Coming Day. All former bishops, presiding elders, pastors, members and friends of the church are invited to be present. Dinner will be served on the ground, and there will be plenty for everyone. During recent years the home-coming at Live Oak church has become an event of major importance in this section and arrangements are being made to care for a large crowd. Mr. Walter Underwood is the general chairman in charge of arrangements, and to those who know him this is sufficient announcement to indicate that great things will take place. "On the same date we will commence our annual revival meeting, and indications are that we will have the greatest meeting in the history of old Live Oak Church," writes Rev. R. L. Clayton, pastor.

The new church at Metairie, New Orleans, is making substantial progress under the leadership of Rev. Jolly Harper. Four new members have been received, two babies baptized, pastor and presiding elder paid to June 1, fifty dollars paid to benevolences (in full), five dollars paid to City Missions and Church Extension, five dollars to Memorial Mercy Home, fifteen dollars to Orphanage, twelve dollars and fifty cents on Fourth Sunday Missions and all incidentals in full. A lot for the new church has been purchased at a cost of \$1,500, \$525 paid on it to date. The church school membership is twice that of the church.

From Brother W. H. Waggoner we have received a list of fifteen and one-half subscriptions for credit of Columbia charge. Brother Waggoner reports that Columbia was the only charge in the Monroe District that was placed on all ten of the Honor Roll set-up at the recent District Conference. The list includes all finances to date, fifty per cent District work paid, seventy per cent of the Conference Benevolences for the year, two hundred dollars for the Orphanage, seventy dollars for the Bishops' Crusade, thirty-five dollars for Mercy Memorial Home, and participation in the entire program of the church. Brother Morris is in great favor with his people.

The first Sunday in July, or as near thereto as possible, has been designated as Anti-Saloon League Field Day. An appeal for the observance of this day has been signed by Bishop Hoyt M. Dobbs, Dr. M. E. Dodd, Dr. Glen L. Sneed, Rev. C. E. Bordelon, Miss Estes A. Dupree, and Dr. Leon W. Sloan. Nine parishes have already voted dry and plans are forming to bring the issue to a vote in other parishes also. Mr. Launcie Rachal, a Presbyterian layman, is engaged in organizing "Olympia Clubs" among the young people. These clubs are organized for temperance study, liquor traffic control, and in the interest of good citizenship. Speakers, collection envelopes and other assistance can be secured through Rev. Leon W. Sloan, Supt., 1220 Washington Avenue, New Orleans.

MRS. ELIZABETH SCHREINER CROWE PASSES

Mrs. Elizabeth Schreiner Crowe, mother of Rev. Charles M. Crowe, pastor of the Noel Memorial Church, Shreveport, died of an acute heart attack Monday night, June 7. Funeral services were held in the Noel Memorial Church at 10 o'clock Thursday morning, Bishop Hoyt M. Dobbs in charge of the service, assisted by Dr. A. M. Serex, presiding elder of the Shreveport district, and Dr. S. H. C. Burgin, presiding elder of the Dallas district, a former pastor and beloved friend of the deceased. Following the service in Shreveport the body was taken to Dallas, Texas, for interment in Restland Memorial Park.

Beside the Rev. Charles M. Crowe, with whom she made her home, Mrs. Crowe is

survived by another son, Rev. John H. Crowe, pastor of the First Methodist Church, Charleston, W. Va., who was present for the funeral service; two brothers, Dr. John S. Schreiner, of Joplin, Mo., and Mr. George F. Schreiner, of Columbus, Kansas; one grandson, Charles M. Crowe, Jr., and a number of nieces and nephews.

Mrs. Crowe was a devout Christian, and a long time member of the Methodist Church.

KATHERINE YELDELL, Sec'y.

BATON ROUGE DISTRICT CONFERENCE

The Baton Rouge District Conference met in our church at Zachary on May 27 and 28, with the capable and efficient presiding elder, Rev. J. Henry Bowdon, presiding. Entertainment for the conference was provided by the Methodist churches of Zachary and Slaughter, and they did the job well.

Dean R. E. Smith of Centenary College brought a series of five Bible lectures which were of the usually high order of this great scholar of the church.

Rev. W. L. Duren, representing the New Orleans Christian Advocate, Rev. R. W. Vaughan, representing the Louisiana Methodist Orphanage, Rev. J. G. Snelling representing the Memorial Mercy Home, Rev. G. W. Dameron representing the Board of Christian Education, Rev. Martin Hebert representing the Board of Church Extension, Rev. S. A. Seegers, representing the Golden Cross Society, and Mr. C. O. Holland representing the Board of Lay Activities each brought inspiring messages to the conference regarding various interests which they discussed.

One of the high-lights of the conference was when Brother Bowdon called Mr. W. S. Holmes to the altar and handed him the mortgage on the District Parsonage and requested him to burn it. During the last conference year and to date during this conference year the churches of the Baton Rouge District have raised nearly two thousand dollars for the purpose of retiring this debt and in addition have raised very creditable amounts the present year on other benevolent claims of the church and for the Bishop's Crusade fund. On the whole the reports of the pastors in the dis-

trict indicated that an excellent condition prevails both financially and spiritually.

Two young men were licensed to preach, Rev. Clayton Bennet of Amite, and Rev. Ralph Cain of Denham Springs.

The following were elected delegates to the Annual Conference: Dr. Irby C. Nichols, A. O. French, J. H. Rhodes, W. S. Holmes, T. H. Henderson, Mrs. Sidney Fairchild, Mrs. William Schule, W. O. Burris, Mrs. J. A. Alford, H. May, Mrs. J. P. Bonnacarrere, Mrs. R. S. Walton, and Mrs. E. W. Chaney.

Rev. J. B. Love discussed the work of the Wesley Foundation at Louisiana State University and in the absence of the District Secretary of the Women's Missionary Society, Mrs. E. W. Chaney brought an interesting message regarding this phase of the work of the church.

During the conference devotional services were conducted by Revs. Carl Lueg, G. H. Corry, J. B. Love, A. A. McKnight, and H. B. Hines.

Bro. David Tarver and his people extended themselves to show their guests and visitors every courtesy, and as a result everyone came away saying that it was the best district conference they had ever attended.

R. L. Clayton, Secretary.

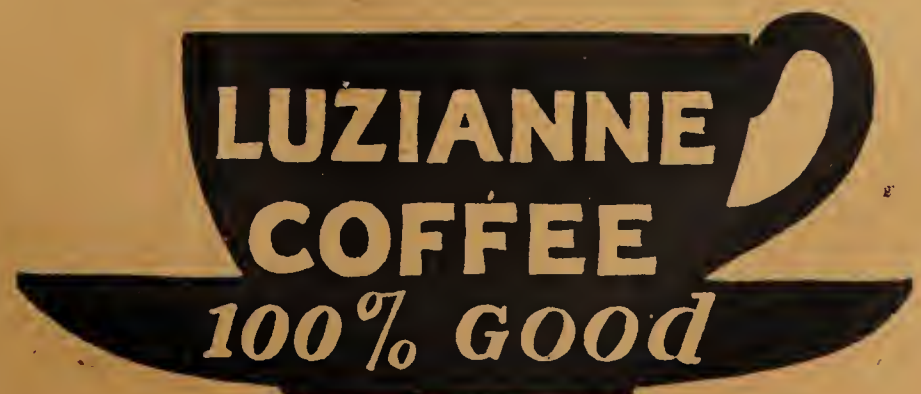
THE MONROE DISTRICT CONFERENCE

The Monroe District Conference met in annual session at the First Methodist Church, Tallulah, on June 2, 1937, with Rev. H. L. Johns, presiding elder, in the chair. Rev. C. K. Smith was the pastor-host.

Twenty-one pastors, one superannuated preacher, two local preachers, seven district officers, and one hundred delegates were present for the conference. And in addition there were a goodly number of visitors in attendance.

The connectional causes were well represented in the persons of: Dr. R. W. Vaughan, The Methodist Orphanage; Dr. W. L. Duren, The New Orleans Advocate; Dr. J. G. Snelling, Memorial Mercy Home; Rev. G. W. Dameron, Christian Education; Hon. C. O. Holland, Lay Activities; Rev. S. A. Seegers, Golden Cross; and, Rev. V. D. Morris, Adult Work.

(Continued on page 16)



Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. Della M. Field, of Electric Mills, sends a list of subscriptions which completes the quota for that church, and we post the fact at the head of the column. Rev. E. D. Simpson is the pastor, and Mrs. Della M. Field is chairman of the Christian Literature Committee.

The business manager has received two eight-month subscriptions from Brownfield, but does not know the charge to which the church belongs.

Mrs. Alder Hays, Dixon, says that the visits of the Advocate mean such to her, that its failure to come would be like missing the visit of a dear old friend.

Rev. F. L. Applewhite is making progress in his Advocate campaign as is evidenced by a list which reached the office a few days ago. He is pastor at Edwards.

Rev. Hilary S. Westbrook reports that he has secured good help for the revival services in every church on the Homewood charge, and he is hoping for effective services in all his churches.

Rev. Murray Cox, pastor of DeKalk, sends a good list of subscriptions from his charge—new and renewal. This latest list brings his charge to eighteen, or within three of his complete quota.

Rev. W. M. Sullivan, Forest, says that the Advocate has been coming to his home since 1883, and he desires it to come on. We may add that the paper never had a stauncher pastor-friend than he.

Mrs. N. E. Cunningham, Advocate representative for Gibson Memorial Church, Vicksburg, sends a list of four subscriptions and adds the assurance of another list to follow soon. Rev. J. V. Bennett is the pastor.

Rev. W. C. M. Baggett sends a list of subscriptions to the Advocate, and reports that he is having a happy year at Philadelphia circuit. He has his circuit thoroughly organized for the Advocate campaign.

Our good friend, Brother W. D. Hawkins of Meridian, keeps us in his debt by his faithful help and gracious words of appreciation. He says that he is getting along nicely, but still feels the effects of his accident.

From Mrs. R. E. Bennett of Meadville, we have received a good list of subscriptions and also the assurance that more subscriptions are in the offing. Mrs. Bennett, who has been the Advocate representative for some time, always makes a good campaigner. Rev. A. S. Oliver is the pastor.

Rev. S. Fenwick Reed, the "English Evangelist," who has just closed a gracious revival with Rev. H. Mellard at Kreole, was an appreciated caller at the Advocate office on Monday. He is making headquarters at Gulfport, Miss., and would be glad to do evangelistic work in this section during the summer.

Bishop Hoyt M. Dobbs preached at Capitol Street church on the night of June 6, according to announcement carried in the Jackson Daily News. The Daily Vacation Church School opened the following morning, with Mrs. J. C. Chambers as general chairman of committees. Rev. B. M. Hunt is the pastor of the church.

Report reaches us that Dr. C. W. Crisler and his people at Hazlehurst have brought to a successful conclusion the campaign for the liquidation of the debt on the beautiful property at that place. They now have a property which they may call their own and of which they may be justly proud, for it is truly a beautiful little plant—church and parsonage.

Rev. J. F. Campbell, leader of the Advocate campaign in the Hattiesburg District, sends a good list of subscriptions for the credit of his church, First Church, Laurel. When we saw the list of standings on Saturday there was a difference of one and one-half subscriptions between Hattiesburg and Meridian Districts, and those two districts were well in the lead of the Conference.

Rev. D. T. Ridgeway had the assistance of Rev. B. M. Hunt, of Capitol Street, Jackson, at Wiggins church recently. Brother Ridgeway says that business houses closed for the services, every service was well attended, and that Brother Hunt was wonderfully used for the quickening of the lives of his people. Fourteen were added to the church, six on profession of faith, and this brings the total additions for the year to forty-two.

TELEGRAM FROM BISHOP DOBBS

Board of Education, Mississippi Conference, extends time for Whitworth College Campaign until July 1.

—This telegram is to urge that immediate and total attention be given by all to this important matter.

Prompt and united effort will determine much for the College and for the Mississippi Conference.

I invite the continued cooperation of the friends of Christian Education to the end that we may keep faith with the Mississippi Conference pledged at the session held at Jackson.

HOYT M. DOBBS.

WHITWORTH COLLEGE

Whitworth College, Brookhaven, Miss., has just received a fifteen hundred dollar grant to the Weems Library from the Carnegie Corporation of New York. This is the first time the Corporation has made appropriations to Junior Colleges. Ninety-one others in the United States have just received similar grants.

G. F. WINFIELD.

SEASHORE PASTORS' SCHOOL

Rev. Otto Porter, dean of the Seashore Pastors' School, sends us announcement of the program and arrangements for the Pastors' School, and asks that special mention be made of the fact that a rate of \$2.50 per day for room and board has been made by the White House Hotel, for all who attend the School. The teachers of courses include Dr. Gilbert T. Rowe of Duke University, Mrs. W. M. Alexander, Dr. W. M. Alexander, and Dr. H. M. Bullock. Registrations open Monday morning, June 21, with first class period beginning at 3 p.m. Bishop Hoyt M. Dobbs will have charge of the platform hour. It is expected that there will be a good attendance and that those who take the courses will be greatly profited in meeting the problems which we must face from day to day.

REUNION AT RED HILL

Dear Dr. Duren: Following the recent very successful all-day Centennial Service at Red Hill church, on the Vancleave circuit, in Jackson County, Miss., there will be a reunion of former pastors, presiding elders, members and friends of the church on Wednesday afternoon, June 23, beginning at 3 o'clock and closing in time to allow all who desire to return to Biloxi in time for the evening platform address at the Pastors' School. Every one interested is cordially invited.

J. B. CAIN,

Chairman Program Committee.

MEETING OF THE BOARD OF FINANCES

Please announce a special meeting of The Mississippi Annual Conference Board of Finance to be held at the Pastor's School, Sea Shore Camp ground, Wednesday, June 23, 2 p. m.

C. A. Schultz, Chairman.

NEW AUGUSTA CHARGE

If I am correct in my count, this gives us our quota for the Charge. If it is possible for us to secure more subscriptions at a later date, it will give me pleasure to send them in.

Last month was a period of spiritual refreshing for the New Augusta Charge. Starting the first Sunday in May, we held our special series of services at

McLain. Dr. B. L. Sutherland, our pastor at Columbia, was with us through Friday night and delivered some searching gospel messages. Five were added to our church on profession of faith. The following Sunday we held our opening services at Leaf with Rev. T. O. Prewitt, pastor of Broad St., Hattiesburg, coming to us Monday and bringing the Gospel to us throughout the week. The service closed Sunday afternoon. Four were received into our church on renewal of vows. The fourth Sunday marked the opening of special services at Beaumont. Bro. A. E. Case, pastor of Fairview Charge, came to us on Monday and faithfully preached the gospel to us through the week. The services were closed on the fifth Sunday night.

Although we did not have as many born into the kingdom as we would have liked, we have every reason to believe that good seed have been sown and with faithful cultivation a good harvest is to be reaped. We are thankful to all of these men for their loyalty to Christ and his message as they presented it to our people. New Augusta Charge is making progress.

Sincerely,
Seth W. Granberry, P. C.

VOTING ON AN UNFINISHED AND UNSETTLED PLAN

By Bishop Warren A. Candler

It is proposed that the Annual Conference vote during 1937 in advance of the meeting of the General Conference in 1938. This proposal involves voting on an unfinished and unsettled Plan.

It is true that the Northern Annual Conferences have voted for its adoption with the exception of the Negro Conferences, all of whom have rejected it on the ground that it puts the Negro Conferences in a separate jurisdiction based on racial lines rather than geographical lines.

Several of the White Conferences of the Northern Church sympathize with this view taken by the Negro Conferences.

An injunction against the Plan of Unification has been brought by the Negro members of the Northern Conferences led by Rev. L. H. King, pastor of St. Mark's Methodist Episcopal Church of New York, which is a Negro Church. In connection with the injunction Rev. L. H. King has somewhat to say. Among other things he says:

"For one hundred twenty-five years, my immediate forbears and I have held continuous membership in the Methodist Episcopal Church on the basis of non-discrimination in the church's legislation. It would do violence to my sense of justice and self-respect did I not vigorously protest having that membership delimited now by the same church at the behest of an exaggerated and virulent color and race prejudice in the name of 'church union'."

Commenting upon Dr. King's communication "Zions Herald" says:

"This action by Dr. King involves issues of the utmost importance for the Christian Church in America. The Methodist Episcopal Church is the second largest Protestant denomination in the country, and its pronouncements and attitude have much to do with influencing the religious and social policies of the nation. Because of this fact, its action on the problem of race adjustment is momentous."

"Zion's Herald" has opposed the placing of the Negro Annual Conferences in a separate jurisdiction.

Whatever may be the outcome of this issue raised by the Negro Annual Conferences in the Northern Church, it certainly confuses the matter of Unification.

In view of these facts and others of a kindred nature it seems unwise, if not illegal, for the Annual Conferences of the Methodist Episcopal Church, South, to vote on the matter prior to the General Conference of 1938. Such voting can accomplish nothing of practical value, but may further complicate the confusion already existing.

Why should there be haste to vote on a Plan which is confessedly unfinished and subject to change?

The papers of the Northern Methodist Church have almost without exception tried to comfort their Negro Annual Conferences by telling them that the Plan is subject to change and probably will be changed in the final outcome.

There is no occasion for haste in this matter; but there is need for calm consideration and deliberate action.

To ask that the Plan be adopted without discussion is a proposal scarcely less than preposterous. Our people should know what they are doing and the Plan should be fully discussed in advance of the General Conference of 1938.

The Annual Conferences this year elect delegates to the General Conference of 1938, and the views of these delegates should be well known in advance of the election taken in the Annual Conferences.

TRIMBLE SUCCEEDS PARKER AS EMORY THEOLOGY SCHOOL DEAN

Next September students in the Candler School of Theology, Emory University, will see walking into the dean's office Henry Burton Trimble, professor of homiletics and pastoral theology since 1931. The resignation this month of Dr. Franklin Nutting Parker, dean for the past eighteen years, led to the selection of Dr. Trimble as his successor. Not affected by the shift in deanship will be the teaching work of either man, for Dr. Parker will continue to hold his chair in systematic theology. He requested relief from administrative duties with the approach of his seventieth birthday on May 20.

Both men were serving in North Carolina just prior to coming to Emory, both became dean at the age of 52, and for both 1885 was a significant date. For in 1885 Parker, at the age of eighteen, was licensed to preach in the Louisiana Conference. And in 1885 his successor was born on a farm in Hotsprings, Virginia. It was on the farm that Dr. Trimble developed his liking for the outdoors and also his sympathy for the farmer.

By managing a second hand book store in Salem, collecting a doctor's bills and operating a laundry agency in Nashville and by preaching in New York, Dr. Trimble was able to secure his A. B. degree from Roanoke College, Virginia, his M. A. in sociology from Columbia University and his B. D. from Vanderbilt University and Union Theological Seminary. An honorary D. D. was conferred on him by Roanoke, and Hendrix (Ark.) College. "Doctors' bills," he said, speaking of his work in Nashville, "are hard to collect. But," he added, "I have yet to see the student who supremely desired an education that didn't get it."

Men who had secured a theological education were scarce when Dr. Trimble joined the North Arkansas Conference after leaving Vanderbilt. But the people in Arkansas made him feel at home—so much, in fact, that in Clarendon in 1914, he began his own home with Mattie Lorena Corgill, the daughter of a Presbyterian minister. That home now includes Myrtis, a freshman in Agnes Scott College, Henry Burton Junior, in Druid Hills High School, and Martha Marie, in Druid Hills Grammar School.

Travel in the United States has been extensive for Dr. Trimble, for he has been a member not only of the North Arkansas Conference, but also of Little Rock, Tennessee, and Western North Carolina, and was an army chaplain during the World War. The last charges he served during his nineteen years as pastor were McKendree Church in Nashville, Tenn., and Central Church, Asheville, North Carolina.

Membership on the budget commission of the Methodist Episcopal Church, South, has rendered Dr. Trimble ineligible for membership in the past general conferences, but has made possible outstanding contributions to the church. Serving as a member of the commission for twelve years, he has been its chairman for the last eight. His knowledge and experience in church finances has made his services in that field invaluable, and the prominence he has given to church theological schools has played an important part in raising the standards of theological training.

Other contributions of Dr. Trimble to religious education and church organization have been his books, "Motive and Method in Christian Stewardship" and "The Methodist Church at Work." As an instructor in leadership training courses in these fields he is in demand everywhere.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. G. A. Baker, pastor at Dublin and Matson in the Greenville District, has finished the Advocate quota and we place the names of the pastor and charge at the head of the column.

Rev. J. W. Ward assisted Rev. W. L. Pearson, pastor at Fraiars Point, in revival services recently.

Rev. W. C. Beasley will have the assistance of Rev. W. R. Lott in a meeting at Byhalia beginning the fourth Sunday in June.

Our good friend, Rev. G. R. Baker of Dublin, sends a list of subscriptions and then adds, humorously, "and you may continue my paper for a while longer."

Rev. G. R. Williams, pastor at Coldwater, was assisted by Rev. N. J. Golding of New Albany in revival services. The meeting began on May 30, and concluded on June 7.

The meeting at Oxford Camp Ground is scheduled to begin on Saturday night before the first Sunday in August. Rev. S. M. Butts, Conference evangelist, is to be the preacher this year.

Rev. Shed Hill Caffey writes that everything is moving along fine at First Church, Greenwood. A vacation church school began last Monday with Miss Mamie D. Ledbetter of Columbus as director.

Dr. J. R. Countiss, presiding elder of the Greenville District, has been much occupied with school commencements recently, having delivered commencement addresses for Catchings, Gunnison, and Benoit schools.

Mr. F. H. Russell, long time steward and superintendent of the Church School at Hollandale, underwent a surgical operation in a Greenville hospital a few days ago. He is reported to be making a normal recovery.

Work began on the first unit of the Oxford-University church, February 1, and the congregation expects to occupy that part of the building on September 1. Rev. W. R. Lott, the pastor, is to be commended for splendid leadership in this very important charge.

Rev. W. M. Hester, pastor at Crawford and Mayhew, sends some subscriptions and he says that those whose names are sent, along with himself, are loud in praise of the Advocate. We value every good opinion of our friends, and we will certainly do our best to live up to their expectations.

Rufus Moore, Jr., son of Rev. and Mrs. R. G. Moore, of Leland, is recuperating at the King's Daughters' Hospital in

Greenville, following a rather severe surgical operation. We rejoice to be assured that he is on the road to recovery of his health, and this will be good news to the many friends of that parsonage home.

A letter from Rev. J. H. Felts, 907 Walnut St., Fulton, Ky., says that his health is all he could expect, he does three to five hours of light manual labor a day, feels fine, sleeps like a child and takes little thought as to how any organ is functioning. Brother Felts' many friends will be glad to hear this cheery word from him.

Emory University graduated two hundred and eleven students on June 7, which, with those graduated last December and March, brought the total to two hundred and eighty. The candidates were divided as follows: A. B. 63, M. D. 55, B. S. 15, Library Science 27, Business Administration 11, Certificates of Nursing 13, B. D. 4, and miscellaneous 23.

A GIFT FROM THE CONGO

By Mrs. W. B. Lewis

At a recent business meeting of the Woman's society at our Tunda Mission, the women decided to send all the money they had in their treasury plus 150 francs to the Church in America as their contribution to the Bishop's Crusade. The total was \$22.00 in American money and the amount has already gone forward to the Board of Missions.

The 150 francs, which the women sent over and above the amount they had in their regular treasury, was realized in an interesting way. It came as the result of a plan of Discipline established by the women themselves and resulted from the settlement of a dispute in the village.

On last New Year's day, all the people of our Tunda village came together at a feast. In discussion the matter of deportment among the women came up and the group made some laws for the village. Two women, the president of the Missionary Society and the leader of the circle in the center of the village, were appointed as enforcement officers. If two women spoke insultingly to each other or were found in loud and vociferous dispute, it was the duty of the officers to bring these women together and endeavor to make peace between them. If the women involved refused to heed the admonitions, however, they were to be fined 50 francs.

The 150 francs above mentioned came in as the result of the first infringement of this rule. Thus far there have been no more violations. Conduct among the women of the village has greatly im-

proved and we are happy to see them taking interest and responsibility for such matters on their own initiative.

They were very happy and of course the missionaries themselves were still happier to make their contribution to the Bishops' Crusade. The \$22.00 they have sent may appear small to the Church at home and in relation to the total amount raised but it is a very large sum to come from the heart of Africa, and probably represents more real sacrifice than most of the gifts which were made to this cause.

THE ALDERSGATE COMMEMORATION

THE SECOND PHASE OF THE BISHOPS' CRUSADE

By A. Frank Smith

The Church has been informed of the results of the first phase of the Bishops' Crusade. Under the magnificent leadership of Bishop Arthur J. Moore, and supported in remarkable fashion by the College of Bishops and the ministry and laity of the Church, we have come to a new day in the missionary interest and zeal of our Methodism. The raising of \$385,000 in round figures is a notable achievement, whatever the circumstances. But when one realizes that this came as the result of a spontaneous response from our people, with a minimum of machinery, and altogether voluntary as to amounts given, the accomplishment assumes heroic proportions, and reveals the real spirit and motive of the Church. This glimpse into the heart of Methodism is of far more consequence than the actual money that was raised, for it indicates that we are ready and eager for the heart-warming experience which the Aldersgate Commemoration should bring in the days just ahead.

The Church knows that the first phase of the Crusade was never intended to be final within itself. The first phase faced a need so urgent that it had to be met before we could enter properly upon the Aldersgate Commemoration, and now, having been completed in such satisfying fashion, it has proven to be itself the beginning of the experience of the warmed heart all over Methodism. One could not cover the Church as some of us have done within the past six months, and look into the eager faces and sense the heart yearning of ministers and laity alike, and not know that already we are in the midst of a tremendous spiritual awakening. If we stopped now, a notable advance would have been made. This Church of ours is not the same Church it was a year, nor even six months ago.

But we are not stopping now, we have just begun. The Church is on the march, and the Aldersgate Commemoration Crusade is not a beating of the tom-toms to bolster up a faltering courage. Rather it is a calling of every man, woman and child in our ranks to that experience and

to that personal consciousness of God through Christ which brought Methodism into being, that we may be fitted for the needs of a changing world, in this day, as Wesley and his followers were fitted for the needs of a changing world in their day.

As the director of the Commemoration Crusade, I have been requested by the Bishops to devote all my time to its direction for the next twelve months, save such as must be given to my own Episcopal Area. This I shall do. I here and now record my high appreciation of the tremendous concern of every Bishop and Connectional Officer and of the Church generally for the success of this movement and for the fine understanding of the preachers and laity in my Episcopal Area, whose cooperation will release me from all save the most urgent duties.

Let certain things be borne in mind with respect to this Commemoration Crusade.

1. There are absolutely no financial objectives save as they appear in the voluntary and inevitable overflow of a quickened spirit. This movement is solely to give something to preachers and people alike, as it may be used of God in the warming of their hearts.

2. All the Bishops, all the Boards and Connectional Officers, the Woman's organizations, the Publications, in short all the interests of the Church have committed themselves in noble and unselfish fashion to full cooperation in the Aldersgate Commemoration during the coming year. The chief concern of these leaders and agencies from now till May 24, 1938, the bi-centennial of John Wesley's heart-warming experience, will be that of bringing our people to an initial or a renewed sense of personal salvation, and to an intelligent application of that experience. Board machinery and departmental goals are to be but means toward this common end of a heightened morale and a renewed Christian zeal.

3. Plans are being matured by an Executive Committee representing every agency in the Church. With the opening of early fall, objectives, the general plan, etc., will be announced.

In the meantime, the Crusade is on! "We are not divided, all one body we," and in this spirit, and with this aim, God can use us in a mighty spiritual awakening. I wish I could share with the Church the multiplied evidences pouring into Crusade Headquarters of a rising spiritual tide that bids fair to sweep the Church to the greatest heights this generation has ever known.

Talk the Crusade, believe in it, sing it, and trust man's heart-hunger and God for the results.

BOARD OF MISSIONS ANNUAL MEETING

From Secular Press Bureau

Happy days appear to be here again for Methodism's missionary cause. For high lights of the recent ninety-first annual meeting of the Board of Missions at Nashville, Tenn., reflect material ad-

vance, strengthened morale, greater unity of purpose, and closer bonds of Christian love between the Mother Church and the Younger Churches in mission lands.

The dates of the recent session were May 4 and 5. There was practically a unanimous attendance and messages were received from the few absentees indicating their interest in and prayers for the work of the Board. All of the active bishops were present, with the exception of Bishop W. N. Ainsworth, whose recent illness prevented his attendance.

Of outstanding interest was the report on the Bishops' Crusade. The financial objective of that movement, as reported by Bishop Arthur J. Moore, was realized. He reported cash gifts and pledges amounting to \$375,000. Indications point to a total of \$400,000, since checks and pledges are still coming in.

The Board officially expressed its appreciation of the efforts of the Bishops' Crusade in the matter of missionary advance and pledged its cooperation in the second period of the movement under the leadership of Bishop A. Frank Smith.

Members of the Board were greatly touched by the interest and loyalty of missionaries and Christian nationals whose generous and sacrificial gifts to the Bishops' Crusade undoubtedly were a factor in the success of the movement.

One of the first fruits of the Bishops' Crusade is new missionaries for the foreign field. For with the payment of debt guaranteed, due to the Crusade fund, money heretofore being applied to the annual payment on the debt was released and the Board authorized the sending out of ten new missionaries. In addition, the Women's section has under appointment five young women for foreign work and three deaconesses, who were approved by the Board.

Of the ten missionaries authorized, eight were accepted by the Board to begin their work under the general section. They are: Marion Olin Burkholder, of Emory University, Atlanta, Ga., who will go to Korea; Charles W. Chappell, of Richmond, Va., under appointment to Africa; Paul D. Mitchell, of Duke, Okla., to Africa; Inman Townley, Duke University, Durham, N. C., Africa; the Rev. and Mrs. Russell Miller, Nashville, Tenn., Brazil; the Rev. and Mrs. Marshall W. Lovell, Williamsport, Tenn., to China; Mr. and Mrs. A. W. Ream, of Cleveland, Ohio, to Brazil; Dr. M. L. Smith, of Birmingham-Southern College, to China.

Appropriations for the General Section were \$794,392, and for the Woman's Work \$795,145, making a grand total of \$1,589,537.

Not only did the past year witness an increase in missionary interest, but collections were better. J. F. Rawls, treasurer for the General Section, reported the total income from all sources was \$757,774, an increase over 1935 of \$10,059.

Mrs. Ina Davis Fulton, treasurer of the Woman's section, reported that the women raised last year \$830,775 from the

Conference Missionary Societies, an increase of \$17,574 over the previous year.

Reports of the administrative staff showed greater activity at missionary headquarters and a better response in the Church at large to the cause of missions.

Dr. W. G. Cram, General Secretary, set forth causes for rejoicing in the prospective freedom from debt and improved conditions which will make possible the long needed strengthening of missionary personnel.

Dr. A. W. Wasson and Miss Sallie Lou MacKinnon, foreign secretaries, told of advances in mission fields and emphasized the need of missionary replacements.

Dr. Grover C. Emmons and Mrs. J. W. Downs, home secretaries, reported advance in all lines of Home Mission endeavor, including evangelism and hospitals. A night session at Scarritt College on Tuesday of the annual meeting was devoted to consideration of Home Mission interests and the appointment of some 200 deaconesses and home mission workers for the ensuing church year.

Dr. H. P. Myers and Mrs. Helen B. Bourne reported rising interest in mission study and membership in Woman's Missionary Societies. The promotional work conducted by Dr. E. H. Rawlings and Miss Estelle Haskin, editors of the World Outlook, by Dr. Elmer T. Clark, Assistant Secretary and Tour and Program Director for the Bishops' Crusade; and by Miss Noreen Dunn, Secretary of Children's Work, gave evidence of much hard work on the part of those in charge and gratifying results in the Church at large.

SARDIS-GRENADA DISTRICT CONFERENCE

The Sardis-Grenada District Conference met in its annual session in Como Methodist Church, Como, Miss., on May 13, 1937, with Rev. C. T. Floyd, presiding elder, in the chair.

A program, prepared by the presiding elder in advance, enabled the Conference to proceed systematically, giving all an opportunity to present the different phases of the work of the church.

The pastors' reports revealed the good work that had been done in the district. All pastors were present with the exception of one.

The outstanding features of the Conference were, The Bible Lectures, given in such an attractive manner by Dr. N. C. McPherson, sponsored by the Adult Division of the church; Grenada College presented some of the students of the College who brought to the Conference through personal testimony and songs their appreciation of the College and what the College had meant to each of them.

The following were elected delegates to the Annual Conference: R. W. Sharp, Herbert Holmes, J. W. Kyle, L. L. Minor, Mrs. J. F. Barber, Mrs. C. T. Floyd, C. D. Pate, Mrs. H. P. Lewis, E. W. Varner, W. G. Gaines, Mrs. G. C. Jones, Miss Tryphena Rogers, R. R. Whitten.

REPORTER.

Christian Education

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CHURCH SCHOOL LESSON, JUNE 20

By Dr. J. R. Countiss

JOSEPH'S KINDNESS TO HIS KINDRED

In a most remarkable way the dreams of a bright and ambitious youth had come true; Joseph was in supreme power and his brethren were suppliants before him. Joseph has been humbled and seasoned and they have lost their old jealousy and envy. He is ready to grant a generous forgiveness and they are genuinely penitent, thoroughly changed, not merely regretful that their sin has found them out. Blood is thicker than water and the better the blood, the thicker it is. Joseph not only forgave the past, but made generous provision for the future of his family. His was not the miserable make-shift policy that "forgives but does not forget." A glorious sunset followed the darkly clouded day. Good followed the evil of their early experiences.

Good can come out of evil only as it is mediated by some good man. Even God must have cooperative agents to accomplish his work. The happy ending of our story came not through the wickedness of cruel brothers, but through the goodness of loyal, God-fearing Joseph. In judging events, we need to take the long view. Only in this manner shall we find God. Evil can attain no end that makes it desirable or commendable, nor can righteousness suffer any disaster that makes it unworthy of our deepest loyalty and devotion. Men often call the good which they are not prepared to receive an evil—for example, the rain that spoils a summer picnic but assures food for the long and dreary winter. They also sometimes minimize or even rejoice in evils that have been circumvented by the life and labor of good people.

Joseph assigned his people to Goshen, that part of Egypt best suited to pasturing their flocks and herds, as well as a province sufficiently isolated so that they could pursue their work and worship unmolested by pagan neighbors. Apparently they made rapid progress, soon becoming a menace to the Egyptians, and securing something of the preparation required for taking possession of the Land of Promise.

Great things came to the Israelites because of Joseph's personal character, especially his loyalty to Jehovah. For all the honors and power that came to him in Egypt, he did not forsake the

ancestral faith. When Jacob died, he carried the body back to the burial place of his fathers, and exacted a pledge from his people that his own body should not be allowed to moulder in alien soil, but that it should be carried with them when their day of deliverance should come.

Throughout the ages, God has blessed the world through the faithful few. Evil is not only destructive, but self-

destructive. The wicked plans of the jealous brothers would have destroyed both Joseph and themselves had they not been defeated by the providence of God through the fidelity of Joseph. It falls to the righteous to fend for themselves, to plan and labor for the making of a better world, and also to clear up the wreckage wrought by the wicked and to care for those who have been disabled by sin and vice. Righteousness is eternally redemptive. The successors of Joseph are kind not only to their own kin by blood, but to their unfortunate brethren of the race.

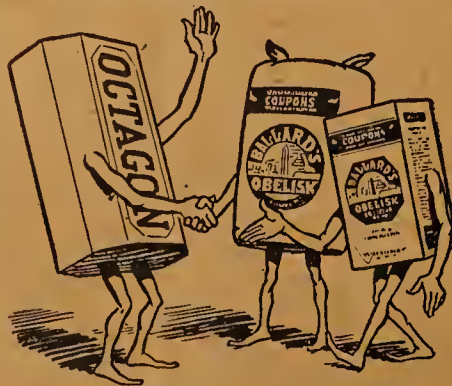


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Remember the addition of BALLARD'S OBELISK FLOUR to the list of coupon bearing products. Through working to collect coupons from all products on the list, you can help us secure a valuable cash return for our work.

WE COUNT ON YOU

The Christian Fireside

AGE NOT A MATTER OF YEARS

To understand what I mean let us conduct a simple experiment. First of all, say to yourself, slowly and distinctly, three times: "Age is not a matter of years; it is a state of mind." Having done that, go upstairs and get out the family album, the big one with the leather covers. Inside it you will find two photographs, one of a man, the other of a woman. The woman has a serious, far-away expression on her face; she wears a voluminous dress of heavy, dark material, buttoned high to her throat; two severe bands of hair are all that show under her lace cap; she has ponderous jet ear-rings; her hands are folded in her lap. The man wears a very high, stiff collar, with a frock coat, into the buttoned-over front of which one hand is tucked away. The other hand clasps a weighty book. The expression on the face is sternly mature, and the countenance is completely encircled by back whiskers. Your grandparents. At the time the photograph was taken he was twenty-eight and she was twenty-six. In those days age was very definitely counted in years. An unmarried girl at twenty-five was "on the shelf;" at thirty she was a confirmed old maid. Thirty was middle-aged for both men

and women; at forty they were elderly, and expected to have lost their teeth, their figures, their vitality, and their interest in active living. And what is more, they accepted these restrictions. Any inward rebellion against them was crushed as unseemly; I know one dear old soul who confessed that at forty-five she cried because she thought it was so wrong of her to want to try her nephew's bicycle. No, they counted their birthdays with scrupulous care, and as each came round they abandoned—reluctantly perhaps, but as though conforming to Nature's law—a tiny bit more of their interest in life. But now look at the amusing side of it. Such of our parents who survived into the present age became infected with a new spirit; at seventy they rediscovered their faculty for work and enjoyment, and some of them are now motoring, flying, going cruises, enjoying holidays abroad, playing golf, having their pretty white hair waved, and taking an interest in what they wear. To say nothing of being on bazaar committees, organizing church efforts, and knitting sweaters for welfare centers. It makes one glad to see them getting back a bit of what they missed.

In these days a woman is a girl and a man a boy up to forty; after that there is an almost imperceptible transition to middle-age; but it never goes any further. Definitely not. Nobody is ever too old to do anything. I mean you! You are not too old at seventy—shall we say—to learn golf or German, get married, wear a blue dress, start a new line in business, take a Sunday school class, become a local preacher, or start on an evangelistic tour, provided you have the right kind of a mind, and that is the one important thing. What I am suggesting is that you need never grow old; if you go the right way about it there will be no need to tell people how "young" you are, though your hair is grey; they will respond to your mental appeal and give you credit for dignity and intelligence.

—British Weekly.

A WORD UNFITLY SPOKEN

A certain pastor received an invitation to preach to a Negro congregation some distance in the country. It was in the horse-and-buggy days, and the pastor invited another minister to go with him. The two started out early in the afternoon. They stopped by the roadside and prepared supper and then drove on to the church where the service was to be held. When the visiting preachers arrived there were only two or three people present, but they began to drop in after a while, and by preaching time, the house was well filled. The preacher began his sermon and the fervor of his message soon won an audible approval

Gray's Ointment

USED SINCE 1820 FOR....
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES

25c at your drug store.

FOR COLDS---Use our Gray's (Nothol)
Nose Drops. 60c at your druggist.

from his hearers, who from time to time and with increasing frequency indicated their appreciation with "amens" and other symbols of religious endorsement. Finally the preacher took out his watch and said, "I can preach no longer, but I have been preaching fifty minutes and I'm going to quit." At that unfortunate moment a sister, who was more occupied with her feelings than with what was being said, broke in with a shrill, "Thank the Lord!" The sermon ended abruptly, but the pastor of the church arose and completed the slaughter with: "Brethren and sisters, I don't know you all is pleased, but I wants to tell you that I is pleased with this racket I's heard in the pulpit tonight." That was a service which the preacher of the hour was never able to live down."



OUR FOUNDER

**STEADY
GROWTH
DOWN
THROUGH
THE YEARS**

1903--1937

This Is Founder's Year

Thirty-four years ago a Southern Methodist preacher caught a vision of the real meaning of life insurance for his brethren. He interested others . . . made a beginning . . . launched forth.

Success, in the larger meaning of the word, has crowned his efforts.

The Methodist Benevolent Association is recognized today as a sound institution that has a definite place in the total life of our great Church.

The Association is dedicating this year to its beloved Founder and General Secretary—Rev. J. H. Shumaker.

Methodist Benevolent Association
808 Broadway, Nashville, Tenn.

Gentlemen:

Please send me information regarding your Life Insurance Plans for Southern Methodists.

Amount of Insurance in which I am interested, \$ _____

Plan of Insurance: (Check below)

Whole Life ☐
Twenty Payment Life ☐
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Endowment at Age 60 ☐
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Endowment at Age 70 ☐
Term Insurance ☐
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Yours very truly,

(Signed) _____

Address _____

My age nearest Birthday _____

(Detach and mail to above address)

MOTHER KNOWS BEST



"Oh! What a terrible headache! Now I'll have to stay at home all day and endure it!"

Mother always recommends STANBACK. I'll try it.



"Glorious relief. Headache gone in a few minutes. No bad after effect. STANBACK is great!"

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to STANBACK. At all drug stores. 10c & 25c.

STANBACK

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Mrs. T. L. Cappel, of Alexandria, sends the following interesting article:

"Approximately one hundred and twenty-five delegates met in the Pineville Methodist Church on Tuesday, May 11, for the annual conference of the Alexandria District of the Woman's Missionary Society. Mrs. H. V. Dunford, of Rochelle, District secretary, presided.

"Following the welcome by Mrs. M. A. Walker, of Pineville, Mrs. R. H. Harper gave an inspiring message in her devotional.

"Mrs. Dunford, by means of interesting posters, gave the District report and suggested goals for the coming year, and all zone leaders reported outstanding work accomplished the past year.

"Recognition of life members was offered in a special service led by Mrs. R. C. Culpepper, and Miss Ella Hooper presented a group of girls and boys of the MacDonell School, who gave a group of songs.

"Visiting pastors and their wives were introduced. Following communion and a prayer by Brother R. H. Harper, presiding elder, luncheon was served by the hostess auxiliary.

"The afternoon's program was opened with an impressive service led by Mrs. G. W. Dameron in remembrance of Mrs. R. S. Crichlow, former Conference Superintendent of Children's Work, and of those members in the District who have passed on during the past year.

"Mrs. L. A. Simms explained the 'Efficiency Aim,' emphasizing the fact that the smallest auxiliary might reach this aim. She was assisted by Mrs. Dunford, who showed posters. A vocal solo was given by Mrs. Alaton Townley, accompanied by Dr. Blanchard.

"The remainder of the afternoon was directed to reports of the following phases of the work: Literature and Publicity, Mrs. Dameron; Golden Cross, Mrs. Gallagher and Rev. Harper; Memorial Home, Rev. Harper; Spiritual Life and Message, Mrs. Blevins; and Pastors' School, Rev. Dameron.

"A rising vote of thanks was given the hostess auxiliary and the meeting closed with benediction by Rev. Brown.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Under the leadership of Mrs. H. L. Stoddard, the efficient Study Leader of the Clarksdale Auxiliary, the study course on "Out of Africa" was one of the most interesting and delightful studies we have ever enjoyed. Many weeks in advance of the first lesson Mrs. Stoddard made original and unique plans for the last detail of each lesson period. Texts were assigned to members of the class, special features were planned for each lesson, scrap books made from current events or articles from newspapers and magazines, and appropriate music prepared. An all-day 'study group' met in the home of Mrs. M. J. Luster. Every person that had a part was asked to be there ready to present her subject material. A delicious plate lunch was served by Mrs. H. L. Stoddard at noon, then the work was completed. All lessons and special features were given by the Young women of the Missionary Society.

The first lesson was a study of the historical and geographical background of Africa. The meeting that Monday was held at the public school auditorium where stereopticon views of this great continent were shown and explained by a group of Junior high students.

The next four lessons were given at circle meetings. At each group a part of the text was presented and with it a special feature. The special features were appropriate music by Mrs. S. B. Entriken, scrap book by Mrs. F. G. Bennett, beautiful posters by Mrs. C. C. Batson, a reading by Mrs. Emmett Lee Payne and a book review "African Crosses" by Mrs. Stoddard. Electric stereoscopes were most interesting. Mrs. E. P. Moore, Mrs. Louis Bennett and Mrs. C. G. Cooper taught the text.

The last lesson was most interesting when Rev. Henry T. Wheeler, presiding elder of the Methodist Mission in the Belgian Congo spoke to the congregation on his work in Africa. He urged the financial support of the hospital where Dr. W. B. Lewis is doing such splendid work.

Upon the invitation of the Rosedale Auxiliary, the entire group motored forty-five miles to Rosedale for an all-day meeting in the presentation of this study. A delicious luncheon was served in the parsonage home of Rev. and Mrs. W. W. Woollard. A day of profitable study and delightful Christian fellowship was the result of this piece of 'co-operative mission study.'

At Grenada College during the week of May 31-June 6, women from the Missionary Societies of North Mississippi studied, "What Is This Moslem World?" under the direction of Miss Bardeleben. All six Districts were represented with three District Secretaries present. This fall, every member of the class plans to lead in a study of "What Is This Moslem World?" by Watson. Already group meetings have been held, materials collected, and preparation started to make these fall classes the best in years.

While so many representative women were gathered together plans were perfected for Coaching Days in the Districts.

Let me add that this is a splendid time for us to be reading "What Is This Moslem World", collecting clippings, and reading corollary books.

AGAINST UNIFICATION

(Continued from page 5)

The plan is transmitted by the Commissions of the respective churches, to the respective general conferences. Apparently there is no authority for any present action by an annual conference, and it would seem sensible for the General Conference of our Southern Church, representing its membership, to have the proposed plan amended into an acceptable form before it is submitted to the annual conferences. Whether modified, or not, to provide the necessary safeguards, the question still arises whether greater good or harm will come from such union.



Have you
tasted it
LATELY?

**French Market
Coffee**

with or without Chicory



**PARKER'S
HAIR BALSAM**
Removes Dandruff-Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

**For TIRED, ITCHING
IRRITATED EYES**
Get soothing relief and comfort.
**JOHN R. DICKEY'S
Old Reliable EYE WASH**
Used for 60 years. Genuine in red box.
25c and 50c sizes. Ask
your druggist for new
large size with dropper.
Dickey Drug Co., Bristol, Va.



**WHEN IN NEW ORLEANS
SHOP AT HOLMES**
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

IDA YOUNG PEOPLE

Two new officers were elected by the Ida Epworth League during a business meeting Sunday night. Kelly Womack, former vice-president, became president when Damaris Petty resigned. Fletcher L. Prewitt was elected vice-president. Doris Hawthorne is the League secretary.

A contest was announced for which the League divided into two groups. The captains of these groups are Clifford Perry and Leo Dean. Points will be given for each new member and scores made during the recreational hour.

Beginning May 30 this recreational hour will be conducted under the direction of Mrs. F. L. Prewitt. It is to be a period of games such as spelling matches and conversational baseball to promote fellowship and good sportsmanship among the Leaguers.

In Memoriam

JULIA FAIRMAN STARNES

It is fitting that the members of the Woman's Missionary Society of the Washington Church should pay tribute to one of their members whose absence from our midst is so keenly felt.

So it is with deepest sorrow that we pause to mourn the loss of our friend and co-worker.

ITCHING
Wherever it occurs and however
irritated the skin, relieve it
quickly with soothing
Resinol

NEURITIS Relieve
Pain In Few
Minutes

To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in few minutes, get **NURITO**, the Doctor's formula. No opiates, no narcotics. Does the work quickly—must relieve worst pain to your satisfaction in few minutes or money back at Druggist's. Don't suffer. Get trustworthy **NURITO** today on this guarantee.

CARDUI

Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this two-fold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. (Sent free in a plain envelope.) Cardui is sold at drug stores. (Pronounced "Card-u-i.")

We shall miss her from our midst, her ready smile and cordial manner toward all, but we rejoice in her joy; for we mourn not as those who have no hope.

There is no death.
What seems to be transition
This life of mortal breath
Is but a suburb of life elysian
Whose portals we call death.

Day after day we think what
she is doing,
In those bright realms of air,
Year after year her steps pursuing
Behold her grown more fair.

This tribute of affection
Is a token from our hearts
That we never will forget you
Till we meet—no more to part.

Kate M. Shephard
Allie J. Marsh
Kathryn M. Jones,
Committee on Memorial.

JAMES MATTHEW HOLT

James Matthew Holt was born on December 11, 1856, and died on April 17, 1937, at New Hope, Ala., at the age of 80 years, 4 months and 6 days. He was visiting relatives when the end came.

He was married January 11, 1881, to Mary Elizabeth Coffman, at Jefferson, Texas. To this union were born four sons and three daughters. Surviving him are four children: Mrs. J. W. Owen, Boaz, Ala.; R. W. Holt, of Horton, Ala.; Mrs. F. J. Gilbreath, of New Augusta, Miss.; and Rev. T. R. Holt, of DeSoto, Miss. His passing was very sudden, and came as a great shock to his relatives and friends. Talking to his pastor a few days before his going of his faith in Christ, and of his "hope that was steadfast and sure," said that he was ready to go when God called for him.

The true and noble life of one we loved is not with us any longer. A full-orbed day has reached its setting Sun, and its diamond brightness has passed through the little space of Darkness that we call death to rise again upon Eternity's Dawn, there to shine with the brightness of a Star—Forever. He lived a victorious life and died a triumphant death. The beauty of his spirit was of the Celestial type. There was not upon his broad and noble brow merely a suggestion, but rather a conviction of God and Heaven. The earth has lost him from its number, and while we miss him here the courts of eternal glory will enjoy the fragrance of his peaceful, Christian spirit.

T. R. HOLT.

MRS. JEWEL KOONCE OWENS

By Rev. Joe Spaulding

Mrs. Owens was born in the Anococo Community of Vernon Parish, July 23, 1900. In 1928, on June 28, she was married to R. B. Owens, making her home in Anococo most of the time since.

Early in life, Mrs. Owens joined the

**Isn't It Worth 15c to
Remove That Corn?**

ASK FOR
KOHLER ONE NIGHT CORN SALVE

In the Handy Green Tin.
"Famous For 50 Years" **15c**

Send For Free Kohler Antidote Sample
KOHLER MFG. CO., Baltimore, Md.

Methodist Episcopal Church, South; she served faithfully in later years as a teacher, musician, and worker in the Missionary Society. She was at home in the Master's work, her grandfather having been Rev. John Franklin and her granduncle having been Rev. J. M. Franklin, Methodist preachers.

As a teacher in the public school, Mrs. Owens was loved by the boys and girls and was to them "Miss Jewel."

No burden was too great to carry, no deed too small to be left undone, no kind word too precious to give.

On February 17, 1937, at 4:10 in the afternoon, Mrs. Owens departed this life, a victim of double pneumonia. Her works were many, the reward will be great and she has left a great challenge to others young and old to heed the Master's call—"Come, follow Me."

"Asleep in Jesus! far from Thee
Thy kindred and their graves may be:
But thine is still a blessed sleep,
From which none ever wakes to weep."

REV. JOE SPAULDING.

"What helped you over the obstacles of life?" was asked a successful man. "The other obstacles," he replied.

The people must see to it that they hold fast the power—all the power—in their own hands that their servants become not their masters.—Albert Pike in 1834.

WHIP THAT HEADACHE

This way does it FAST!

Nothing in the world is more miserable than a HEADACHE. Life hardly seems worth living. TEMPLES throbbing—lots of times your STOMACH is upset and NERVES are shot. But you needn't go on suffering!

BROMO-SELTZER stops headache pain. And it settles the stomach. Soothes nerves. Alkalizes, too.

Here's another thing about Bromo-Seltzer. It doesn't leave you feeling "low," but KEENER, more ALERT.

So—STOP SUFFERING. Get FAST relief the Bromo-Seltzer way. At drugstores, soda fountains. Keep it at home, too!

Bromo-Seltzer

MONROE DISTRICT CONFERENCE

(Continued from page 7)

Several presiding elders from other districts were among the visitors. They were: Dr. E. C. Gunn, New Orleans; Dr. Louis Hoffpauir, Ruston; and, Dr. A. M. Serex, Shreveport.

Rev. Guy M. Ricks of Ruston and Rev. A. R. Hoffpauir of Grand Cane were among the visiting preachers.

A high point of the conference was the sermon by Dr. Dana Dawson of Shreveport. Dr. Dawson preached on "The Christian Ministry."

The reports of the pastors revealed that much progress is being made throughout the district in the total program of the church.

Rev. H. L. Johns efficiently performed the duties of the chair. The business was dispensed with in a speedy and orderly manner, yet done thoroughly. The conference was well-planned, as is all the work of our faithful "District Pastor."

The following delegates were elected to the Annual Conference: Mrs. H. L. Johns, Monroe; Mr. W. B. Clarke, Monroe; Mr. E. C. Gibson, Monroe; Mrs. Van Carter, Rayville; Mrs. J. M. Alford, Monroe; Mrs. C. K. Smith, Tallulah; Mr. Fred Coon, Monroe; Mrs. S. M. McReynolds, Monroe; Mr. J. D. McBride, Bastrop; and Mr. C. W. Richard, Lake Providence. The alternate delegates were elected as follows: Mr. H. W. Gilbert, Wisner; Mr. H. W. Seal, Columbia; Rev. S. W. B. Colvin (local preacher), Rayville; and, Mrs. Nita Golsen, West Monroe.

The Tallulah Church was a splendid host to the conference. A fine dinner was served to all present. The conference voted to go to Wisner next year.

Rev. Jack H. Midyett,
Secretary.

THE KINGDOM OF GOD

The Kingdom of God is not presented and developed on any exclusive and uniform method, but it may be said to be within the province of all to accept it. Apart from the very essentials involved, every man has the fullest freedom of his own personality through which to enter in and illustrate the Kingdom's great principles. The wide realm of the Kingdom of God and its activities are ever open to man's explorations under the personal guidance of the Holy Ghost.

It is a fair way of offering the Kingdom of God to the world, fully in keeping with the best elements of man's nature as a free moral agent, to insist on just enough to preserve the integrity of God's revealed method of human redemption, and then commit it, in all its possible expressions, to the man himself to develop and apply along the lines of his own individuality and environment.

As it is fair, it is also feasible and, to that degree every one rejecting the Kingdom of God is without excuse before God and his own conscience. In fine, the Kingdom of God is not in word, but in power; it is not a verbal something reducible to a statute to which all disciples alike must conform, but a power, a vigorous embodiment of spiritual character which, by the necessities of the case, must assume multiform expression. The Kingdom of God is within us, a principle of real life, a regenerated manhood, by which the whole nature is transformed and set in harmony with all that is best. It is a positive something, and not a negation—it is a positive belief, a positive experience, positive service, consisting not in the abstaining from this or that, but in a personal devotion of the whole man to the Kingdom of God, a spiritual Kingdom.

To every man and woman on earth, the doors of this gracious divine kingdom are widely opened for them to enter, and it is their privilege and duty to enter in and express its principles, exhibit its spirit, do its work, and thus be a partaker alike of its responsibilities and its rewards. The Kingdom of God is thus characteristically personal in all the essentials that constitute it. The Kingdom of God is joy, peace, love, righteousness and holiness. If we do not feel these in our hearts and lives, we are not in the Kingdom as yet.

LASTIE N. HOFFPAUIR.
Rayville, La.

MILLSAPS COLLEGE

Fully Accredited by all Regional and National Rating Agencies.

Has all the marks of a good Church College as defined by the General Commission on College Policy.

College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

"The world is looking for the man who can do something, not for the man who can 'explain' why he did not do it."—Christian Sun.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

When Children

Need a Laxative

In children's little bilious attacks and common colds, a very important part of the treatment is to keep the bowels active. Many mothers have found pleasant-tasting Syrup of Black-Draught very useful in such cases. In fact, whenever laxative medicine is needed, children will not object to being given Syrup of Black-Draught, and, by its relief of constipation, recovery will be hastened. Sold in 5-ounce bottles, price 50 cents.

Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

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Whole No. 41240.

Duplicate

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Millsaps College
Library

"The Coming of the King"

(Composed by a British mother on her
ninety-third birthday)

Thou art coming, O my Saviour!
Thou art coming, O my King!
Let all this ransomed world of ours
With Hallelujahs ring.
Not then to suffer for our sins,
Not then with thorn-crown'd brow,
Millions of saints shall own Thee King,
And every knee shall bow.

We are waiting and expecting,
And the thought of that grand day
Revives our fainting spirits
As we toil along our way,
And fight the hosts of evil
In the strength of Christ our King,
Our all-victorious Conqueror
Of death, and hell, and sin.

—Methodist Recorder.



Wallet of the Week



THE INDIANA UNIVERSITY STUDENT, a daily college newspaper, has inaugurated an experiment in the introduction of a church page as a daily news feature. The page carries news of the campus activities of various religious groups, features programs of the city churches, carries feature articles by leading laymen, and has also a religious cartoon. The reason given for the church page is, "we have decided that a paper without information on church activities is lop-sided." That strikes us as being good logic.

* * *

A ROMAN CATHOLIC CHAPEL, according to an exchange, is in process of construction for the use of the Catholic students of Yale University. Construction of the chapel began on June 1, and it is said that quarters for the exclusive use of Catholic Clubs and other activities of that Church will be included in this new denominational feature of the religious life of the University. We can understand the erection of a chapel for Catholic students, but we do not quite understand why the literary activities and the lecture courses for such students need be held apart from other students.

* * *

A PERIOD OF ONE HUNDRED YEARS has recorded marvelous changes in the religious history of the Chinese Empire. A century ago, according to the best statistics available, there were not more than fourteen Protestant Christians in all of China. Today there are more than a half million and, in addition to those who hold membership in Protestant churches, more than a million are said to be directly under the influence of Christianity either in the home or through the schools. Imagine the amazement of Robert Morrison if he might return for a visit to the field where he experienced such difficulty and discouragement.

* * *

OUR NATIONAL WAR BUDGET is far from offering reassuring evidence of our pacific intentions. In 1927, our country spent approximately a billion and four hundred million dollars in preparation for war. The same year, only eight hundred and thirty-three million dollars was spent for the support of the churches. The war estimate for 1936 is a billion four hundred and sixty-one million as against five hundred and ninety-three million for the support of the churches, and the indications are that the military and naval expenditures for 1937 will go even higher. Congressional backbone is needed more than pussy-footing and mushy peace talk.

CRIME IN THE NATION'S CAPITAL is reported to be alarmingly on the increase. The percentage of women arrested for theft is said to have more than doubled, and the arrest of women drunks is shamefully common since the repeal of prohibition. Judge Robert Mattingly is reported to have said from the bench in Washington: "This wave of increased drinking has got to be checked. Conditions have become so bad in Judiciary Square that the judges, themselves, are no longer safe in walking through the grounds." Who expected that the result following repeal would be otherwise?

* * *

GEORGE WASHINGTON UNIVERSITY was the recipient of gifts totaling more than a million dollars during the past year, according to recent announcement. One gift of half a million dollars, made by Mr. Abram Lisner, a retired merchant of the Capital City, will be used to replace Lisner Hall with a library building of modern architecture. An anonymous giver has contributed a like sum toward a Hall of Government. The School of Government was endowed with a million dollars, a gift of the Southern Jurisdiction of Scottish Rite Masons a few years ago.

* * *

JUVENILE DELINQUENTS reported for the United States in 1936 numbered more than seven hundred thousand, and the total number of America's "army of crime" was four million three hundred thousand. According to this same Government survey, seventeen per cent of the arrests last year were for criminals under seventeen years. At a meeting of the Council of Social Agencies of the District of Columbia, it was stated that over forty per cent of the 815 criminals of Washington City in 1936 were under seventeen years of age.

* * *

CHARLES R. WALGREEN, drugstore magnate, made a gift of five hundred and fifty thousand dollars to Chicago University on June 5, according to announcement made by President Robert M. Hutchins of the University. Mr. Walgreen, who had considerable publicity when in 1935 he withdrew his niece from the University on account of "communist influences" and "red" activities, makes this great gift to establish a foundation for the study of American institutions. The donor said that he regarded the institution as one of the great universities of the world, and strategically located for exerting a commanding influence on the thought and development of the country.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

ADMINISTERING THE LORD'S SUPPER

We believe that it might be an illuminating experience for some ministers to occupy an editorial position long enough to learn the reaction of substantial people to the cheapening of the communion, either through indifference to its sacredness, or the mutilation of the ritual for its administration. Some ministers appear to seek to popularize themselves at the expense of the most sacred ceremonial of the church. It is not an uncommon thing to see people admitted to the communion who have never assumed vows of church membership. The ritual declaration in receiving members is: "None who have arrived at years of discretion can remain within its pale, or be admitted to its communion, without assuming its obligations." Again some ministers, who administer the communion at one place and then go to another place the same day, or on a succeeding Sunday, pass the elements without partaking themselves. The rubric plainly says, "Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same, etc." It is clearly intended that he partake of the elements himself. We never saw such, but we have heard of ministers who pass the elements after repeating only the Lord's Prayer—omitting the whole consecration service. Against such practice, the service from the beginning specifically directed that if the supply of bread and wine should be exhausted, the minister must repeat the consecration prayer for the consecration of a new supply. Certainly the importance of the sacrament is such that, if for any reason it may not be administered in canonical form, it should be omitted until such may be done. On one occasion, Bishop Asbury found that brandy had been provided instead of wine and he refused to continue the service. The churches which hold to the doctrine that the bread and wine are changed into the actual body and blood of Christ, or that the body is present with the elements, require the celebrant to consume the unused bread and wine, but no such requirement exists with us. However, the solemn significance of the sacrament itself should indicate a general attitude toward its elements.

THE LAYMAN AND CHURCH SUPPORT

After many years in the ministry, we have come to the deliberate conclusion that men are not always helped by membership on a board of stewards. In no sense do we mean this to be a criticism of boards of stewards. On the contrary, we have the greatest appreciation of the men with whom we have been associated in that capacity. We are not now trying to estimate the value of any official relation, but to think through the problem of the layman in church life. We speak of the steward because it is in that relation that lay thought finds expression and registers upon the life of the congregation. In that office, one may, for instance, develop the feeling that a primary function of the place is to exercise control. Within certain limitations, such an understanding may not be wholly wrong, but it may easily reach a point by which the ministry and program of the church would be embarrassed. More than once we have known church officials to undertake to bring character complaints against the preacher into the Quarterly Conference for adjudication. Usually it is some petty difference, but whatever the justice of the complaint, it is a process of correction not sanctioned by church law. But a more insidious and dangerous drift grows out of the obligation to provide for the financial support of the church. Meetings of boards of stewards are usually so dominated by financial matters that no recognition whatever is given to the spiritual concerns for which support is sought. The pastor may be partly chargeable for such omission, but not always nor directly so. The board of stewards has been called the official family of the pastor, but more for the reason that its membership is selected upon his nomination than for the absoluteness of his control over its actions. George Eliot said: "Our deeds are like children that are born to us; they live and act apart from our will," and so it is with stewards. But this is our point, when the steward becomes absorbed in the financial responsibilities of his office, his prepossession is reflected in the life of the congregation. The influence of the pace-setter is inevitable, and the official layman of the church has

as great an opportunity to fix the tone of congregational life as has the minister. The pastor comes and goes, but the layman stays on from year to year and his is a constant influence. We sincerely sympathize with the layman whose stewardship keeps him too exclusively in touch with the currencies of the market-place.

THE NEW ORLEANS CHRISTIAN ADVOCATE

Seven Reasons Why Every Layman Should Be a Subscriber

(Inserted at the request of a layman who wrote Bishop Dobbs for his opinion on this matter)

1. He owes it to himself to be fully informed as to the Christian Ideal and privilege. Otherwise he must be as one at sea without a compass. The Advocate helps to give the information and keep up the morale of the Christian life.

2. The Advocate is the accredited voice of Methodism to the family circle. It ministers to home building and happiness. The literature in your home, be it good or bad, is your ministry to those whom you love.

3. The Advocate is the organ which interprets authoritatively the purpose and mission of the church. No person can be a representative Methodist without his church paper.

4. The Advocate disseminates information concerning the personnel and the local program of the church. No church official can worthily administer the affairs of his church without its help.

5. Church membership implies loyalty to the means for promoting and maintaining church organization. The Christian Advocate is not a luxury, it is an institution adopted by Mr. Wesley for the advancement of Methodist interest.

6. No institution can stand still and survive. The church is no exception. Every program of church improvement is also an argument for a better Advocate. The paper is not in debt, but it needs enlargement, improvement. It waits for better financial support.

7. It is not good sportsmanship to allow the editor and a few loyal friends to make and maintain a literature for the church and the Methodist home. Every layman should share the task of creating the medium for deepening Methodist interest and consecration. For more than eighty years, the Advocate has been the child of the faith and prayer of Louisiana and Mississippi Methodists. We owe it continued support. Is it on your library table?

Hoyt M. D. L.

THE CAMPAIGN REPORT

On pages fifteen and sixteen of this issue, will be found a complete tabulation of the Advocate subscription campaign to date. This is not a final report, but it is published that every charge may know its approximate standing at this period. Mr. Chalmers has done all that he could to make the report accurate, but the constantly varying record has made it exceedingly difficult to be sure of the exact figure. Do not be alarmed, if there should seem to be an error in the report for your charge.

Editorial Miscellany

By Dr. H. T. Carley

CONCERNING WEARINESS

The man that invented resting when you are tired is deserving of one of the larger medals awarded by an appreciative people to the noblest of their benefactors.

Weariness is a glorious aftermath of work. Lazy men never get tired—unless it is of living; and life is never half the bore to them that they themselves are to their neighbors. If it be true that “nobody loves a fat man,” it is doubly true that everybody hates a lazy man.

An extended thesis could be written on the proposition that weariness is one of the major blessings of life. To say nothing of the opportunity it affords of resting, it is the working man's badge of efficiency. A hard day's work takes its toll of muscle and sinew and nerve tissue; and the flagging energies at the end of the day are pretty good proof that the day has been well spent. Sometimes, after a prolonged spell of hoeing and spading and raking, Harrison (our handy man) says, “Nossir, I ain't tired;” but we notice that he is not as peart as he was in the morning. If there are no signs of fatigue, the deduction is that he has been loafing instead of working.

Weariness and a good conscience go hand in hand. An honest day's toil is conducive to a restful night's sleep, free from restless repinings and vain regrets. “An idle brain is the devil's workshop;” and idle hands are his most efficient tools. Busy men make the best saints. (Busybodies belong in another class).

There is a big difference between being tired of a job and tired on a job. The one who becomes weary of well-doing loses the reward that comes to those who do not give up in spite of being weary in well-doing.

DOES THE CHURCH DESIRE UNIFICATION?

By Bishop James Cannon, Jr.

When I was called by the reporter of the Times-Dispatch of Richmond to express an opinion concerning the statement by Bishop Collins Denny on "The Legal Action Required to Adopt the Proposed Plan of Methodist Union," which had been published in the Times-Dispatch that morning, I stated:

"If any considerable proportion of ministers and laymen of the Church are opposed to the Plan I do not favor its adoption. But if only a small number of dis-cards, even though they should compose a majority in one or two Annual Conferences, should reject the proposed Plan I believe the Church should and will find a method to effectuate its will."

The important matter to be decided is not whether Bishop Denny is correct in his contention that a majority vote against the Plan by any one Conference will defeat the Plan. The important matter to be decided is whether the great majority of our preachers and laymen desire the Unification of American Methodism, and are satisfied with the provisions of the proposed Plan. I have never favored the adoption of any Plan which did not meet the approval of the great majority of our ministers and laymen, even though I myself might personally approve the Plan and think it ought to be adopted.

At the General Conference of 1918 I was Chairman of the Committee on Church Relations and secured a practically unanimous vote for the adoption of the Resolutions proposed, Judge Candler withdrawing his opposition, and all but a few delegates from Mississippi voting for the report. The Commission on Unification appointed in 1918 had, therefore, the practical unanimous authority of the General Conference behind it to try to prepare an acceptable Plan for Unification. The General Conference of 1918 definitely desired Unification. I was Chairman of the Sub-Committee of Four, Bishop Edgar Blake being Vice-Chairman, which worked in the city of Richmond for several days, and presented a Plan to the full Commission, which had as its basal thought Regional Conferences. This Plan was not acceptable to the General Conference of the M. E. Church, meeting at Des Moines in 1920, which adopted an impossible proposal for a large Joint Convention, or Conference, to formulate and to consider a Plan.

Notwithstanding this set-back our General Conference of 1922 re-affirmed its desire for Unification and appointed a Commission and a Plan of Unification was formulated which divided the two Churches into two jurisdictions with one General Conference. This Plan was approved by the Northern Methodist General Conference at Springfield in May, 1924, and was approved by our General Conference at Chattanooga in July, 1924, by a two-thirds majority in both Gen-

eral Conferences. Owing to some personal newspaper discussions which had arisen between July and December, 1924, a number of the "Friends of Unification" came to me at the Federal Council meeting in Atlanta in December, 1924, and requested me to act as Chairman of a "Campaign Committee" to advocate the adoption of the proposed Plan by the Annual Conferences. At a later meeting in Nashville, January, 1925, I stated to the group which requested me to serve, which group as I now recall included Bishops Mouzon, Beauchamp, Drs. A. F. Smith, H. H. Sherman, E. B. Chappell, and others, that I doubted whether there was any possibility of the adoption of the Plan after the discussions which had occurred, but that I would accept the responsibility and endeavor to secure, if possible, a majority for the Plan in our Church. I opened headquarters in the city of Richmond, and put forth such efforts as I

EXTRACT OF A LETTER FROM BISHOP DOBBS

First Church, New Orleans, the Church at Lockport, the Church at Clarksdale, First Methodist Church here, Noel Memorial Methodist Church, and the Church at Hazlehurst have all paid their debts in full during the past few weeks. There are others of which you have knowledge.

The day yesterday at First Church reflected credit upon Methodism. I trust you had a happy visit to Monroe.

Yours cordially,
HOYT M. DOBBS.

could with the time and funds available. I frankly stated that if any large proportion of the Church should be found to be opposed to the Plan I thought it would be unwise to adopt it. The result of the vote was a small majority of 420 in favor of the Plan. Of course, the Plan was defeated for lack of a Constitutional majority, but with the sentiment of the Church recorded as it was at that time I know it would have been a mistake to have adopted the Plan, even had the Constitution permitted its adoption by a majority vote. I held this view even though I personally favored the Plan and worked to secure its adoption.

I have not been a member of the present Commission on Unification, but have tried to study carefully the Plan proposed. Frankly, I do not think I personally like the Plan as well as the Plan of 1924, but if, as it seems necessary, the Church must be divided into Jurisdictions, then it appears to me that the present Plan is a good one and should be adopted. Of course, for example, it is not pleasant for Virginia and North Carolina to have no official contacts with Texas, or Arkansas and Missouri, except at the General Conference. At present

we do meet at the Missionary Council, and at the meetings of the various Connectional Boards. But it is necessary to sacrifice some minor things for greater gains.

The present Plan will put an end to over-lapping of territory and churches in Maryland, West Virginia, Holston, Kentucky, Missouri, Illinois, Oklahoma, Colorado, Florida and the far West. A united Methodism will mean much in all the border territory where there has been division for so many years. It is possible that there will be instances of some Southern and some Northern Methodists preferring to join the Presbyterian, the Episcopal, or some other Church, but such cases will not be very numerous, and communities will gradually become accustomed to one Methodism and only one Methodist Church.

The saving of men and of money will in itself be no considerable item, but the obliteration of altar against altar and the development of a spirit of Christian unity will be of far greater value. The United Methodist Church in England has gone forward with a spirit of brotherliness and with increased activity and efficiency. "The Methodist Church" united—as proposed—will go forward in this country and in our Mission fields with renewed hope and increased strength.

The vital question with me, therefore, as I stated in the beginning, is whether the great majority of our Southern people desire to be united with the Northern Methodists and with the Methodist Protestants in one Church, and whether the Plan proposed is satisfactory in carrying out the wishes of the three Methodisms. If our people do desire this Union and think the Plan is satisfactory then, as I said to the Times-Dispatch reporter, a majority against the Plan in two or three smaller Conferences should not and will not be allowed finally to keep the great majority of the Church from accomplishing its purpose.

The first thing to do, therefore, is to find out what is the will of the Church. Does the Church desire Unification by the proposed Plan? Let the vote be taken all over the Church on that main proposition. I cannot emphasize too strongly that the question is whether a majority vote in any Annual Conference will be recorded against the Plan, and whether such majority vote would be sufficient to defeat the Plan. The first thing to do is to find out how the Church as a whole stands for or against the Plan, and in so doing we will find out what Conferences, if any, there are in the Church which contain a majority opposed to the Plan.

But do not let us have confusion brought into our counsels, or into our actions, by any statements which are made by those who are opposed to the Plan and whose statements are made for the purpose of defeating the Plan. Bishop Denny has been against every proposed Plan of Unification. I served with him

(Continued on page 9)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. O. L. Tucker, pastor at New Iberia, sends us a list of subscriptions which brings his campaign up to thirteen. We appreciate this splendid work on the part of Brother Tucker and his people, and we are happy to list New Iberia as a quota church.

Rev. William Schuhle, pastor at Plaquemine, has exceeded his quota and he writes that he expects to double it. For his work and his purpose, we are duly grateful.

Rev. H. B. Hysell, pastor of Parker Memorial, New Orleans, has completed the quota for his church, and pastor and charge now have the rank of "quota in full." Brother Hysell said that he never did anything that was easier. He simply made an appeal and in about five minutes he had his quota paid for, and among those responding were some new subscribers. Brother Hysell has just returned from a good meeting at Hodge, where he assisted Rev. C. B. White, the pastor.

Rev. J. W. Booth reports a splendid Layman's Day program at Franklinton on June 13. There were two speakers, a man and a woman.

Noel Memorial Church, Shreveport, recently joined the ranks of the debt-free churches, according to a report which has reached us. Dr. Charles M. Crowe is the pastor.

Dr. N. E. Joyner, of Minden, sends a list of subscriptions with the encouraging addendum, "More later," for all of which we thank Dr. Joyner and our Minden friends.

Rev. L. N. Hoffpauir, pastor at Rayville, sent in a list of nine subscriptions last week which we acknowledge with sincere thanks. We do not know anywhere a more indefatigable worker than he.

Mrs. O. M. Johnson, Gueydan, sends three subscriptions for the credit of Gueydan charge, of which Rev. K. W. Dodson is the pastor. Sister Johnson says that they expect to reach their quota.

Rev. C. B. Powell reports a very satisfactory layman's service for the Melville charge on June 13. The service for June 20 was devoted to a Church School program and to a sermon in honor of father—Father's Day.

We appreciate a generous word from Mrs. J. I. Law, president of the Missionary Society of Slaughter church. She wrote for a different purpose, but she

did not forget that a kind word may help to lift a load.

Rev. T. F. King writes that things are going well at Bunkie, and he is hoping to close out a great year. This is his first year of service at Bunkie and the first year of his ministry outside of south Louisiana.

Dr. R. H. Harper assisted Rev. E. W. Day in a meeting at Rochelle, beginning June 13. Brother Day asks us to give credit to Mr. H. V. Dunford for the splendid list of subscriptions from Rochelle, and this we are more than happy to do.

Mr. C. O. Holland, Conference Lay Leader, was the speaker for the Layman's Day service at Rayne Memorial Church, New Orleans, on June 13. We were not fortunate enough to be able to hear him, but we feel sure that he brought a message worthy of the man and his office.

Rev. L. W. Cain reports a good meeting at Lottie, where he assisted Rev. A. M. Martin. Twenty members were added to the church. He is now with Rev. P. W. Sibley at Red Oak, where eight have been received on profession. He goes next to Friendship Church, then to Rose-dale.

Rev. Carl Lueg, pastor at Hammond, sends a list of six subscriptions and says that he expects to get his full quota. He is putting on the first Vacation Church School that Hammond has had, and he expects the enrollment to reach fifty. He and his people are beginning a \$20,000 building program and they expect to be in their new building the first Sunday in October.

Rev. J. A. Alford, pastor at Istrouma, was a caller at the Advocate office one day recently. Brother Alford reports the purchase of a lot adjoining the present holdings of the church for which the sum of \$575 was pledged and most of it has been paid. The church is now collecting funds for the erection of a plant suited to their needs. Brother Alford and his wife are taking a little vacation.

Mr. W. A. McKennon, business manager of First Church, Shreveport, is still in Shumpert Hospital in that city. Dr. Serex writes, "His progress is very slow and we want his friends to think of him." Brother McKennon's illness has been mentioned in previous issues of the Advocate, and we are sure that many friends remember this valuable servant at a throne of divine grace.

Friends of Rev. and Mrs. R. T. Pickett, Simsboro, will be glad to know that Elizabeth May, their daughter, was an honor graduate at the recent Millsaps

Commencement. She was a member of the glee club, Eta Sigma and other organizations. Other members of the family who have graduated from Millsaps include: Robert, Roanoke, Va.; Ruth, Natchez, Miss.; George, Jackson, Miss., and Joe, now a student at Emory University.

Dr. W. L. Doss, Jr., pastor at First Church, Lake Charles, reports that the refinancing of the church debt has been completed, and the principal debt is now \$35,000. The church has also reached an agreement by which it is expected that the debt against the organ will be settled on July 1. Nearly enough money is in hand to liquidate the organ debt. All this has been made possible by the faithfulness of those handling the matter for the congregation and the cooperation of the membership of the church. The Honor Roll for the first half of the year lists 153 individuals or heads of families who have paid their pledges in full to date.

WHO IS RIGHT?

John Wesley's sermons are still, I believe, our accepted standard of doctrine. Recently I have re-read some of these sermons, and what I have read has made me ask, Who is right, Mr. Wesley or the Church today? If John Wesley is right, then the teachings of the modern Church are wrong; but if we are right today, then our founder was wrong. Consequently we arrive at the conclusion (if we face the matter squarely) that God blessed a man who was utterly unsound in his fundamental principles. For the last fifty years our Church has drifted from the old fashioned truths of our Methodism. Today the drift has so widened that there actually exists a serious contradiction between the old Methodist doctrines and the so-called psychological viewpoint of the Church today. Whether I would or not, therefore, I am compelled to face the question, is the modern Church sound, or unsound? Are we right, or are we wrong?

Let me elaborate further and try to show what I mean.

In John Wesley's standard fifty-three sermons we read (sermon 3, sec. 3, par. 6) as follows: "He is a Christian who hath received the Spirit of Christ. He is not a Christian who hath not received him. Neither is it possible to have received him, and not know it. 'For at that day,' (when he cometh, saith our Lord) 'ye shall know, etc.'" In plain words, therefore, Mr. Wesley says no person ever becomes a Christian without knowing it. We do not receive the Spirit of Christ without knowing of his coming.

But now let us turn to the teaching of the Church today. One of our accepted Bible study books is entitled, "The Radiant Heart." The writer agrees that according to the New Testament, religion means to receive the Holy Spirit, but in order to escape the predicament

of facing a Spiritless Church today the writer says this: "Sometimes he," (that is the Spirit) "comes so softly and gradually that we do not know the time and the place when we became the children of God."

Now, to be blunt and plain, there is a flat contradiction. Somebody is wrong. The Church today says you can have religion and not know that a thing in the world has ever happened to you. And obviously, to go a step further, if we may receive the Spirit, and not experience the fact, we can lose the Spirit and know nothing of the loss.

Again, take another example.

John Wesley insisted that the new birth was essential, that everyone must be raised from the death of sin to the new life in Christ. In his sermon 45, sec. 1, par. 4, Mr. Wesley says: "This then is the foundation of the new birth—the entire corruption of our nature. Hence it is that being born in sin, we must be 'born again.' Hence everyone that is born of a woman, must be born of the Spirit of God." Further in the same sermon we read: "The new birth is absolutely necessary in order to eternal salvation."

Is Wesley right? The Church today says "No." We are saved by a process of development, which John Wesley would plainly call a mere attempt to be saved by self-righteousness. Notice, however, what our Church says: In the Adult Student for August, 1936, this statement was made on page 30: "The situation which was prevalent in the Church a century ago was largely the result of a misconception of the nature of conversion." Here again is an utter contradiction. John Wesley says: "Every one that is born of a woman must be born of the Spirit of God." The Church says that Mr. Wesley and other great spiritual giants were laboring under a false conception. In other words, they didn't understand. We are enlightened today, and, therefore, have no place for the new birth, even though our Lord himself said it was necessary. It does seem amazing, however, to such a simple person as I, that the men who moved the world were so hopelessly wrong. So again I ask, who is right?

Just a last word. It is interesting to note that the predicament of the modern Church, as a result of preaching the appalling delusions of Christian education, was plainly foretold by Spurgeon just about fifty years ago. This is what he says: "Everything appears to be shaken nowadays, and shifted from the old foundations. It seems that we are to evolve out of men the good that is already in them, much good may you get if you attempt the process. I am afraid that in the process of evolution you will develop devils. I do not know much else that will come out of human nature, for manhood is as full of sin as an egg of meat."

Now, if we substitute Christian education for the word evolution where Spur-

geon uses it, we have that great man's opinion of our whole system in the modern Church. For, make no mistake, there is again an utter and flat contradiction. The old theology said, we start with a lost person, and that person must be born again. The new psychology says, develop the good.

Consequently, in my simplicity of heart I want to know who is right. I am wondering how many preachers today have the courage to preach the old truths. I am wondering, also, what would Wesley think if he were to return. There are times when I think, if our beloved John Wesley could see the back-slidden condition of the Church today, the sight would break his heart.

Does any one else believe and think as I do?

T. F. KING.

NOTICE FROM BISHOP DOBBS

My dear Dr. Duren:

Please say through the ADVOCATE that Dr. Leon W. Sloan of the Anti-Saloon League is welcome in any and in all of our churches as he presents the claims of this organization.

HOYT M. DOBBS.

FINANCIAL EXHIBIT OF CENTENARY COLLEGE

Dear Sir: Four years ago the present administration of Centenary College assumed its active management. The ravages of the depression had, at that time, so reduced its student income and impaired its endowment that a complete reorganization of its operation had become necessary. Immediate and drastic steps were taken to balance the budget and assure an operation within a reasonably expected income.

The result of such reorganization is shown in the following income and expense account for the past four fiscal years:

1934	\$146,350.66	\$132,527.78
1935	150,404.66	130,906.49
1936	158,162.20	153,376.24
1937	184,409.31	173,000.69

\$639,326.83 \$589,811.20

The net operating profit, \$49,515.63,

shown by the above has been applied to the reduction of indebtedness over the period as follows:

1934	\$12,215.36
1935	22,388.88
1936	7,482.29
1937	6,771.61

\$48,858.14

Included in above listed expense is an item of \$15,303.31 interest paid on indebtedness. All current obligations incurred during the past four years have been paid, and the indebtedness reduced approximately fifty per cent.

It is believed that the record herein contained and a pledge of continued conservative operation is the greatest guarantee of the future of Centenary College and justifies the continued support of her loyal friends.

Sincerely,

PAUL M. BROWN,
Secretary-Treasurer.

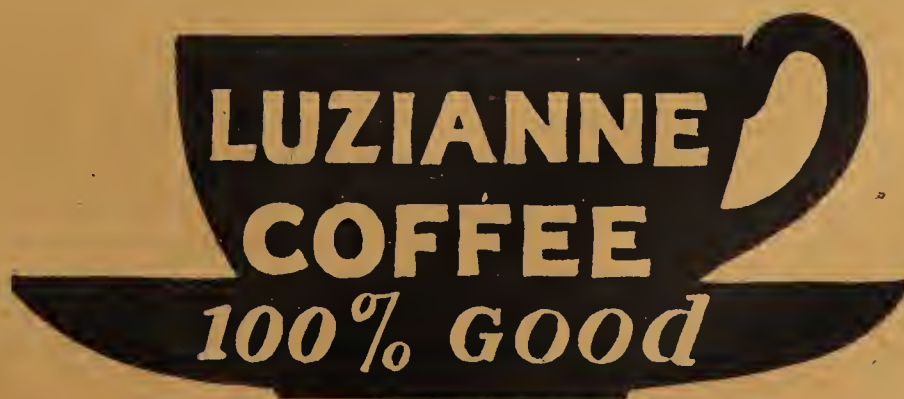
INTEREST GROWING IN THE PROGRAMS AT MOUNT SEQUOYAH AND LAKE JUNALUSKA

Many inquiries are being received in the offices of the General Board of Christian Education concerning the programs at Mount Sequoyah, Fayetteville, Arkansas, and Lake Junaluska, N. C. These centers of summer activities have been invaluable to thousands of our people in past years and they want to return. Many others are looking forward to attending for the first time.

The programs are arranged to provide something of vital interest for every age group. For example, during the Leadership Schools (Mount Sequoyah, July 27-August 10—Lake Junaluska, August 12-26) in addition to the interesting studies and platform addresses for adults and young people, special activities are arranged for children and intermediates.

Among the outstanding leaders who will be serving are: Dr. Clarence T. Craig, of Oberlin College, Ohio, who will teach at Mount Sequoyah the course "Achieving a Christian Personality" and who will also be the chapel leader and platform speaker. Doctor Craig is one of

(Continued on page 11)



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. Milam Reeves, pastor at Sumrall, completes his quota for the charge, and we accordingly give the pastor and his people the rank of a quota charge.

Richton and Rev. L. D. Haughton, pastor, this week join the list of quota churches with two to spare, and the canvass continues, says Brother Haughton.

Rev. J. C. Jackson, pastor of Daleville charge, sends a list of six subscriptions which completes the charge quota. For this splendid work we extend our best thanks and list as a quota charge.

Mrs. S. C. Hinton, of Bay Springs, sends a list of nineteen names which makes a level column for the Advocate quota for the charge. Rev. E. A. King is the pastor. We express our thanks to the pastor, Advocate representative, and friends for this loyal support.

Broad Street Church, Hattiesburg, Rev. T. O. Prewitt pastor, is in the list of quota churches and with a magnificent margin of surplus. For this achievement, we extend thanks to Brother A. C. Lynd, the pastor and all who helped to bring the campaign to such success.

Rev. George H. Jones, pastor at Ellisville, has carried his Advocate campaign to success with a comfortable margin. He made his appeal, not upon church or quota loyalty, but upon the need of the people for the paper, and the need of the Advocate for their support in order to put out a better paper.

Rev. C. C. Clark, pastor at Philadelphia, continues the record which he has maintained for many years—he has again secured his Advocate quota with a good margin. His last list contains nine and one-half renewals and eight and one-half new subscriptions. We thank Brother Clark and his people.

Rev. R. A. Allums reporting upon the Advocate campaign for Kingston, Laurel, sends renewals and the assurance that the charge quota will be met.

Rev. H. L. Norton, a superannuate of the Conference, has moved from Biloxi to Standard Heights in Baton Rouge. He worships with Brother J. A. Alford at the Istrouma church.

Rev. H. L. Daniels sends some subscriptions for Wesson charge, of which he is pastor, and says that they have set July 1 for the beginning of their Advocate solicitation.

Rev. J. B. King, of Seminary charge, has already been listed as a quota charge and pastor. We have received twenty subscriptions on a quota of fourteen and

thirteen of the number are new subscribers.

Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, is earnestly urging the Advocate campaign, and we confidently expect his district to come through to victory.

Rev. L. E. Alford, Moss Point, is looking after the interests of the paper as is his custom. We find help in the information which he gives us concerning the subscribers of his charge.

Rev. M. K. Miller sends a good list of subscriptions for the credit of Newton charge of which he is pastor, and he expects to add substantially to the number in a few days. Thank you, Brother Miller.

Rev. J. W. Loudenslager, pastor at Waynesboro, sends a list of ten names for the credit of his charge in the Advocate campaign. We thank Brother Loudenslager for his splendid work for the paper.

Rev. T. E. Nicholson sends a list of twelve subscriptions for Enterprise and Stonewall. Five of them are new subscriptions, and Brother Nicholson reports that he hopes to have more in a few days.

Rev. R. E. Rutledge, pastor of Bonhomie charge, Hattiesburg District, sends a list of subscriptions and a word of encouragement, and appreciation of the paper, for both of which we are duly grateful.

Rev. T. R. Holt, pastor of DeSoto charge, has our sincere thanks for a list of five renewals and three new subscriptions. Not least of all is our appreciation for the brotherly and cordial word regarding the paper.

Rev. W. J. Walters, Pachuta, sends a list of eleven subscriptions on a quota of nineteen. We make due acknowledgment of this good work and we will try to serve the best interests of every subscriber on the list.

Rev. F. L. Applewhite sends a list of subscriptions with the laconic statement and instruction: "Subscriptions as follows," "Credit to the Edwards charge." Thank you, and some time we should like a word about your work.

Mr. W. D. Hawkins, sending a subscription for the credit of Hawkins Memorial Church, Meridian, says "I think we will reach our quota." Rev. Roy Wolfe is the pastor, and no pastor has a more able ally than Brother Hawkins.

Our good friend, Mrs. Will Fulton of Philadelphia circuit, sends us some subscriptions and with it she speaks beautifully of her pastor, Rev. W. C. M. Bag-

gett, of whom she says that he is always ready to help his people in joy or sorrow.

Rev. E. D. Simpson has just closed an excellent revival at Electric Mills in which Rev. M. L. McCormick did the preaching and Mr. Todd led the singing. Both Brother McCormick and Brother Todd are from Millsaps Memorial Church, Jackson.

Dr. Joseph A. Smith, of Central Church, Meridian, was the principal speaker at the alumni banquet at Millsaps recently. We have received enthusiastic reports of the commencement sermon by Bishop Dobbs, and of Dr. Smith's address before the Alumni Association.

Dr. Henry T. Carley writes us that Rev. J. V. Bennett is assisting the pastor, Rev. F. J. Jones, in a meeting at Satartia, and he says that he is doing some good preaching. Brother Bennett held a meeting there several years ago and pleasant memories of his first visit abide.

Rev. Victor G. Clifford, Quitman, sends another splendid list of subscriptions from his charge which brings his number for the campaign to thirty—lacking only two of being four times his quota. This places the paper in two-thirds of the homes of his people. That is certainly a worthy record.

We have received from our good friend, Rev. J. F. Campbell, of First Church, Laurel, a list of twenty-two subscriptions. Brother Campbell is the leader for the Advocate campaign in the Hattiesburg District and, as the report indicates, he is giving an effective direction in the campaign for the paper.

Mrs. C. M. Martin, Advocate representative for East End Church, Meridian, has pressed her campaign amid the shadows of personal sorrows—the loss of her only surviving sister and also that of a close personal friend of many years. Notwithstanding these bereavements, she has secured a splendid list and expects to continue until success crowns her efforts.

Rev. L. D. Haughton has just closed a good revival at Richton, in which he was assisted by Rev. Van Landrum and Rev. O. H. Scott, preacher and singer respectively. Seven united with the church—five on profession of faith. The meetings at Overt and Avera follow, the pastor doing his own preaching and a good layman is providing the money for the pastor to attend the Pastors' School.

Rev. J. W. Sells sends us a list of twenty-three subscribers from Court St., Hattiesburg, six of the list are new subscriptions. Brother Sells has been busy not more inside his charge than outside. He taught a course on "The Bible as Literature" at State Teachers College, and has preached three commencement sermons for High Schools. In his own church, he has received twenty-six mem-

bers this year, paid more than half of his benevolences, raised \$150 for the Bishops' Crusade, and has made the final payment of \$1,500 of the parsonage debt. He plans a young people's revival in July, a general revival in September, and is looking forward to the Annual Conference in November.

DOES THE CHURCH DESIRE UNIFICATION?

(Continued from page 5)

for six years on the two other Joint Commissions and he did not impress me that he desired Unification with the Northern Methodists. He evidently desires to defeat this Plan. I am not denying his right to do what he thinks he ought to do in order to defeat the Plan, but I cannot insist too strongly that the important question before the Church is not whether our Conferences may record a majority vote against the Plan, but whether there is a large majority of the Church favorable to the Plan. We want to know the will of the Church on the question of Unification of American Methodism. If after all the voting is over it should be found that there is an Annual Conference here and there which has given a majority against the Plan, the General Conference can then decide what action it will take in order to prevent the defeat of the recorded will of the great majority of the Church.

A careful examination will disclose that Bishop Denny is mistaken that the Plan involves a change in our Articles of Religion and will, therefore, require a majority vote of all the Annual Conferences. The Plan declares:

"Article III. The Articles of Religion shall be those historically held in common by the three uniting Churches."

There is no difference between the Articles of Religion of the M. E. Church and of the M. E. Church, South, except the footnote in each Discipline concerning the Duties of Christians to the Civil authorities. The footnote in the M. E. Discipline was adopted by the General Conference and is not, therefore, a part of the Constitution of that Church. The footnote in our Discipline was adopted by the Constitutional process. The meaning of the two footnotes is the same in both the Churches. The Methodist Protestant Church has the 23rd Article exactly as it is in the Disciplines of the two other Churches without the footnote. By adopting the Plan of Unification, including the paragraph on the Articles of Religion, the Methodist Protestant Church made her Articles of Religion to conform to those held in common by the three uniting Churches. It is inconceivable that any court in the land would be so narrow, so technical and so biased as not to rule that so far as the 23rd Article of Religion is concerned the meaning and intent are the same in all three Churches.

It is true that the Methodist Protestant

Church added three Articles of Religion to the original 25, one on Sanctification, one on the Resurrection of the Dead and one on the General Judgment. But these three Articles are not among those historically held in common by the three uniting Churches, and when the Methodist Protestant Church voted through its General Conference to submit the proposed Plan to the Annual Conferences the Plan was confirmed by two-thirds of the Annual Conferences of the Church, and the three Articles of Religion which are not held in common by the three Churches were thereby stricken out by the required Constitutional vote of the Methodist Protestant Church.

Bishop Denny's second contention that the Plan proposes a change in the method for the alteration of the Articles of Religion and, therefore, would require the same majority vote of all the Conferences that is required to change the Articles of Religion may be correct, and will be passed upon by the General Conference if it is faced with that issue. But the General Conference has ample power, should it decide to exercise it, to prevent one, two or three Annual Conferences from thwarting the will of the great majority of the Church. It is true that there might be some delay, but if in the face of the desire of a great majority, the objecting Conference, or Conferences, should not be willing to withdraw their objections to the Plan, the General Conference has the sweeping power to determine the boundaries of the Annual Conferences, and can provide for the absorption of any such Annual Conferences into a much larger voting unit and so prevent a small majority from thwarting the will of the great majority of the Church.

Bishop Denny is mistaken in his assumption that there is general ignorance of Article 43 of the Discipline concerning the requirements that there shall be a "Joint recommendation of all the Annual Conferences for the alteration of the Articles of Religion." I was well aware of that provision in the Discipline in 1925, as I am today, but I saw no reason then, nor do I see any reason now why any advocate of the proposed Plan of Unification should emphasize this provision of the Discipline, for the result of such emphasis would be to stimulate the formation of a group in some Conferences which would work to give a majority against the proposed Plan. I do not think that I have been guilty of any sin because I have been silent on this matter. I have not thought it to be the matter of prime importance, and I did not want it to becloud the issue.

There has never been any question raised at any time heretofore but that the General Conference has full power to propose the Plan of Unification as is indicated by paragraph 42:

"The General Conference shall have full power to make rules and regulations

for our Church under the following limitations and restrictions."

Except as the Plan of Unification may infringe upon the limitations and restrictions laid down in the Discipline there is no question as to the power of the General Conference to adopt the Plan, but inasmuch as it does affect some of the limitations and restrictions it is necessary for a Constitutional vote of three-fourths of the members of the Annual Conferences, and two-thirds of the members of the General Conference to ratify the proposed Plan in its entirety.

The Plan distinctly provides that the Uniting Conference shall "provide a Plan for the control and safe-guarding of all permanent funds and other property interests of the three Churches, and the interests of those persons and causes for which these funds were established."

It will doubtless take some little time and skilled labor to settle all the problems which may arise, but we will have to trust our representatives to care for our interests.

I did not expect to write at such length. My one purpose is to emphasize that the important fact is to determine whether Southern Methodism favors Unification of American Methodism by the proposed Plan. Let us vote on that one issue, and having voted on that leave to the General Conference to determine what method shall be adopted to carry out the expressed will of the Church. We must not have our thought and action diverted by what may possibly happen under stimulated activity by the opponents of the Plan.

Richmond, Va., June 7, 1937.

STATEMENT OF GENERALISIMO CHIANG KAI-SHEK

"Without religious faith there can be no real understanding of life. Faith in the cause of revolution is not unlike religious faith. Without faith human affairs, both great and small, are difficult of achievement.

"Often when face to face with opposition and possible danger, we mortals are prone to retreat and to abandon our work halfway. Such lack of confidence in ourselves is often due to the absence of strong religious faith.

"I have now been a Christian for nearly ten years, and during the time I have been a constant reader of the Bible. Never before has this Sacred Book been so interesting to me as during my two weeks captivity in Sian. This unfortunate affair took place all of a sudden, and I found myself placed under detention without having a single earthly belonging.

"Asked for Bible

"From my captors I asked for but one thing, a copy of the Bible, and in my solitude I had ample opportunity for read-

(Continued on page 11)

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. A. Y. Brown, pastor at Ackerman and a zone representative for the Advocate in the Columbus District, has completed the quota for his own charge with a ten per cent margin. Four of the list of ten subscriptions are new.

Rev. Seamon Rhea has completed his Advocate quota for Como charge with a list of eight on a quota of seven. He reports the work of his charge as making satisfactory progress, and also an increase of \$300 on pastor's salary for last year.

News reaches us that the debt-raising campaign at Clarksdale has been crowned with success. We congratulate Rev. J. E. Stephens and our friends in that splendid church.

Rev. T. W. Lewis, pastor at Calhoun City, has his quota for the Advocate and is still going strong. No man in the Conference presses more vigorously and effectively every detail of his program than does Dr. Lewis.

Rev. W. C. McCay, now in his seventh year at Baldwin, reports a good year thus far with everything in full to date. He sends a list of subscriptions for the Advocate and says that he hopes to finish his quota soon.

The news reaches us that Rev. E. F. Tucker, pastor at Sallis charge, has had to undergo an operation for the removal of his tonsils, but that he is recovering rapidly. We hope that he may soon be fully restored to health.

Rev. D. R. McDougal, pastor at Hickory Flat, reports that he has been busy on many lines, including gardening, but that he has not forgotten the Advocate. He sends a list and reports that he has other prospects, both new and renewal.

Mrs. S. C. Pecot, daughter of Dr. J. R. Countiss, says that she is moving to Jersey to get the World's Fair out of her front yard. Her address now is Box 307 Boonton, New Jersey. We value and appreciate her generous word of praise for the Advocate.

Tchula and Carrollton charges have each exceeded its quota in the Grenada College campaign. Tchula more than doubled its quota. If the appeal should meet such response throughout all North Mississippi, it is easy to figure what would happen at Grenada College.

Rev. J. H. Holder, pastor at West Point, is reported to have preached a stirring sermon before the Columbus District Ministerial Association a few days ago. The meeting was held in Starkville and it is said that the manifest presence

of the Holy Spirit was such as is not common in these days.

The parsonage at Carrollton has been redecorated and put in tip-top shape from front to back. Carrollton, North Carrollton and McCarley churches took two rooms each and they made it look like a palace, says the presiding elder. Brother Lawhon, the pastor, and his wife are in high favor.

The pastor's Bulletin issued by Dr. E. Nash Broyles of First Church, Columbus, features Stewardship and the Vacation Bible School in the issue of June 6. In the list of stewards given, we find that we know less than one-half of them, although it has been just twenty years since we left the pastorate of that church.

Dr. A. T. McIlwain, presiding elder, has sent to his charge an appeal in behalf of the Advocate, and incidentally for the maintenance of the splendid educational work which the district has been able to do with the prize money received from the Advocate for two years past. We feel sure that Greenwood District will come through again in the campaign now on.

The Young People's Assembly at Grenada last week is reported to have been one of the best in the history of the Conference. One hundred and eighteen young people enrolled for classes, and one hundred and twelve received credit certificates. A communion service concluded the session. One young lady offered herself for missionary service and another was baptized and received into the church. All District Directors were reelected except Rev. L. M. James of the Corinth District, who was succeeded by Rev. M. H. Mitchell. Rev. A. Y. Brown was continued as dean of the Assembly.

TO THE PASTORS AND MEMBERS OF THE NORTH MISSISSIPPI CONFERENCE

Brethren: I do not recall ever having presumed to suggest or advise my brethren as one in authority. No such presumption is in my heart now. I am personally interested in the New Orleans Christian Advocate. YOU SHOULD BE. The editor is one of our own men, born and reared among us, worthy and well qualified in every way, a man we are proud of, justly so.

The paper is as truly our own as it is of the other members of the three Conferences. It has never been better edited, nor is it likely to be. The business management is exceptionally satisfactory. Milton Chalmers is a man we re-

spect and love. He is capable, honest, definitely Christian, and looks after our interests carefully. I now live where a great Conference is trying to get the news without a Conference organ. The attempt is all but pitiful. No one, not even the owner and publisher of the little sheet, is satisfied. Brethren, the safe, sane, business, Christian thing to do is to make your quota the minimum, and do it now. I want to see my Conference, my brethren of that Conference, my friends of North Mississippi right up to the best in their interest as expressed by subscriptions. The paper, the editor, the publisher, to say nothing of the subscribers, is worth many times what we put into it. Let's go, brethren, according to our strength. A church without a paper is a poor institution. A Conference without a paper is real cheap. I am on the side line. The paper is even more meaningful to me now than when I was active. I want my friends to give unquestioned support to the New Orleans Christian Advocate, and do it now.

JAMES H. FELTS.

Fulton, Kentucky.

CHURCH UNION PLAN

THE RIGHT THING BUT THE WRONG WAY

The Union of the different Methodist Churches is very desirous, but the Plan for Union is not at all practicable. Attention to the many vexing problems of the proposed Union Plan came after noting the court's final decisions in the Presbyterian Church's effort to unite.

Organic Union is proposed in the Plan—with jurisdictions to adjust the different environmental and racial relations. A co-ordinate, or a cooperate union to protect all eleemosynary institutions, trust funds, properties in trust deeded to church in memorials with conditional or reversion clauses would be better. The loss in other days of Vanderbilt University is but an instance of what will happen. It is impossible to calculate the amount of funds in trust, in departments, or that control the policies of many of our institutions and large churches. It is useless simplicity to assume that no one will contest for the control or reversion of properties in the courts of the land.

It is too much to say that we will not in the end have a United Church. We will have a great united church, but it is likely we will have three small ones that contested the union and, judging from the court's action in the Presbyterian Church, will hold, in many cases, the property—which will not only cripple our work but will limit our success and will confound confusion the more.

We are for a practicable union and have been from the beginning. We cannot support this Plan. Its success will plague for many years to come. We have seen much of the need of Union—altar against altar—the use of much financial

resources in foolish competition in home fields, but even this is small compared to what we vision that can come with contending litigants within our gates. A Plan that will protect our great material resources in every way is of prime importance. Our property controlled and used against us will make it next to impossible for us to do the work that is expected of us. The great system of Arminian Christianity deserves a better future than can be contemplated under these limitations.

C. M. CHAPMAN.

Pontotoc, Miss.

INTEREST GROWING IN THE PROGRAMS AT MOUNT SEQUOYAH AND LAKE JUNALUSKA

(Continued from page 7)

the nation's recognized younger scholars who has served most acceptably in some of our pastors' schools. Dr. A. C. McGiffert, Jr., of Chicago Theological Seminary, will lead the course on "Achieving a Christian Personality," at Lake Junaluska, and will serve as chapel leader and platform speaker.

Dr. D. M. Maynard, of Scarritt College, will lead at both Mount Sequoyah and Lake Junaluska a very timely course on "Basic Foundations of Adult Education." Special consideration will be given to matters of extreme importance to all who are working with adult groups. He will also lead the course "Parents Understanding Their Children."

Another outstanding personality in both schools is Miss Florence L. Goodenough, director of the Bureau of Child Welfare, University of Minnesota, who will lead studies in "Devotional Psychology" and "Education for Wholesale Living."

In addition to these, there are courses in missions offered by the General Board of Missions, and in other areas that are equally attractive.

The period July 19-26 at Mount Sequoyah, and August 3-10 at Lake Junaluska will be devoted to Missionary Conferences. These are being featured by the General Board of Missions and will include study courses, conference hours, and platform addresses. Leaders of Mission study classes will have opportunity to take the course "Leadership of Mission Study Groups" and another very helpful course.

Write the Division of Leadership Training, 810 Broadway, Nashville, Tenn., for a catalog giving full information about program and expenses.

STATEMENT OF GENERALISSIMO CHIANG KAI-SHEK

(Continued from page 9)

ing and meditation. The greatness and love of Christ burst upon me with a new inspiration, increasing my strength to struggle against evil, to overcome temptation, and to uphold righteousness.

"I am indeed grateful to all my fellow Christians who continually offered prayers on my behalf, and I am deeply conscious of the strong spiritual support for which I extend my hearty thanks to all Christians and to which before you all today I testify that the name of God may be glorified.

"Many virtues of Christ I cannot possibly enumerate. Today being Good Friday I merely wish to explain some of the lessons I have derived from the trials of Christ. His utterances from the Cross are our spiritual inheritance. Entreating forgiveness for his enemies, He cried: 'Father forgive them for they know not what they do,' Truly great is the love of Christ. In all my meditation I found these thoughts recurring and providing me with rich spiritual sustenance.

"To illustrate I am going to recount some of my experiences at Sian. Before I went to Shensi on my second trip, I already was conscious of the perverted thoughts and unusual activities in the army there. I had previously received reports of the intrigues and revolutionary rumblings that were threatening to undermine the unity of the state.

"My immediate associate tried to persuade me to abandon the journey, but I replied: 'now that our country is unified and the state established, the Commander-in-Chief of the armies has the responsibilities for the direction and enlightenment from which he dare not withdraw. Furthermore, I have dedicated my soul and body to the service of the State, and there can never be any consideration of my personal safety.'

"Followed Christ's Example"

"According to the record of the New Testament when the Christ entered Jerusalem for the first time, he plainly knew the danger ahead but triumphantly, on an ass, He rode into the city without anguish, without fears. What greatness. What courage. In comparison, how unimportant my life must be. So why should I hesitate?

"My fondness for my troops always has been as great as a love between brothers and this love drew me into the heart of the rebellion. Such disregard of danger in face of duty caused the deep concern to the government, worried the people and for this numerous prayers have been offered by Christian friends. In the midst of it all my understanding increased and my love multiplied.

"Following my detention my captors presented me with terms and demands, with tempting words of kindness, with threats of violence and torture, and with public trial by the 'Peoples' Front.' On every hand I was beset by danger, but I had no thought of yielding to the pressure. My faith in Christ increased. In this strange predicament, I distinctly recalled the 40 days and nights Christ passed in the wilderness, withstanding temptation. His prayers in the garden of Gethsemane, and the indignities heaped upon Him at his trial. The prayers

He offered for His enemies upon the cross were ever in my thoughts.

"Strength Redoubled"

"I naturally remembered the prayers offered by Dr. Sun Yat-sen during his imprisonment in London. These scenes passed vividly before me again and again, like so many pictures. My strength redoubled to resist recalcitrants with the spirit of Christ on the Cross. I was preparing to make the final sacrifice at the trial of the so-called 'Peoples' Front.' Having determined upon this course of action I was comforted and at rest.

"Following the settlement of the Sian affair, the rebels, knowing their unwise and treasonable actions naturally were afraid. Remembering that Christ enjoined us to forgive those who sin against us until 70 times seven and upon their repentance I felt that they should be allowed to start life anew. At the same time I was greatly humbled that my own faith hadn't been of such quality as to influence my followers and to restrain them.

"Every since training cadets and launching expeditions I have repeated to my followers these two principles: (1) on detecting the slightest selfishness on my part or discovering plans contrary to the interest of my country and people, any one may accuse me of guilt and put me to death; (2) should my words and actions betray the lack of truth and good faith or indicate the departure from the revolutionary cause and principle, any one of my subordinates may take me for enemy and put me to death. I honestly believe that these two sayings were prompted by sincerity and grew out of my religious faith. They are in line with the spirit of love of Christ and the forbearance and magnanimity of Dr. Sun Yat-sen.

"The life of Christ reveals the long record of affliction and constant persecution. His spirit of forbearance, His love and His benevolence shine through it all. No more valuable lesson has yet come to me out of my Christian experiences.

"Dr. Sun Yet-sen was a Christian and the greatest thing he received from Christ was love—love for the emancipation of the weaker races and for the welfare of oppressed peoples. This spirit remains with us and reaches to the skies. I am an ardent follower of the revolution and although my faith in Dr. Sun at the outset did not appear to have any religious significance, it was similar to a religious faith. For this reason I have become a follower of the revolution based on the San Min Chu I.

"Today I find I have taken a further step and have become a follower of Jesus Christ. This makes me realize more fully that success of revolution depends upon men of faith and that men of character, because of their faith, cannot sacrifice their principles for personal safety under circumstances of difficulty

(Continued on page 14)

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JUNE 27

By Dr. J. R. Countiss

AM I MY BROTHER'S KEEPER?

The essence of the Christian religion is love, a love that begins in the family, extends to the community, spreads to the race, and reaches finally to God. Social order implies social obligation, as social profit implies social investment. All social life is social sharing. Two persons walking the road must share it. The primary sin of Cain was selfishness. He was jealous of his brother's preferment, and it was sin and not the form of his offering that prevented his acceptance with God.

No gift can atone for lack of love. Jesus bade offenders against their brethren leave their gifts even at the very altar until they should first make restitution or reconciliation with those whom they had wronged. One cannot be right with God so long as he has a wrong attitude toward his fellow man. Sin crouched at the door of Cain, eager to

spring upon him, desiring to overcome him, but it was his privilege and duty as a free moral agent to win the mastery over it. Instead of conquering his jealousy, he yielded to passion and slew his brother, as if that could improve his standing with God, with himself, or with his fellow men.

Having committed murder, it was easy for him to lie and to offer the alibi that his brother's welfare was no concern of his. No concern with his brother except to kill him! No concern for his life except to take it from him! That would appear to be taking a rather deep interest, especially to the victim. So today, capital has no concern for labor except to purchase it as a "commodity," and at the lowest possible market. So labor has no concern for capital except to exact the highest wage for the shortest hours and the shoddiest work; no concern except to "sit down," pre-empt the property of others, and prevent other labor from earning its bread, as free men have the right to do. Christian nations have no concern for their poor pagan neighbors except to exploit their trade, making their pitifully small wage smaller by the exactions of high tariffs.

The Christian must have more than the indifferent concern that lets his brother alone, or does him no harm. He must render all possible good. Christianity is good news to be heralded to the world. It is a gushing fountain in the desert to be shared with every thirsty traveler. It is an inexhaustible store of food to be divided with every starving soul in the beleaguered city. It is light for the world on which no group nor race has a monopoly. It has immediate and vital concern not merely with those who worship at its altars, but in the whole human race, more especially in those who produce our bread and make our clothes; those who toil that we may rest, who labor that we may have the comforts of modern life. It cannot exult in opportunity to secure rare values at low prices while the blood of producers cries from sweat shop and slum. When God takes note, it is time for his disciples to give attention.

No offering from field or flock can bribe God to bargain with selfishness and sin. It was not his poor offering but the bad character of Cain that prevented his favor with God. The Christian God is not one whose anger must be appeased with gifts, but a loving Father who welcomes into his family all those who live by the beneficent law of love, who rejoice in every opportunity of doing good to their fellow men, particularly in bringing wanderers back to the Father's house. Every man is his brother's keeper.

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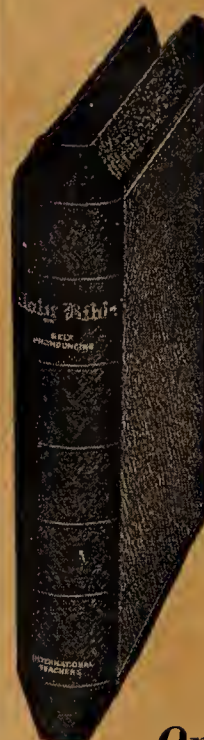
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The Christian Fireside

CHINESE PROVERBS

Among educated people there are no distinctions of class.

No needle is sharp at both ends.

A maker of idols is never an idolater.

Do not remove a fly from your friend's forehead with a hatchet.

One dog barks at nothing; the rest bark at him.

He who rides on a tiger can never dismount. (For dictators.)

When a friend is in your fruit garden, inattention is the truest politeness.

Free sitters grumble most at the play.

Everyone pushes a falling fence.

QUEER NESTING-SITES

Dear Boys and Girls:

When we are bird-nest hunting as a rule we know where to look for certain birds' nests. We should never think of looking in a bush for a lark's nest, and we know that a rook builds in high trees.

But birds have their peculiarities, just as human beings have, and some of them do not build their nests according to rule. How many times when I have been walking along have I struck against an old tin can lying in a bush or on the ground, and to my surprise a robin has flown out. Inside, of course, was a nest full of eggs, or youngsters. A robin has a lot of whims and fancies. Often he chooses a nice snug recess in a hedgebank, but he is just as satisfied with a drain-pipe or

a dark corner in an outhouse.

Another bird which shows a certain amount of originality, or shall we say peculiarity, for they are not both the same thing, is the little brown wren. Have you ever noticed that whilst the robin is always ready to make friends, the wren is very independent and never makes overtures of friendship? A good deal of the robin's chumminess is no doubt due to cupboard love, but I have never seen any wrens coming to my bird-table for crumbs or scraps in winter.

Ordinarily, this bird likes to build under an over-hanging bank or in the crevice in the rocks, or particularly amongst ivy around a tree. But I have also found her nest in a coil of rope in a stable. Another had built inside an old coat that was hanging from a nail.

Last week I visited a garden where there were a number of very large plant pots standing inverted, with their rims on the grass. I lifted up one of these and underneath were two starlings just ready to fly. Under another pot about six feet away was a nest of moss, and in it were about ten small blue-tits. When I lifted the pot they opened their absurdly big mouths for food. Both the parent starlings and the blue-tits entered the cosy nesting-site, through the usual hole in the bottom of the pot, which, of course, was on the top.

Blue-tits often choose peculiar positions. At the gateway of a friend's garden in Cheshire there is a post-box. Every year blue-tits have taken possession of this. They slip in and out through the slit through which the letters are pushed. And what an assortment of stuff they build their nests with—moss, lichen, paper, hair, wool, fibre, and anything which comes handy. Another bird I once found always had her nest inside the panes of a street lamp. But of all the queer places to build in, I think the black-headed gull must be awarded the prize for selecting such a site. This bird had a nest on the floating carcass of a dead sheep. It was on a large pond, and the sheep floated about according to the way of the wind. What a good thing that birds have no sense of smell, otherwise such a position would have grown worse each day—Methodist Recorder.

"KAYO" SAVES THE DAY

By Adrian Anderson

"Kayo" is no beauty, nor can he boast of any illustrious forbears, but he is possessed of a deep loyalty, a quick intelligence and a habit of instant obedience to the wishes of his master. That is why, in the space of a single day, he has become a really famous dog.

When Everett Schlosser, Kayo's master, went to repair the telephone lines near Fort Morgan, Colorado, which had

been torn down by a flood, Kayo went along.

At the point where several poles had been washed out and the lines broken, there flowed a stream 900 feet wide and filled with quicksand. No human being could wade or swim it, nor could he throw a line across. To go up or down stream to where a line could be carried across was found impossible because of the intervening trees and underbrush. A kite was tried without success.

It was then that Everett Schlosser thought himself of Kayo. First, he tied the end of a ball of cord to his pet's collar and left him in care of a friend. Then he went upstream to where he could cross and came down on the other side. Kayo, watching from the opposite bank, suddenly heard his master call out, and without hesitation or questioning leaped into the stream. Sometimes he swam, sometimes his stubby little legs touched the dangerous shifting sands of the bottom. The long cord became heavier in the water and sand, but Kayo pressed valiantly on. Presently he scampered out on the bank, shook himself and joyfully wagged his tail. The precious line was safely across. The wire quickly followed. Down stream other breaks were discovered, and before the day was done Kayo had made three trips across the swollen, shifting stream.

Kayo watched his master mount the poles and join the lines together again. He did not know that, thanks to his brave unflinching effort, the magic wires were singing again. He only knew that he had pleased the man he loved.—Our Dumb Animals.

CONSTIPATED?

When constipation makes you dull and logy, all clogged up, feeling sick, bilious, no good—don't despair because old-fashioned laxatives haven't relieved you. Try the modern laxative that's really different. It's called FEEN-A-MINT—the laxative in delicious chewing gum. It looks different—tastes different—you take it differently—no wonder it acts differently. No griping, no upset stomach, no disturbance of sleep. Feen-a-mint acts gently but surely in the lower bowel, not the stomach. Naturally, that makes it ideal for youngsters, too. Don't put up with constipation! Don't let it rob you of your normal share of vim and pep! Use economical, non-habit-forming Feen-a-mint, the choice of more than 16 million wise people. For a free sample write Dept. EE5, Feen-a-mint, Newark, N.J.

FEEN-A-MINT

THE DELICIOUS CHEWING GUM LAXATIVE

BIGGS HEALTH HOME

For the modern, rational treatment of general Chronic ailments

Rheumatism

High Blood-Pressure

Stomach Disorders

Nerves

Moderate Rates, Excellent Service, Ideal Climate. Write fully first letter. Confidential

DR. A. C. BIGGS

Asheville

North Carolina

Use a Good Laxative

Just as surely as you need a laxative, you need a good one. Constipation is not to be trifled with.

So many things about Black-Draught make it stand out as a "good laxative."

It is purely vegetable, made from plants widely used and scientifically approved for their good laxative qualities.

Black-Draught acts thoroughly and brings prompt, refreshing relief from constipation.

It does not upset the stomach, but benefits the lower part of the digestive system. Many persons have found that in long-standing cases of constipation it was not necessary for them to increase the size or frequency of the dose of Black-Draught in order to secure full evacuation. And many have found that by a slight change in the diet, and an increase in the consumption of liquids, the dose of Black-Draught may be reduced until it is no longer necessary except for temporary upsets. Sold in 25-cent packages.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Ave., New Orleans

The annual meeting of the New Orleans District was held in the Methodist church at Houma with Mrs. J. H. Thatcher, district secretary, presiding. Words of greeting were given by Mrs. A. D. George to which Mrs. John Pharr graciously responded. The morning devotional hour was led by Mrs. George. A high point of the meeting was the message of the president by Mrs. George Sexton, Jr. Mrs. J. B. Pollard gave the high lights of the Houma Conference. The report of the New Orleans District, given by Mrs. J. W. Warren, former district secretary, revealed that great advancement had been made in the district during the past year. Special music by the Parsonettes' Quartette of New Orleans was greatly enjoyed.

A delightful noon hour was enjoyed on the campus of MacDonnel school and a bounteous lunch was served.

The afternoon program was opened by Mrs. Harry Bergeron reading the Scripture in French. Rev. E. C. Gunn, presiding elder, gave a most earnest devotional message. Mrs. W. M. Ledbetter gave a most informing talk on the recent meeting of the Woman's Missionary Council and also the annual meeting of the Board of Missions. Other phases of the work were ably discussed in the persons of Miss Wilhelmina Hooper, Indian work at Du Lac; Mrs. C. I. Jones, supplies; Mrs. W. L. Duren, spiritual life groups; Mrs. J. G. Snelling, Memorial Mercy Home; Deaconess Margaret Young, St. Mark's Community Center. Special music was given by Mrs. J. T. Harris and the MacDonnel School Sextette. The closing feature of the program was a short talk by Mrs. J. H. Thatcher urging the co-operation of all for the advancement of the work of the Kingdom in the New Orleans District.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

Facial Blotches

◆ To ease the stinging soreness
and aid healing, bathe with
Resinol Soap—then apply

Resinol

The quarterly meeting of Zone No. 2 of the Baton Rouge District was held recently at Natalbany with Mrs. C. I. Crooks, zone leader, presiding. A devotional talk on "Prayer" was given by Mrs. R. L. Martin. Mrs. Bonnetcarre presented the work of the spiritual life department. A playlet, "Is It Mostly White" was given by the Hammond Auxiliary. Special music was rendered by Misses Sadie Ruth and Nellie May Bonnetcarre. A talk "The Rewards of Prayer" by Miss Emma Elliott of Hammond closed this most profitable meeting.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

A group of distinguished and interested people visited Clarksdale the week of May 8th. Miss Louise Young and her class in Sociology at Scarritt College, Nashville, Tenn., came to study the rural conditions of Coahoma County. Seventeen young women, among them missionaries from Cuba, Brazil, Argentine and India, Rev. Russell Miller, under appointment to Brazil and Dr. and Mrs. A. E. Barnett, members of the faculty of Scarritt, were guests in the homes of friends in Sherard and Clarksdale. They drove from Nashville, arriving in Clarksdale Saturday evening in time for a buffet supper at the Methodist church.

At 8 o'clock Saturday evening a group meeting was held at the church. Representatives from the County Health Unit, the Carnegie Library, the Home Economic and Demonstration agencies, and the W. P. A. Adult Educational Supervisor discussed the services of these agencies in the rural sections of the County. Full discussion was participated in by those present. The visitors seemed greatly impressed with the splendid work being done for schools and community centers in the County.

Sunday morning several of the missionaries spoke to groups in the Clarksdale Methodist church and at Sherard. Among the interesting speakers was Miss Constance Rumbough, with the Emergency Peace Commission, who addressed the congregation at Sherard Sunday morning and the congregation at Clarksdale Sunday evening. Others of the group visited the Cooperative Farm at Hillhouse, Miss.

Mrs. W. H. Ratliff, Conference vice president, and Mrs. H. L. Talbert, Conference president, were hostesses to a buffet luncheon Sunday at the beautiful country home of Mrs. Ratliff at Sherard.

Monday morning was spent visiting the large plantations in the County, among them the plantation of King &

Anderson, when Mr. E. L. Anderson was host to the visitors at his plantation and to view the fine levee system in this section. Another interesting feature was a visit to the Negro Agricultural High School, located near Clarksdale, and to the Negro town of Mound Bayou, one of the few Negro incorporated towns in the South.

The visitors were generous in their expressions of appreciation of the splendid facilities available to rural people and of the beautiful Delta country. They returned to Nashville by way of Pickwick Dam and the Government Rehabilitation work in Tennessee.

STATEMENT OF GENERALISIMO CHIANG KAI-SHEK

(Continued from page 11)

and crisis. In other words, a man's life may be sacrificed, his person held in bondage, but his faith and spirit can never be restrained. This is due to the confidence brought about by faith.

"On this Good Friday these reflections are ours. For such is the importance of faith in revolution and faith in religions.

"What I have just said represents my spiritual conception of Good Friday, interspersed with a few facts out of my own experiences. I offer them as testimony and not in any sense to exalt my own worthiness and achievements. I take this opportunity to extend my greetings and to express my thanks to Christians everywhere for their earnest and continued prayers in my behalf."

Gray's Ointment

USED SINCE 1820 FOR....

BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES

25c at your drug store.

FOR COLDS...Use our Gray's (Nothol)
Nose Drops. 50c at your druggist.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

Soothe TIRED EYES

Get soothing relief and comfort.

JOHN R. DICKEY'S
Old Reliable EYE WASH

Used for 60 years. Genuine in red box.
25c and 50c sizes. Ask
your druggist for new
large size with dropper.

Dickey Drug Co., Bristol, Va.

In Memoriam

RESOLUTIONS OF LOVE AND APPRECIATION

WHEREAS, in the passing of our friend and co-worker, Mrs. C. C. Miller from this earthly life on April 26, 1937, the Belen Methodist Church, Sunday School and Woman's Missionary Society have lost a most faithful member and,

WHEREAS, the life and influence of Mrs. Miller upon the membership of our organizations and upon the community in which she lived was too great to be recorded in any feeble attempt by us, and her life aside from her family duties was given to the church through all its organizations and for years she served as an officer in the missionary society, steward of the church, Sunday school teacher and gave to them her Christian optimism and enthusiasm,

AND WHEREAS, because of the faithful discharge of the duties, committed by her hands, and by the constant devoted Christian life which she lived day by day, she was loved and honored by all who knew her and became a real in-

WINTERSMITH'S TONIC

The Old Reliable Remedy

FOR

MALARIA

A Good General Tonic

Which Helps

Restore Strength

Used for 65 Years

Mothers Recommend Cardui

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years.

Besides easing certain pains, Cardui aids in building up the whole system by helping women to get more strength from their food. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician.

Cardui, for women, is sold by druggists. (Pronounced "Card-u-i.")

MILLSAPS COLLEGE

Fully Accredited by all Regional and National Rating Agencies.

Has all the marks of a good Church College as defined by the General Commission on College Policy.

College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

spiration to all of us who worked with her; therefore

BE IT RESOLVED, that we perpetuate the memory of this beloved friend by recalling her deeds of faith and loyal service from time to time to the members of our church, Sunday school and missionary society, that we feel a deep sense of personal and community loss in her going away.

BE IT FURTHER RESOLVED, that a copy of these resolutions be passed in the minutes of our church organizations and that a copy be mailed to her husband and children with the prayer that the gracious Lord will comfort them with the comfort wherewith He comforts His people.

W. W. Milligan, Pastor
Galloway McKibben, Supt. Sunday School
Mrs. M. M. Gibson, Board of Stewards
Mrs. J. J. Alder, Pres. Missionary Society

RESOLUTIONS

Whereas, it has pleased Almighty God, in His infinite wisdom, to summon Brother Edward Everett Stodghill to the higher life, and

Whereas, Brother Stodghill was a consecrated member of the Rayville Methodist church, and chairman and member of this Board of Stewards for many years, and

Whereas, the members of this official Board wish to convey their expression of sympathy and condolence to the family, and to give public expression to the service of this devout Christian; now, therefore, be it

Resolved, by the Board of Stewards of the Rayville Methodist Episcopal Church, South, in regular session convened, That though bowing to the will of Him who knows best, we remember with deep affection the service of love rendered by our departed brother to his church, and we deplore his passing from our ranks. His place is vacant, his counsel and assistance will be missed, but the example of his life and Christian faith will ever be an inspiration to each of us.

Be it further resolved, That we do most affectionately and sincerely tender

our sympathy and condolence to the members of his family, and would have them know in this hour of bereavement that our thoughts and hearts are with them and in a measure share their loss.

Be it further resolved, That copies of this resolution be furnished the members of Brother Stodghill's family, a copy be sent to the New Orleans Christian Advocate and to the Richland Beacon-News.

BOARD OF STEWARDS,
Rayville M. E. Church, South.

F. C. Cumpton,
E. C. Upton,
W. D. Cotton,
Committee.

SUBSCRIPTION CAMPAIGN REPORT

We are listing below charge by charge report of subscriptions received in our office through Tuesday, June 22. The campaign closes July 15, and it is hoped that every charge will secure its full quota before that date.

(*) Indicates quota charges.

LOUISIANA CONFERENCE

Alexandria District

R. H. Harper, P. E.	
Bunkie—T. F. King.....	3
Glenmora—J. L. Lay.....	1
Jonesville—H. C. Sensintaffar.....	2
Marksville—G. A. LeGrange.....	2
Melville—C. B. Powell.....	1
Natchitoches—R. R. Branton.....	11
Opelousas—C. D. Atkinson.....	2
Pineville—H. N. Brown.....	2
Rochelle-Tullos—E. W. Day.....	4
Sicily Island—J. C. Price.....	1
Trout-Goodpine—W. D. Milton.....	8
Winnfield—G. A. Morgan.....	3

Total 40

Baton Rouge District

J. Henry Bowdon, P. E.....	2
Amite—A. A. McKnight.....	1
Baker—G. H. Corry.....	4
Baton Rouge, First Church—J. R. Spann...	8
" " Istrouma—J. A. Alford.....	1
Franklinton—J. W. Booth.....	9
Hammond—Carl F. Lueg.....	7
Jackson—H. B. Hines.....	1
Natalbany—J. P. Bonnetcarre.....	10
Pine Grove—W. E. Akin.....	1
*Plaquemine—William Schuhle.....	5
*Ponchatoula—A. T. Law.....	15

FOR
QUICKER
HEADACHE RELIEF
STANBACK
10¢-25¢

St. Francisville—J. D. Nesom.....	7
Springfield—R. V. Fulton.....	5

Total 76

Lake Charles District

B. F. Rogers, P. E.	
Crowley—G. W. Pomeroy.....	12
DeRidder—A. S. Lutz.....	4
*Elizabeth—W. W. Perry.....	25
Eunice—M. W. Beadle.....	2
Gueydan—K. W. Dodson.....	3
Indian Bayou—J. A. Knight.....	2
Lake Charles—W. L. Doss, Jr.....	11
Leesville—J. W. Faulk.....	1
Moss Bluff—Bell City—Thurmon Spinks.....	2
*New Iberia—O. L. Tucker.....	14
*Sulphur—D. B. Boddie.....	14
Vinton—Alonzo Early.....	3
Zwolle—T. J. Holladay.....	3

Total..... 96

Monroe District

H. L. Johns—P. E.	
Columbia—V. D. Morris.....	16
Gilbert—Ira W. Flowers.....	1
Lake Providence—S. A. Seegers.....	2
Mangham—D. W. Poole.....	8½
Mer Rouge—J. A. McCormack.....	9½
Monroe, First Church—W. C. Scott.....	29
Oak Ridge—J. H. Midyett.....	7
Rayville—L. N. Hoffpauir.....	9
*Sterlington—Marion—J. E. Hearn.....	18
Tallulah—C. K. Smith.....	2
Waterproof—J. M. Boykin.....	9
Winnsboro—Briscoe Carter.....	2

Total..... 113

New Orleans District

Elmer C. Gunn, P. E.	
Bogalusa, First Church—W. H. Roal.....	2
Covington—R. F. Harrell.....	3
Donaldsonville—A. W. O'Bryant.....	1
Franklin—J. T. Harris.....	1
Houma and French Mission—A. D. George..	1
Lockport—W. C. Mason.....	1
Morgan City—C. M. Morris.....	2
New Orleans, Carrollton Ave.—D. B. Raulins	16
*Epworth—J. B. Grambling.....	24½
Felicity and Hospitals	
—W. T. Gray.....	6
First Church—W. H. Wallace, Jr.....	8
McDonoghville—H. A. Rickey.....	6½
*Parker Memorial—H. B. Hysell.....	18
*Rayne Memorial—	
W. W. Holmes.....	84
St. Mark's—Jolly B. Harper.....	5
Second Church and Gentilly	
—A. W. Townsend.....	1
Pearl River—Walter Clark.....	2
Slidell—L. E. Douglas.....	1
Ministers Association.....	5
Miscellaneous.....	15

Total..... 206

Ruston District

Louis Hoffpauir, P. E.	
Athens—J. C. Whitaker.....	2
Bernice—Farmerville—A. A. Collins.....	2
Springhill—Cotton Valley—A. M. Wynne.....	2
Dubach—J. F. Dring.....	13
Eros—W. R. Lyons.....	½
Haynesville—B. H. Andrews.....	12
Hodge—C. B. White.....	2
Homer—B. C. Taylor.....	21
Jonesboro—W. F. Roberts.....	5
Minden—N. E. Joyner.....	7
Ringgold—J. F. Wilson.....	2
Simsboro—R. T. Pickett.....	1
Hospitals.....	10

Total..... 80½

Shreveport District

A. M. Serex, P. E.	
*Belcher—Gilliam—A. M. Shaw.....	11
*Bossier City—L. W. Smart.....	13
*Coushatta—R. H. Staples.....	23
*Grand Cane—A. R. Hoffpauir.....	14
Hail Summit—T. D. Lipscomb.....	6
*Mansfield—J. J. Rasmussen.....	26
*Mooringsport—Oil City—D. F. Anders.....	16
Pelican—F. C. Collins.....	1
Plain Dealing—P. B. McCullen.....	25
Shreveport, First Church—Dana Dawson.....	123
*Noel Memorial—C. M. Crowe.....	66
*Parke Avenue—R. T. Ware.....	21
*Wynn Memorial—E. L. Chaney.....	8
*Vivian—C. E. McLean.....	22

Total..... 375

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg, P. E.	
Adams—L. T. Nelson.....	2
Foxworth—D. W. Ulmer.....	3
Georgetown—Percy Vaughan.....	3
Hazlehurst—C. W. Crisler.....	1
McComb, Centenary—Otto Porter.....	2

McComb, LaBranch—L. P. Anders.....	1
Meadville and Bude—A. S. Oliver.....	12
Prentiss—L. L. Roberts.....	6
Wesson—H. L. Daniels.....	2
District Conference.....	6

Total..... 41

Hattiesburg District

W. B. Alsworth, P. E.	
*Bay Springs—E. A. King.....	21
Bonhomie—R. E. Rutledge.....	5
Bucatanua—W. M. Tabb.....	1
Collins—J. D. Slay.....	9
*Ellisville—G. H. Jones.....	17
*Hattiesburg, Broad Street & Mission—T. O. Prewitt.....	49
Hattiesburg, Court Street—J. W. Sells.....	23
Heidelberg—M. M. Black.....	10
Laurel, First Church—J. F. Campbell.....	22
Kingston—R. A. Allums.....	8
West Laurel—Phil H. Grice.....	8
*Magee—H. C. Castle.....	16
Matherville—L. R. Shumaker.....	1
Montrose—W. L. Blackwell.....	1
*Mt. Olive—J. L. Sells.....	15
*New Augusta—Seth W. Granberry.....	13
*Richton—L. D. Haughton.....	14
*Seminary—J. B. King.....	20
Shubuta—E. A. Kelly.....	7
*Sumrall and Advance—L. M. Reeves.....	10
Taylorville—Andrew Gallman.....	6
Waynesboro—J. T. Weems.....	9
Waynesboro Circuit—J. W. Loudenslager.....	11
District Conference.....	15

Total..... 302

Jackson District

T. M. Brownlee, P. E.	
Brandon & Pelahatchie—J. E. Williams.....	5
Camden—D. P. Yeager.....	2
Canton—C. W. Wesley.....	14
Fannin—R. E. Case.....	8
Flora and Bentonla—B. H. Williams.....	2
Forest—W. M. Sullivan.....	7
Harperville—W. F. Baggett.....	2
Homewood—H. S. Westbrook.....	5
Jackson, Capitol Street—B. M. Hunt.....	19
Glendale—J. A. Wells.....	1
Grace—J. H. Jolly.....	7
Millsaps Memorial—M. L. McCormick.....	8
Lake—J. H. Grice.....	3
Lena—E. W. Ulmer.....	1
Madison and Pocahontas—J. H. Morrow.....	1
Mendenhall and D'Lo—H. E. Raley.....	5
Morton—C. H. Gunn.....	2
Terry—T. M. Ainsworth.....	3
Vaughan—A. J. Beasley.....	1

Total..... 96

Meridian District

W. B. Jones, P. E.	
Chunky—G. G. Yeager.....	6½
*Daleville—J. C. Jackson.....	17
Decatur and Hickory—H. J. Moore.....	2
DeKalk—Murray Cox.....	18
DeSoto—T. R. Holt.....	8
Enterprise and Stonewall—T. E. Nicholson..	12
*Lauderdale & Electric Mills—E. D. Simpson	11
Meridian, Central—Joseph A. Smith.....	26
East End—O. S. Lewis.....	21
Hawkins Memorial—Roy Wolfe.....	5
Poplar Springs—R. L. Walton.....	6
Newton—M. K. Miller.....	7
Pachuta—W. J. Walters.....	11
*Philadelphia—C. C. Clark.....	29
Philadelphia Circuit—W. C. M. Baggett.....	7
Porterville—W. C. Black.....	1
Rose Hill—G. A. Broadus.....	4
Scooba—S. C. Moody.....	3
*Quitman—V. G. Clifford.....	32
District Conference.....	7½

Total..... 233

Seashore District

L. J. Power, P. E.	
*Bay St. Louis—A. J. Boyles.....	10
Biloxi, Epworth—Wesley—Swope Noblin.....	2
Brooklyn and Bond—E. M. Lane.....	4
Coalville—B. M. Lawrence.....	1
Escatawpa—A. S. Byrd.....	1
Gulfport, First Church—Carroll Varner.....	1
Logtown—F. S. Flurry.....	1
*Lucedale—W. H. Lewis.....	16
Mentorun—R. I. Moore.....	1
Moss Point—L. E. Alford.....	3
Purvis—G. E. Allan.....	5
Saucier—D. E. Vickers.....	2
Vancleave—P. Olia Nix.....	5
Wiggins—D. T. Ridgway.....	1
District Conference.....	8

Total..... 61

Vicksburg District

H. A. Gatlin, P. E.	
Centerville—W. A. Terry.....	1
Edwards—F. L. Applewhite.....	9
*Fayette—J. M. Corley.....	16
Gloster—C. H. Stralt.....	6
Lorman—A. W. Wilson.....	1
Loulse & Holly Bluff—L. J. Snelgrove.....	1

Natchez—C. A. Schultz.....	6
Nebo—J. A. McRaney.....	1
Rolling Fork and Cary—P. H. Grice.....	7
Satartia—F. J. Jones.....	4
Vickeburg, Gibson Memorial—J. V. Bennett	10
Washington—F. B. Ormond.....	2
District Conference.....	10

Total..... 74

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

W. P. Buhrman, P. E.	
Aberdeen—V. C. Curtis (pastor who is ill assures us of his quota).....	1
Algoma—G. B. Love.....	2
*Calhoun City—T. W. Lewis.....	17
Coffeville—J. B. Conner.....	1
Eupora—J. M. Guinn.....	1
Greenwood Springs—T. F. Sartain.....	4
Houlka—E. M. Shaw.....	3
Houston—W. J. Dawson.....	2
Nettleton—W. W. Bruner.....	1
Pontotoc—C. M. Chapman.....	4
Okolona—W. L. Stormont.....	1
Prairie & Strongs—W. D. Smith.....	1
Shannon—H. D. Suydam.....	4
Toccopola—J. A. Biffle.....	1
Tupelo—H. F. Brooks.....	2
Verona—C. A. Northington.....	14
Water Valley, Main,—W. M. Jones.....	3

Total..... 62

Columbus District

L. P. Wasson, P. E.	
*Ackerman—A. Y. Brown.....	10
Artesia—W. R. Crouch.....	7
Brooksville—R. P. Neblett.....	1
Caledonia—T. W. Smallwood.....	1
Columbus, First—E. Nash Broyles.....	1
Crawford—W. M. Hester.....	6
Durant—E. S. Lewis.....	2
Kosciusko—T. E. Gregory.....	3
Noxapater—J. S. Maxey.....	2
Shuqualak—B. F. Bullard.....	2
West Point—J. H. Holder.....	1
Weir & McCool—S. W. Hemphill.....	1

Total..... 37

Corinth District

J. D. Wroten, P. E.	
Baldwin—W. C. McCay.....	6
Blue Mountain—W. R. Liming.....	2
Chalybeate—N. N. Maxey.....	3
Corinth Circuit—W. P. Bailey.....	1
Dumas—J. N. Humphrey.....	1
Hickory Flat—D. R. McDougal.....	2
Holly Springs—T. M. Bradley.....	10
Iuka—S. E. Ashmore.....	1
Mooreville—M. E. Armstrong.....	3
Myrtle—L. M. James.....	4
Oxford—W. R. Lott.....	1
Waterford—Travis Filgo.....	1

Total..... 36

Greenville District

J. R. Countiss, P. E.	
Clarksdale—J. E. Stephens.....	3
Cleveland—J. J. Baird.....	3
Dubbs—W. R. Goudelock.....	1
*Dublin & Mattson—G. A. Baker.....	4
Greenville—J. W. Ward.....	2
Indianola—W. N. Duncan.....	2½
Leland—R. G. Moore.....	2
Tunica—R. G. Lord.....	10

Total..... 29½

Greenwood District

A. T. McIlwain, P. E.	
Acona—G. W. Robertson.....	2
Belzoni—W. B. Baker.....	2
Carrollton—L. C. Lawhon.....	11
Drew—T. B. Thrower.....	1
Duck Hill—S. B. Potts.....	1
Greenwood, First—S. H. Caffey.....	3
Inverness & Isola—S. A. Brown.....	2
Itta Bena—G. H. Boyles.....	2
Kilmichael—W. O. Hunt.....	1
Moorehead—J. R. Murff.....	2
Swiftown—A. W. Bailey.....	7
Tutwiler—R. T. Hollingsworth.....	½
Vaiden & West—J. C. Wasson.....	3
Webb & Sumner—J. W. York.....	2
Winona—W. H. Mounger.....	2

Total..... 41½

Sardis-Grenada District

C. T. Floyd, P. E.	
Charleston—H. P. Lewis.....	3
Coldwater—G. R. Williams.....	1
*Como—Seamon Rhea.....	8
Grenada—C. A. Parks.....	6
*Hernando—W. L. Robinson.....	13
Holcomb—J. W. Gibson.....	1
Lake Cormorant—E. C. Driskell.....	2
Lambert & Crowder—M. H. McCormack, Jr.	1
Marks-Belen-Darling—W. W. Milligan.....	2

Total..... 37

NEW ORLEANS

Christian Advocate

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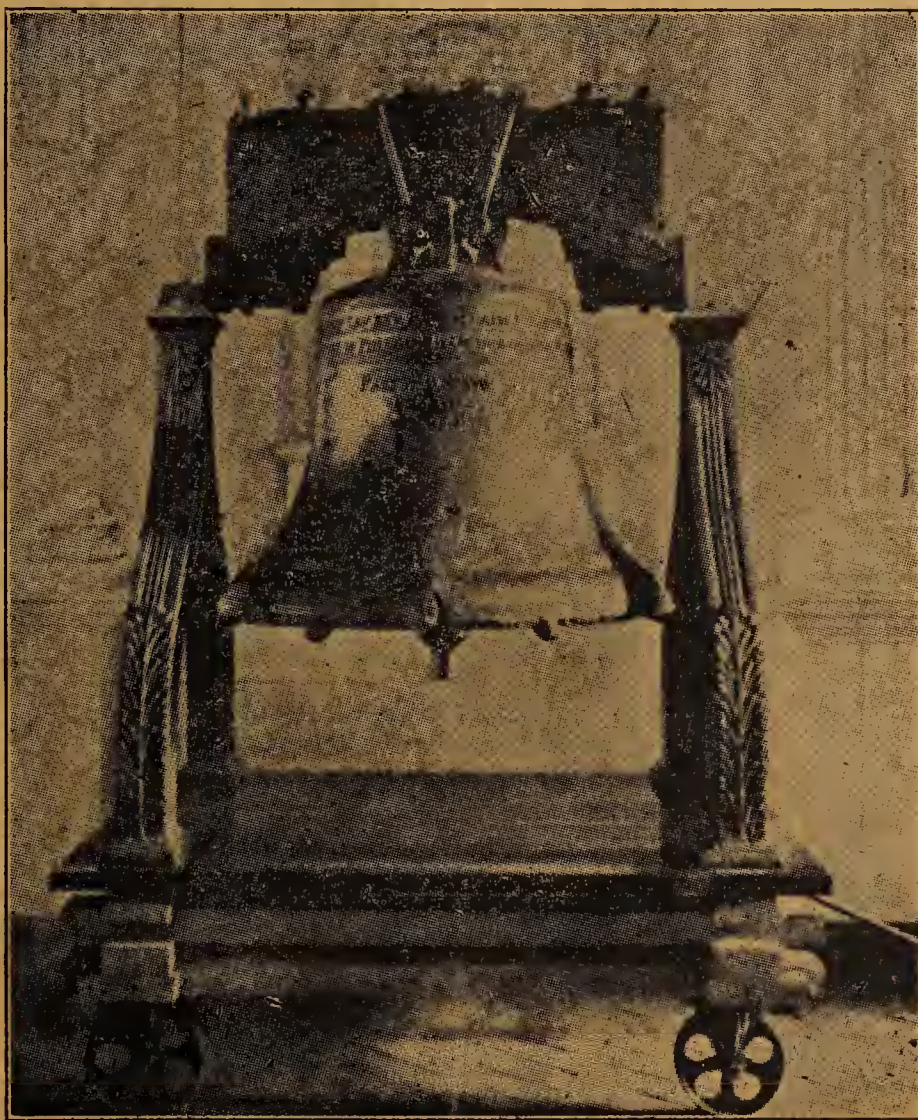
NEW ORLEANS, LA., THURSDAY, JULY 1, 1937.

Whole No. 41241.

Rev Geo H Jones Dec 37

Duplicate

THE HERALD OF LIBERTY IN 1776



"Proclaim liberty throughout all the land unto all the inhabitants thereof"—Leviticus XXV. 10



Wallet of the Week



THE BIBLE EXHIBIT AT PEIPING, China, the latter part of March was an occasion of great interest throughout North China. The three hundred Bibles exhibited represented sixty-nine languages and dialects of which seventeen were Chinese. Among the exhibits were the Morrison Bible, and the Morrison New Testament, both of 1823; and the Marshman version—the first Protestant version in Chinese. The exhibit which aroused the greatest interest was the Mandarin Bible loaned by Generalissimo Chiang Kai-Shek. That was the Bible used during his recent imprisonment.

* * *

ROMAN PROCURATOR was a practical synonym for plunderer and oppressor to the Jews in Palestine. They were usually men who were without public spirit and were utterly selfish. Their choice represented the caprice of a Roman Emperor, rather than the ability or the desire to administer the affairs of the country in the interest of the people. Herod Agrippa was more friendly to the Jews than his father had been, but he was utterly unable to dissuade the Jews from the course which led to the revolt of A. D. 66, and their very rebellion forced him to side with the Romans.

* * *

CHARTERHOUSE CHAPEL was a scene, on May 25, of more than passing interest to Methodists. At that time, a commemorative tablet to John Wesley, to replace an old one, was unveiled and dedicated. Mr. E. S. Lamplough, a Methodist, presented the tablet which was received on behalf of the Board of Governors of Charterhouse and dedicated by the Archbishop of Canterbury. On the Charterhouse minute-book of 1710 is an entry to the effect that "John Wesley," one of the "poor youths," was to be admitted as a "gownboy." On May 25, 1937, that "gownboy" was honored by the distinguished men of England as the "greatest of Carthusians."

* * *

ANTONIUS STRADIVARIUS, violin maker, was born at Cremona, Italy, in 1644 and died in 1737 unknown outside of his native land. As a maker of violins, he is famed throughout the world, but he did not become famous until after he had been dead for almost three-quarters of a century. In eighteen hundred a peddler, Louis Tarisio, carried one of Stradivarius' violins to Paris and the enthusiastic interest which it aroused in the French capital was the first public recognition of the fame which had been made secure in a little shop in Cremona beside the Po in Italy. Stradivarius builded better than he knew, and upon the two hundredth anniversary of his death, his violins have been gathered from all lands for a celebration in his honor.

THE PROTESTANT EPISCOPAL CHURCH, at its diocesan convention, is reported to have passed resolutions asking ministers of faith to refrain from performing the marriage ceremony for any couple that fails or neglects to produce a certificate of health assuring freedom from venereal disease. One can foresee embarrassment in some instances, but it is a brave course for the Church thus to set the seal of its condemnation upon a social vice which is threatening the blood stream of mankind.

* * *

MODERN BIBLE ILLUSTRATIONS are said to be confusing to African natives. It is claimed that they cannot understand the poverty of the widow who cast in her mite when she is dressed in flowing robes—clothes being a symbol of wealth to the native. In an effort to cure this teaching difficulty, the World's Sunday School Association is planning to present prizes to native African artists who produce illustrations of the parables conveying the fullest meaning to native African children. This principle might be extended with profit to the child thinking of mankind.

* * *

THE RECORD OF THE HAIDAMAK MAS-SACRE at Uman, Russia, June 5, 1768, is one of the most bloodcurdling stories in the history of civilization. The Haidamaks were bands of peasant Tartar fanatics with Cossack captains. They were long a terror to the Ukraine. Thousands of Jewish refugees fled to the fortified city of Uman. When the Haidamaks marched to the attack of the city a treacherous Cossack garrison surrendered it without resistance, and the surrender was followed by a reign of terror in which eight thousand were slain. It was the brutal practice of the Haidamaks to hang up a Jew, a nobleman, a monk, and a dog with the inscription, "All are equal."

* * *

GEORGE PEPPERDINE COLLEGE is the name of a new institution to be opened at Los Angeles, California, on September 20, according to a news story carried by *Time*. Mr. Pepperdine is a loyal member of the Church of Christ and he is the founder of the well known Western Auto Supply Company chain of stores. He has provided a million dollar endowment for a four year college to inculcate "Ideals of Christian living and fundamental faith." Dr. Batsell Baxter, of David Lipscomb College in Tennessee, is slated to be the educational captain who will set the sails of the new institution, and he will have a supporting faculty chosen mainly from the South and West.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

PREACHER OR ECCLESIASTICAL ENGINEER

In a recent issue of the Methodist Recorder, London, the editor presents what to us is a rather disconcerting view of the changes which are taking place in the Christian ministry. He makes this arresting declaration: "Preaching has lost its preeminence, and is coming to be regarded as a matter of subsidiary importance. There has been a decline both in the form and matter of sermons, and it is not unfair to say that the majority of preachers of today lack not only the oratory, but the prophetic vision and passion of their fathers and grandfathers. The same solemn seriousness is not attached to pulpit preparation as was formerly the case, and as a consequence the urgent 'Thus saith the Lord' is to a large extent missing." He was writing of the Methodist ministry in particular, but we imagine that any person of serious purpose and reflective cast of mind has felt the changing emphasis to which he refers. The editor of the Recorder believes that the transition has been the result of popular demands—a response to changed standards of community organization and requirement. He thinks that the demand for social leaders and athletic directors tends to repress the prophetic and to exalt the responsibility for club management; and that the clamor for a "mixer" and an "organizer" places emphasis upon the ecclesiastical engineer at the expense of moral and spiritual leadership. Much that he says is undoubtedly true, but we are inclined to think that his apology for the faults of the pulpit is more generous than just. He is eminently correct in the observation that short cuts to the kingdom of God are but the open ends of a blind alley, but we do not believe that a man of prophetic vision and sacrificial passion need yield to the emasculating tendencies of his day. The great prophets of Hebrew history rise out of the wastes of Israel's degeneracy, and their voice is heard down the years because they dared to speak for God rather than for a civilization. We agree with the opinion that, "If the Church is to fulfill its mission to this generation, it must return to the Gospel of God's redeeming grace in Jesus Christ. The Gospel of the Fatherhood of God, of the Brotherhood of Man, has its

roots in the revelation of the transforming love of God in and through his Eternal Son." The ministry needs to recover the sense of the reality of divine things, and nothing else will do more to restore the power and preeminence of preaching. In our opinion, the Church accepts the ecclesiastical engineer because of the absence of the man who can speak with divine authority.

THE LAYMAN AND THE CHURCH PAPER

One of the real problems of church administration is to get the average layman to understand the value of publicity. However modern he may be in his general attitudes, he is old-fashioned enough when it comes to the church paper. He wants to cling to the direct gift of power such as he thinks prevailed in the apostolic church. He does not take into account the completeness of the surrender of the early disciple to his faith—time, energy, life, he claimed nothing for his own. We have a sneaking notion that a person who refuses to read his church paper is apt to be a little slack on reading the Bible also, not to mention family prayer and some other good old customs of the early church. Be that as it may, it is certain that no one can build better than he knows or than he is equipped for. Neither can one be master of the least important task without knowing what it involves. No sane man with a broken water pipe in his bathroom would send for an interior decorator. Such an one might be a very pleasing personality, but the troubles require a more heroic treatment than could be administered with a paint brush and a pot of paste. He calls for a rough-handed plumber with his kit of Stillson wrenches, pipe-dies, couplings and fittings, because the plumber knows what to do and he is prepared to do it. In church administration, the damage is not so imminent and the layman is often inclined to give his task "absent treatment." Like Uzzah of old, there are those who are sometimes inclined to lay hold of the Ark of the Covenant with no more understanding of its sacredness than that ancient ox-driver. The individual offender does not fall dead any more, but what is more tragic often happens, a whole church suffers from a clumsy, bung-

ling, unsanctified and uninformed leadership. The church paper is a fundamental necessity to one who would do faithful and efficient work as a spiritual builder—to one who, as St. Paul said, would be “a wise master builder” in the church of God.

TELEGRAM FROM BISHOP DOBBS

Dear Dr. Duren: Vicksburg Methodism has today celebrated its one hundredth anniversary. A great day! During eighty-four years of this time the New Orleans Advocate has been the faithful and valued friend of the people. Accept our thanks. This telegram is to request every pastor and the chairman of any official board in Mississippi and Louisiana next Sunday morning at the close of service to complete the quota from every charge. Advocate one of noblest papers in American Methodism. We need its services and it should have our support one hundred per cent. The Advocate campaign is advancing and many have already raised quotas. Am asking for a great victory on July 15. May the Lord give us the victory.

HOYT M. DOBBS.

PASTORS' SCHOOLS AND ELSE

We were not able to attend the Pastors' School of the North Mississippi Conference held at Grenada College recently, and we have not received a report as to its success. We are able to report personally, however, for the Schools at Centenary College and Seashore Camp Ground for the Louisiana and Mississippi Conferences respectively. At Centenary, the enrollment exceeded one hundred and sixty, a figure practically double that of any former year. At Seashore, we did not get the exact figures, but the enrollment appeared to be quite satisfactory, though probably not so great an increase as at Centenary. At Centenary College, where Dr. J. N. R. Score was the speaker, and at Seashore, where Bishop Hoyt M. Dobbs delivered the platform addresses, the services rendered were of a high order and gave general satisfaction. The class instruction in both schools was likewise of a high order. Dean B. C. Taylor for Louisiana and dean Otto Porter for Mississippi, handled the administrative responsibilities smoothly and in a manner which reflected credit upon themselves. At Centenary College, we enjoyed fellowship with our friends and co-workers of the Louisiana Conference, but had less opportunity for such contacts with the Mississippi brethren. Our time was limited and our visit was more directly concerned with a meeting of the Camp Ground trustees which had been called to meet during the session of the Pastors' School. In that connection, we have little to report, except to say that the plans laid a year ago for making the property a haven for the superannuates have been somewhat frustrated by a recent decision of the Supreme Court of Mississippi, but

the general outlook for saving the property and for relieving the encumbrance which has long embarrassed its administration is better than it has been for many years. The property is not out of debt, but we are able to carry the debt and to pay the taxes which now seem to be inevitable. For the present state of affairs, no one is entitled to a greater share of credit than is Mr. C. O. Chalmers, whose untiring efforts have made possible a new day in Camp Ground activity and service.

Editorial Miscellany

By Dr. H. T. Carley

FAN-BELTS AND FUN

Life is made up of a great many things—mostly small ones. Some of our greatest thrills come from little happenings, and some of our acutest pains grow out of insignificant events. The catching of a five-pound trout, or the finding of a dime in the road will give us a pleasant topic of conversation for a fortnight or more; and a sudden toothache, or the smiting of the thumb with a hammer will make us shudder every time we think of it.

After all, it is the little things that make life interesting—that keep us “on our toes.” To hold the commonplace in contempt is a fine way to insure a humdrum existence.

Sometimes little things set in motion a series of events that relieve the monotony of a long day. For example:

We knew the tractor had a weak fan-belt—one that was likely to break any minute. So, to provide for the emergency, we bought an extra belt at the drugstore last night. (It is a poor drugstore nowadays that doesn't sell fan-belts!) We had not been on the farm ten minutes this morning before the tractor stopped and the driver gave the distress signal. Sure enough, the belt had broken. With the air of being always prepared for misfortune, we produced the new belt and watched the driver put it in place. It wouldn't fit!

We knew the drugstore didn't have the right size. We turned the tractor-driver into a hoe-hand for the time being, got into the car and drove twenty miles to Yazoo City, got the belt from the tractor company, stopped on the way for a cold drink, came by home and glanced at the mail, smelled a good dinner cooking, but didn't have time to wait for it, hurried back to the farm and had things moving again in just one hour and thirty minutes. The trip necessitated an extra bridge toll, the burning of sixty-five cents' worth of gas, and the loss of time in cultivating—all for the sake of a fan-belt! But it relieved the monotony of the day.

Take the little things out of life and for most of us it would leave a dead blank.

LAYMAN'S DAY ADDRESS

By Hugh Wallace

From the time man first broke the prevailing silence of an infant world, desire has prompted his every action. The desire of Adam that he be not compelled to live alone resulted in the creation of Eve. Through all the ages man has demonstrated that his greatest desire is that of companionship, friendship or fellowship. The history of this world is little more than the record of its people struggling to adjust themselves to the changing times so they might live happily and enjoy the fellowship of those with whom they come in contact. No man desires to live alone, and no man can live alone. Every man, however obscure, however far removed from the general recognition, is one of a group of men, impressible for good, and impressible for evil, and it is in the nature of things that he can not really improve himself without in some degree improving other men. No man has ever lived who has not cast his lengthening shadow over the lives of others.

I often think that the determining factor in changing the lives and fortunes of those pioneer Methodists, Charles and John Wesley, was that longing for a genuine fellowship; that hunger for a food that could not be found in customs of restraint. They had lived so long in a church of restricted thought and creed that they longed for a society or church of cooperative action. They had been taught to think the thoughts of those who had preceded them by a thousand years. They longed to look forward into a somewhat mystic yet magnetic future and to visualize an organization or institution through whose portals men and women could march to the sweet music of fellowship.

Since time immemorial it has been the custom of men to meet in clusters or groups, to discuss their problems, to glory in their achievements and to plan their course of attack, be it for good or evil. In ancient times it was customary for the people of Egypt to meet at least once each year for the purpose of rendering thanks and paying homage to some imaginary goddess for the fertility and productiveness of the regions of the Nile. In the days when the future of the Western Hemisphere was being molded our forefathers had the vision and inspiration to look down through the mist of years and see a people of mass thought and mass action. They knew the value of cooperative action, and a genuinely effective fellowship. They created and fostered organizations and institutions designed to perpetuate that fellowship and to hand it down in a more abundant form to generations then unborn. The fellowship of those pioneers was not of the backslapping, and shortly thereafter the backbiting variety. They knew a fellowship of a more lasting kind. They realized that the most compelling force

on earth was love—love of their families—love of their country, and love of their God. And so they went about their task of protecting and supporting their families and at the same time making this country one in which every man could worship his God according to the dictates of his own conscience. We of today greet a stranger with a handclasp and a "Glad to see you," and then as a usual thing forget him. Our forefathers greeted their strangers as men who had come from across the seas in order that they might enjoy a real fellowship with God and man. They welcomed them because of a kindred desire, and they formed lasting bonds of friendship because they labored in a common cause. They had too many things to do to take time to find fault. They were big enough to see the good things in each other and too big to see the little things. They had no time for idle gossip. Fortunate, indeed, is he or she who is too big or too busy to engage in idle gossip. Gossip, the most destructive and devastating force upon the face of God's green earth. The most poisonous insect that ever crawled across the page of time. The forerunner of malice, envy, hatred, cruelty, avarice, jealousy and suspicion. The stumbling block, bathed in blood and fire and war, that is almost always thrown in the path of man in his ceaseless pilgrimage from obscurity to a place in the sun. Not always of evil intent. More often a case of "I heard it first," but in almost every instance the instigator, the foil, the despoiler, the pawn, the end. Fellowship can not long endure nor can worth while endeavor survive when fed upon the food of gossip.

There is no place in the line of worthwhile endeavor for envy, hate, jealousy, unrest and misunderstanding. When I think of these things, I am reminded of that tragic battle on the Nile, when two ships sailing under the same flag, manned by the same people, fighting for the same cause and baptized in the blood of the same nation, met in the mists and darkness of the night. Each mistook the other for an enemy ship and opened fire. When the darkness and the smoke of battle had been driven away, it was found that each had burned the other to the water's edge, all because of a lack of understanding. It is your mission and mine to see that the forces of destruction do not contact, but that the elements of construction are constantly with us while we make the journey from the cradle to the grave. Upon this journey two lights are constantly before us. Two voices are calling. One coming from the swamps of selfishness and force, where success means death; and the other from the hilltops of justice and fellowship, where even failure brings glory. Two lights are seen in our horizon, one the fast-fading marshlight of power, and the other the slowly rising sun of human brotherhood. Two ways are open for us, one leading to an even lower and lower plane, and the other leading to the highlands of the morning, where we hear the

glad shouts of humanity, where honest effort is rewarded with immortality, and where the torch of fellowship is kept ever burning by the fuel of brotherly love.

Fellowship, that garden spot from which comes the flower of mutual admiration and understanding; that fertile field of good will; that fountain from which flows the waters of human happiness; that bouquet of love and affection whose fragrance shall sweeten and perfume the lives of countless numbers. A fellowship that makes us know each other better, understand each other's problems and help bear each other's burdens.

It is doubtful if there has ever been a time in the world's history when we needed a genuine fellowship more than we need it now. This is not only true of our own small sphere, but of the entire world. With the war clouds hovering over Europe, with our own country torn by sectional and internal strife, with vast empires being rocked to their very foundation, a challenge is issued to all of us to turn hate into love, tears into joy, clouds into sunshine, doubt into faith, despair into hope and dreams into actualities. There is only one medium through which this revolutionary change may take place, and that is through the churches of our land. This can not be done by allowing the greatest of all potential powers of our churches becoming, and in a large number of instances remaining, dormant. Our people must be made conscious of the responsibility that is theirs. They must come to a full realization of the fatherhood of God and the brotherhood of man. There is no more fertile field for the development of genuine fellowship than in our churches. But if we sow the seeds of fellowship on Sunday, we must cultivate the plants through the other six days of the week if we expect to share in the fruition. Our churches should become a rendezvous for those seeking companionship and fellowship. We should come to a full realization of the import of our interdependence. We should know that no man achieves any worthwhile objective by his own efforts alone, all along the way are others who contribute to our progress, who help us reach our goal. We must, one and all, enlist under that banner of fellowship and march on to a triumphant victory against selfishness, greed, doubt, fear, suspicion and ruin.

A few days ago I saw in the press the picture of an old man in his dotage, one who had been declared by the courts an incompetent. I thought of how the body of that old man might die and decay, but his name has been immortalized. The spirit of Edwin Markham shall live forever in these beautiful lines:

"The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to earth
Her long lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.

(Continued on page 11)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. R. S. Walton clears the last hurdle in the Advocate campaign for Kentwood charge and pastor and charge are credited as having secured the quota in full. To all helpers in the campaign, we say "Thank you."

Rev. D. B. Boddie and Sulphur register victory with fourteen subscriptions on a quota of eleven. We appreciate the splendid response of Brother Boddie and his people to the Advocate cause. In the list of ten just received there are only two renewals.

Rev. Robert M. Brown and Mangum Memorial Church, Shreveport, secured fifty-three and one-half subscriptions on a quota of forty-one. In this list were fifty-one new subscribers. We sincerely appreciate this excellent work upon the part of Brother Brown and his people.

Mrs. Harry Lowry sends a list of twenty-one subscriptions for Park Avenue, Shreveport. This completes the quota of the charge. We thank Brother R. T. Ware, the pastor, Mrs. Lowry, and the people of Park Avenue for this list, and we make due acknowledgment of their splendid loyalty.

Rev. W. T. Gray, pastor at Felicity, New Orleans, has completed the Advocate quota for that historic church. Felicity has had a long and useful career and has made a noble contribution to New Orleans Methodism. Long may the name continue on the active list of our city churches.

Shreveport District makes the first touchdown in the Advocate campaign. On Tuesday of last week, after the Advocate was on the press, the District passed the minimum quota with a margin of fifteen. Dr. Serex, the presiding elder, and his people expect to continue until they have the full quota of one for every twenty-five members in the District. Our congratulations, our thanks, and our check to Shreveport District.

We value the friendship of President Cline of Centenary College, and we appreciate his saying, "I find my interest in the Advocate grows with continuous reading."

Dr. J. F. Dring, pastor at Dubach, sends a good list of subscriptions on the quota for his charge. We appreciate the subscriptions and the good wishes and loyalty of Brother Dring.

From Rev. A. M. Shaw, Belcher, we received a renewal and two new subscriptions which exactly doubles his quota. We greatly appreciate the loyalty of our long time friend.

Rev. Robert M. Brown reports that the debt on Mangum Memorial Church,

Shreveport, has been reduced to just a little less than ten thousand dollars. He says also that Dr. Serex is giving splendid leadership and is always sympathetic and helpful.

Rev. Walter C. Scott, pastor of First Church, Monroe, reports a good Layman's Day service with an excellent program. Mr. Hugh Wallace was the speaker and his address is published in full elsewhere in this issue.

Rev. G. W. Dameron, Educational Secretary, was stricken with an acute illness during the Pastors' School at Shreveport last week, and at last report was in Tri-State Hospital in an undetermined condition. We very much hope that he may be well past the worst by this time.

Plain Dealing charge was not given recognition in the list of last week as a quota charge. We had already so listed it in the Advocate, and the omission from the summary of last week was a typographical error. We apologize to Brother McCullen and our friends at Plain Dealing.

Rev. Guy M. Hicks, one of the most diligent and effective pastors of the Conference, says: "Please send me a list of the N. O. Advocate subscribers for Ruston. You can count on us for our quota of subscriptions and I hope a good many more." A message like that always cheers us on.

Rev. Albert F. Vaughan, Chaplain U. S. Army, is located at Schofield Barracks, Hawaii, where he is doing temporary service. He expects to be transferred in a few months to Luke Field for permanent station. He says that the address given above will reach him regardless of his station in the Islands.

The address of Rev. Robert A. Cross, formerly a member of the Louisiana Conference and now in the United States mail service, has been changed to 1427 Jefferson Avenue, Memphis, Tenn. He says: "I enjoy reading the Advocate each week, as it enables me to keep up with Louisiana Methodism and my friends there."

We regret to learn of an accident which befell Dr. Marion S. Monk, of First Church, Alexandria, recently. It appears that he tripped on the stairs and turned his ankle. We trust that his injury may prove to be slight, but we regret that he was not able to reach the Pastors' School at Centenary on account of the accident.

Munnerlyn Chapel, on the Ida and Hoston charge, has let the contract for a new church building to cost \$4,500, and it will be paid for in full when it is finished. The next session of the Shreveport District Conference will meet at

Munnerlyn Chapel. Rev. W. J. McCoy is the pastor, and is to be congratulated upon this fine achievement.

Mr. H. V. Dunford, District Lay Leader for Alexandria District, sends a list of six subscriptions from Rochelle charge, and four of the six are new subscriptions. Brother E. W. Day, the pastor, speaks in high praise of the loyalty and good work of Brother Dunford in the Advocate campaign, and we add to that our word of praise and thanks.

Rev. and Mrs. Robert M. Brown, of Mangum Memorial Church, Shreveport, announce the marriage of their daughter, Annie Ruth, to Mr. James William Matthews, Jr., on June 8, at Shreveport. Mr. and Mrs. Matthews will be at home at Emory University, Atlanta, Ga. The Advocate joins the many friends of the happy couple in congratulations and good wishes.

Rev. G. A. LaGrange, Marksville charge, writes enthusiastically of the splendid work being done by Dr. R. H. Harper, the presiding elder. He says that Dr. Harper is looking after every detail of the program of the Church in his District and is meeting with marked success. Brother LaGrange reports the White's Chapel church of the Marksville charge has sustained a great loss in the death of Brother Toley Sandefer, who died suddenly on the evening of June 15.

Mr. W. A. McKennon, the business manager of First Church, Shreveport, died on Monday of last week. Brother McKennon had been ill for some time following a rather serious operation. His going is a great loss to First Church and to many friends throughout Louisiana. Dr. R. E. Goodrich, a former pastor of First Church, conducted the funeral services, assisted by Dr. George Sexton and Dr. Serex, the presiding elder, Dr. Dana Dawson, the pastor, being in England for a summer preaching engagement.

"A REAL REVIVAL"

What would you think of a revival that resulted in just about doubling the pastor's salary? That is just one of the gracious results of the meeting held for us at Golden Meadows, La. by Evangelist Harry S. Allen of Dallas, Texas. He was with us for only eleven days but the results of the revival will continue for all time and souls saved in this meeting will make heaven richer throughout eternity.

Since coming to this difficult field we have seen the need and have been planning and praying for just such a revival as we have just witnessed.

The people of Golden Meadows are almost entirely Catholic, most of them French—many do not speak English at all. Our little church is only a few years old but the membership have been heroic in carrying on in the face of discouragements and adverse circumstances.

From the first service of the meeting a real revival spirit was felt. The building was practically filled to capacity every night, while at the young people's

services in the afternoon from sixty to eighty came out and were blessed in the Bible drills the evangelist gave them.

All ages were reached during the meeting from little children from four years of age to men and women of seventy. A prominent merchant and boat owner of Golden Meadows who has been a Catholic all his life came with his wife into our church. Many prominent men who are employed by the Texas Oil Company joined the church, or had their memberships moved here. A globe trotter, a man from New York who has traveled the world over and is now working in the oil fields, here bowed at the altar and cried aloud to God for mercy. His agony was terrible as he said, "I am the worst sinner in this city—God have mercy upon me a sinner." He was definitely converted and getting up from the altar he preached a sermon to the unconverted. He is now one of the greatest soul winners in Golden Meadows. He threw his cigarettes away and declared that he would never smoke or drink again. I am now planning to make him a member of my official board.

We know that we have a new church, more than twice as strong, perhaps as when the revival started. Every church in Louisiana needs just such a spiritual awakening.

I told my people when I secured Evangelist Harry S. Allen to hold the revival for us that he was one of the greatest soul winners in America. The results of this meeting proved that statement true. I recommend him to any pastor who wants a great soul saving revival in his church. Let's keep this man of God busy.

— W. C. MASON, P. C.

WINNFIELD METHODISM

Under the leadership of Rev. G. A. Morgan, ably assisted by his splendid wife and two fine sons, the work at Winnfield has taken on new life and is about to assume its former standing in the Louisiana Conference.

In a quiet, yet effective way, he has gone about his work the results of which are plainly visible to all. The work among the young people and the children is one of the outstanding accomplishments. In fact, every department of the church has been revived and shows the effects of his wise planning.

He has made use of the ritual as no other pastor has ever done. For instance, in administering the Sacrament once a month, he uses the ritual plan as outlined in the Hymnal and every one takes part. This is very beautiful and impressive.

At the close of the service, after he has pronounced the benediction, while the doxology is being sung, he retires quietly to the front door and shakes hands with every one as they come out.

Last, but not least, his sermons of high order are delivered in an impressive and earnest manner which carry conviction to the hearers. Not bombastic or sensational, but old fashioned

gospel preaching, the kind that most people want to hear. Finally, he seems to have whipped his worst enemy, asthma, for which the entire membership is thankful.

R. W. OGLESBY.

SOME STRANGE OBSERVATIONS

By Rusticus

From a Discipline of 1858.

Q. How may we best improve our time at Conference?

"Ans. 1. While we are conversing, let us have an especial care to set God before us.

Ans. 2. In the intermediate hours, let us redeem all the time we can for private exercise.

Ans. 3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor."

Under Directions to Preachers.

Be serious. Let your motto be, Holiness unto the Lord. Avoid all lightness, jesting and foolish talking.

Converse sparingly and conduct yourself prudently with women. Take no step toward marriage without first consulting with your brethren.

Tell everyone under your care what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be else it will fester in your heart. Make all haste to cast it out of your bosom.

"You have nothing to do but to save souls, therefore spend and be spent in this work; and go always not only to those who want you, but to those who want you most."

Under Pastoral Visiting.

"We can assist those under our care, by instructing them at their own homes. Personal religion is too superficial among us, either toward God or man. How little faith is there among us! How little communion with God, how little living in heaven, walking in eternity, deadness to living creature. How much love of the World! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossiping, evil speaking, tale-bearing!

What want of moral honesty. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We

must, yea every traveling preacher must instruct the people from house to house, till this is done, and that in good earnest, the Methodists will be no better than the rest of the world."

"In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in the work. We have a base and man-pleasing temper, so that we rather let them perish than lose their love. We let them go quietly to hell rather than offend them."

How shall we guard against bribery, dancing, attending circuses and theatres, Sabbath breaking and other evils forbidden by the General Rules?

"Preach expressly on them, and circulate tracts denouncing them whenever necessary.

Let the leaders closely examine and exhort every person to put away the accursed thing.

Let the people be admonished that none who practice these evils can remain in our Church.

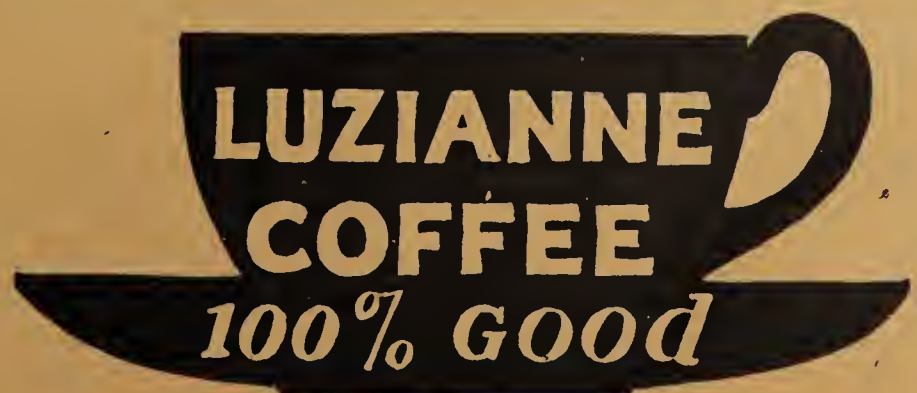
In denouncing bribery, strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers in any respect of such iniquitous practice."

These paragraphs were copied in full from the Discipline of 79 years ago. Are we not in need of some of its admonitions today. Think about it. Why have they been changed?

"HOW CAN YE APPROACH ME EXCEPT I DRAW YOU"

The churches are failing today to evangelize the world because they have overlooked this one great truth. Intelligence abstractly is without power to reach the human heart. Eloquence has no creative power. Material things of every type have been created and given to man for his use. Man can not build greater than himself. "If ye lack wisdom ask God, who giveth to all mankind, and it shall be given." When we begin to take stock of all that we can call ours, that which we can use separately and individually, we will become embarrassed. Man in his limitations can not turn one hair white or black, nor can he add one cubit to his stature. Man has broken a law that he never made. The penalty has been imposed. Man with all of his boasted

(Continued on page 11)



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. T. A. Ferguson, recently at Williston, Florida, is now at Cross City, Florida. Friends can address him at the latter address.

The Woman's Missionary Society of Yazoo City, with Mrs. C. F. Stubblefield, chairman, has repaired and redecorated the parsonage at that place.

Mrs. J. S. Callaway, recently of Ellisville, is now at Grapeland, Texas. In requesting the change of address, she graciously confesses her attachment for the Advocate.

Mrs. S. C. Norsworthy, whose husband was a member of the Mississippi Conference, has moved to 1548 Irping Place, Shreveport, La. Her friends can reach her at the address given.

Mrs. Carrie M. Hardy, writing from Homewood, says that she has been a reader of the Advocate for twenty-five years, and that she looks forward to its coming with interest and pleasure.

Rev. J. H. Jolly sends six and one-half subscriptions from Grace Church, Jackson. Half are new subscriptions, and Brother Jolly expects to complete his campaign after the Pastors' School.

A new parsonage is being built at Anguilla, where Rev. T. C. Cooper is pastor. It is said that it will be one of the most attractive and comfortable parsonages in the Conference when it is completed.

From Rev. Andrew F. Gallman, pastor, we have received a list of six subscriptions for the credit of Taylorsville charge. We acknowledge the list and the faithfulness of pastor and people with thanks.

Rev. Carroll Varner, who is on a visit to England and Scotland, reports a great trip, but a longing to get back home. He was in London at the time of his writing and we presume that he will be back in a short time.

Rev. L. T. Nelson, of Adams charge, writes that under the leadership of Mr. R. B. Jordan, Lay Leader, a layman's program was put on in every church of his charge, and that the attendance was good and the interest fine.

Vicksburg District was well represented at the Young People's Assembly at Whitworth College recently. The District was represented all the way from Anguilla to Centerville. Appleton Owen, of Fayette, was reappointed District Director.

Rev. Wesley Ezell, who spent four years on the Vaughan charge, is now in his first year at Silver City. Brother Vaughan, in addition to the revival work

in his own charge, assisted the pastor of Lake City church in a good revival recently.

Mr. R. L. Hunt, son of Dr. Rolfe Hunt, will be superintendent of the Louise schools during the coming year. Professor Hunt was for five years the editor of the Epworth Highroad, and he received his Ph.D. at Peabody Teachers College recently.

Rev. Phil H. Grice, of West End, Laurel, was the commencement preacher for Cary High School on Sunday, May 30, and Rev. J. B. Cain, of Yazoo City, delivered the graduating address on Friday evening following. Prof. J. P. Stafford, superintendent of Cary schools, is a faithful member of the Methodist church at that place.

Rev. Victor G. Clifford, pastor at Quitman, sends a list of subscriptions which brings his charge to exactly four times its quota. We think this is the largest increase over the quota that we have had. We do not know enough about the office figures to be sure of this. We deeply appreciate the splendid work for the Advocate on the Quitman charge.

Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, takes the business manager to the adding machine and wins. We like that kind of interest. We desire to be correct ourselves and it shows an expectation and a purpose which bodes well for our cause. The Advocate has no more loyal and devoted friend than Brother Alsworth, and his District is second in the Advocate campaign throughout the three Conferences.

An Intermediate camp for the Vicksburg and Brookhaven Districts will be held at the Union Church Agricultural High School, August 2-6. Rev. W. A. Wilson, pastor at Lorman, will be the director. Union Church is most widely known as the home of the late Dr. W. C. Grafton, classmate of Bishop Galloway, Moderator of the Presbyterian Assembly, and for sixty years the pastor of the Presbyterian church in that community.

CIRCLING THE CONFERENCES ON A TEN THOUSAND MILE JAUNT

No, we did not use an aeroplane; neither was our trip made on the non-stop plan, but we used every convenient and available method to reach the places where these conferences were being held according to the dates fixed for them. This called for traveling by private automobile, a little hitch-hiking, a small bit of walking and using many different trains. Some of the trains were called

the Dog, Merry Widow, Cannon Ball and Hot Shot, and occasionally we got one going clear through. In fact, our travel began with the Woman's Annual State Meeting in Homer, La.; it was a most inspiring and instructive gathering—a delegated body with representative women from all over the Louisiana Conference. The opportunity afforded me by Mrs. George Sexton, Jr., our gracious and efficient State President of the Woman's Work, to make a short talk in the interest of the Coupon Campaign that the women of the missionary societies are conducting in the interest of the Memorial Mercy Home-Hospital, was very greatly appreciated. The women do all of their work well—all praise to them!

The District Conferences were all well attended, most of the reports that the pastors made were above the average, debts were being paid on church property, special interest was being given to the benevolent collections, and during these meetings with hardly an exception all of the pastors were enthusiastic about the Bishops' Crusade. We also noted that most of the pastors were carrying out the program of the church on schedule time. Indeed, we found a spirit of optimism and contentment that had not been so evident for a long while. The presiding elders were courteous and thoroughly alive to every vital interest of our church.

I was treated most cordially, and most of the committees on entertainment made provision for me while I was attending their particular conference, of course greatly reducing my expense account. The total cost for visiting these eighteen District Conferences and four missionary meetings, including hotel, travel, and incidental expenses, was one hundred dollars. This is not so much when you realize that I covered more than ten thousand miles, beginning at Easter and finishing on the second day of June.

One of the delightful benefits of these visits was the fellowship that I had with Dr. Duren upon many occasions. He is not only good company and a fine traveling companion, but is also a strong, good man with excellent judgment and a deep heart's interest in every vital phase of the church's life.

I want to thank the presiding elders, pastors and friends for their fine cooperation in looking after the offering for the Memorial Mercy Home-Hospital. Though many of the pastors have not yet sent in an offering, we still hope that they will observe the day set aside by each Annual Conference for this very worthy cause. Brethren, we need your help to carry on. I am confident that we made many new friends to add to the long list of the faithful ones who have known about our work for a good while. I received much encouragement, since upon every hand I was greeted with assurances that we were representing a work that was most worthy and necessary.

With blessings on all, I am

J. G. SNELLING.

GOLDEN CROSS

To the close of June 25 the following charges had remitted to the treasurer for Golden Cross:

Brookhaven District.—Adams.

Hattiesburg District.—Collins, Shubuta, Magee, Montrose, Bay Springs, Ellisville, Bonhomie, Bucatunna and Taylorsville.

Jackson District.—Homewood-Canton and Clinton.

Meridian District.—Hawkins Memorial, East End, Union, Lauderdale and Electric Mills and Porterville.

Seashore District.—Bay St. Louis and Coalville.

Vicksburg District.—Silver City and Woodville.

Please get the enrollment put on at each church and remit the money to F. Y. Whitfield, treasurer, and indicate that it is for Golden Cross.

The charges that have observed the enrollment have done very well indeed; but let's have every charge to put on the enrollment.

W. D. HAWKINS, Director.

MILLSAPS FACULTY CHANGES

Jackson, Miss.—Millsaps College will have two new faculty members when the forty-sixth session of the college begins in September.

They are Ralph G. Jones and Paul Ramsey. Mr. Jones, who is field manager of the Mississippi Press Association, will teach the new courses to be offered in journalism; and Mr. Ramsey will become assistant history professor, replacing V. L. Wharton, who will be on leave to take graduate work at Duke University.

Ramsey is a graduate of Millsaps College and was at one time president of the student association there. He has spent the past two years in graduate study in the Yale Divinity School.

Mr. Jones, a native of Woodville, is a graduate of the L. S. U. school of journalism and has served as assistant to the field manager of the Louisiana Press association. He was on the staff of the Woodville "Republican" for two years, after which he resumed his academic work and was graduated in 1935. Since graduation he has done graduate work in political science at L. S. U.

The two appointments were announced by Dr. D. M. Key, president of Millsaps College.

A VISIT TO ENGLAND

After a brief tour of the British Isles we are back in London again, and soon we will be headed back across the Atlantic and for home. And I shall be glad. This very fine trip has been made possible by some dear Florida friends who wanted me to come with them, and they have spared no expense to make it worth while, but now we find ourselves yearning for home.

Recently I went to Joseph Parker's old church, City Temple, to hear Dr. Leslie D. Weatherhead. We are familiar with Dr. Weatherhead in America through his books, which seem to be good sellers; but it is not generally known, perhaps, in our country that the Wesleyan Church has lent him to this famous Congregational Church. He has taken Dr. Norwood's place there. Those two men are very dissimilar and yet both of them are drawing cards. Dr. Weatherhead easily fills this large church Sunday after Sunday. He is primarily a teacher and a psychologist, has a most winsome personality and a free and easy manner in the pulpit. I rather think it must be the charm of his personality and his delivery that draws as much as, if not more than, what he says. Just how long he will stay in this great pulpit I do not know, but I believe he will remain in that great succession for some time to come. At the evening hour I went to Hugh Price Hughes' old church, Kingsway Hall, and heard Dr. Donald Soper, one of the younger men of the connection and comparatively new at this church. He had a large congregation and preached in an interesting and very earnest manner. I was greatly dissatisfied in not having the privilege of hearing again one of world-wide Methodism's grandest old men, Dr. Dinsdale T. Young. He is still at our great Central Hall, across from Westminster Abbey, but was sick and unable to be in his pulpit. I have heard him a number of times through the years, and never once did I find him dry and uninteresting. He is getting on toward 80 now, has been in this same pulpit for a number of years, but I understand that the people still flock to hear him.

While in Belfast, Ireland, one Sunday, I had the unexpected pleasure of hearing Dr. Massey, president of the Irish Conference, who was there on a visit. I liked his simple and unaffected style. In the course of a short visit with him the next day, he said the auto and the holiday spirit were drawing the people away from the Sunday services over here just as in America. However, I notice that Sunday on this side of the waters is far more of a closed day so far as business is concerned than it is with us. They still respect the Sabbath in a much larger measure than does our own country. I dare say that we of the United States are not facing a more serious moral problem than the break-down of our reverence for the Lord's day. Would that something might bring us back to a more sacred regard for it!

I must, before closing this, mention one other of the Lord's servants. While in New York, before taking my ship for the voyage over, I went down to his office on Fifth Avenue and had a little visit with Dr. Robert E. Speer, of the Presbyterian Mission Board. I never miss an opportunity to speak to or hear him, though I try always to keep in

mind that he is a very busy man and govern myself accordingly. He is the picture of health and energy in spite of his 70 years and an exceedingly full life. In addition to his executive duties and his endless speaking engagements, he has been turning out something like a book a year for nearly forty years. I think he is without doubt the oldest and safest religious leader in America today.

So long for this time. I shall soon be back in my own pulpit and among my own people—provided I have a safe voyage back!

CARROLL VARNER.

June 13, 1937.

MAJORING IN EVANGELISM FOR SUCH A TIME AS THIS

By Walt Holcomb

Evangelism has been wounded in the house of its friends. Misinformed and misguided evangelists stabbed the first and deepest wound; the informed and uninformed leaders have unintentionally betrayed mass evangelism. The old revivalism lacked education, and the new education lacks revivalism. There must be an evangelistic movement that will blend the two together. The old evangelism needed the social implication, while the new needs to put the personal back into Christianity.

We have not over-emphasized the salvation of society, but we have under-emphasized the salvation of the individual. As society is an aggregation of individuals, a sure but slow way to save society is first to save the individual member. We should never have preached one at the expense of the other; both are necessary to the complete salvation of the individual and society.

Mass evangelism has been declining and disappearing for the past twenty-five years. This was the will of the world, not the choice of the church. Some educational and religious leaders created the psychology which meant the doom of mass evangelism. We substituted the group idea for the mass idea. The result is we have groups attending churches where we once had the masses. We must recover the mass psychology, or our churches will serve only the faithful few.

The last twenty-five years, the church has lost most of the battles it has fought with the world. During this period, we have lost to the prize ring, Sunday movies and baseball, and other Sabbath desecrations. The saloon has won over the church, gambling has become legalized; slot machines, lotteries, dog and horse racing, have demoralized the youth of our land. Divorce legislation and practice have ignored the church. Other outrages have sprung up, like racketing and kidnaping. How many battles against entrenched evil have the churches won,

(Continued on page 16)

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. C. A. Northington completes the quota of Verona charge. The interesting thing about this splendid piece of work is that nineteen are new subscribers and only four are renewals. A splendid piece of work, and we thank all concerned.

Rev. H. H. Wallace, pastor at Shelby, sends the full quota of his charge in a single list. We make due acknowledgment of the loyalty of Brother Wallace and his people, and we list Shelby as a quota charge. Brother Wallace reports a lively interest in church work and is very happy in that delightful charge.

Rev. H. E. Carter writes a business note to the office which shows an Advocate interest which we greatly appreciate. Brother Carter is pastor at Arcola.

Rev. G. W. Robertson sends a subscription, and then adds, "We will get our quota." That is his record in the past, and we count it as done.

Rev. S. W. Hemphill gives evidence of his loyalty and Advocate activity on the Weir and McCool charge, where he is doing a fine work, according to reports coming to us.

A note from Rev. G. W. Curtis indicates Advocate activity on the Black Hawk circuit. We appreciate the purpose of Brother Curtis as indicated in his inquiry at the office.

Rev. W. J. Dawson, who is doing an excellent work at Houston, is looking after every detail of his task, as he always does. That includes the Advocate, and he is one of the best friends the paper has.

Rev. W. H. Mounger remembered the Advocate recently with a list of subscriptions from Winona, where he is pastor. In the list we find names quite familiar to us—friends of the yesterday who do not forget. Thank you, all.

Rev. H. D. Suydam, pastor at Shannon, is busy with his Advocate campaign and with revivals. He was honored with a "house-warming" when his parsonage repair work was finished, and he and his wife are now happy in a new home.

Rev. L. C. Lawhon, pastor at Carrollton, sends a list of subscriptions to the Advocate and a glowing word for the faithfulness of his people. We appreciate the invitation to be a guest and preach at Carrollton, which will ever be one of the shrines of our personal devotion.

Dr. E. Nash Broyles, First Church, Columbus, devoted a recent issue of The Pastor's Bulletin to a representation of the church papers. It was a discriminat-

ing appraisal of the place and work of the Church press. We appreciate his more than generous words concerning the New Orleans Advocate and its editor.

Mr. J. T. Quinnelly, who is advanced in years, still works as train dispatcher seven days a week. He has been appointed Advocate representative for his church in Columbus, and he says he considers each issue of the Advocate worth more to him than a year's subscription costs. He also speaks words concerning the editor which touch us very deeply.

Miss Joanna Troutman Pope, daughter of Rev. and Mrs. S. L. Pope, was honored by quite an extended and impressive story in the Dallas Morning News recently. She is shown holding a silver service found in Santa Anna's baggage when he was captured at the battle of San Jacinto. Miss Pope, whose lamented father was well and favorably known throughout Mississippi, is a daughter of the Methodist parsonage and her mother was a native of Greenwood. She now lives at Weslaco, Texas.

LEWIS MEMORIAL HOSPITAL FUND

Since the recent visit of Rev. Henry T. Wheeler, a missionary and co-worker with our Dr. and Mrs. W. B. Lewis at Tunda Station, in the Belgian Congo, Africa, to our North Mississippi Conference, May 7 to 24, several churches, individuals and missionary societies have responded with gifts to this most worthy cause. As treasurer of this fund, I shall greatly appreciate a little space in your valuable paper to publish the names and contributions to the hospital fund during the past month or two. If the space gives out, save the remainder of the contributions to be published the following week or whenever there is room you can spare. In company with our Brother Wheeler, we visited all, save one, District Conference of the North Mississippi Conference. Each adopted resolutions to give this cause right of way on some Sunday in June. Following are a few of the contributions. There will be more to follow as they come in:

Edwin Yerger, Clarksdale, \$10; Rev. L. C. Lawhon, North Carrollton, \$2.50; A. L. Liollo, Greenwood, \$10; Walter M. Campbell, Ruleville, \$2.50; Mrs. W. B. Taylor, Como, \$5; Mrs. G. C. Jones, Marks, \$1; Mrs. W. J. West, Senatobia, \$5; Mrs. Anita Ingle, New Albany, \$5; Mrs. Irene Garmon, Verona, \$1; H. D. Suydam, Shannon, \$1; E. M. Shaw, Houlika, \$2.50; J. M. Guinn, Eupora, \$2; W. W. Bruner, Nettleton, \$2.50; H. E. Clark, Pittsboro, \$1; Mrs. Orville Bostick, Golden, \$1; Mrs. Nettie C. Hall, New Albany, \$25; Mrs. W. B. Taylor, Como,

\$15; Mrs. W. W. Millican, Sardis, \$1; Drs. Emmerson & Emmerson, Hernando, \$10; Dr. N. C. Womack, Jackson, \$2; Dr. A. V. Murry, Greenville, \$5; Dr. D. R. Moore, Byhalia, \$5; M. H. McCormack, Jr., Lambert, \$5; Miss Fannie Burdine, Amory, \$10; Mrs. Preston Ayres, Stoneville, \$1; Mrs. S. G. Armstrong, Leland, \$2.45; Mr. and Mrs. W. T. Winston, Cleveland, \$3; Mr. and Mrs. Robt. W. Wall, Boyle, \$7.50; F. M. Vanderburg, Crenshaw, \$2; M. P. Hardin, Como, \$1; E. R. Orr, Como, \$10; Mrs. W. B. Taylor, Como, \$5; Mrs. Joe Blythe, Lake Cormorant, \$1; Hollandale Church offering, \$31.14; J. G. Houston, New Albany, \$10; W. R. McCormick, Corinth, \$5; Miss Alabama Akers, Iuka, \$5; J. A. E. Pyle, Iuka, \$1; Mrs. M. A. Whitten, Iuka, \$10; Rev. J. J. Garner, Superannuate, \$5; Verona Church offering, \$15; Charleston Church offering, \$27; Mrs. Alma Coker, New Albany, \$10; S. V. Wall, Cleveland, \$10; McCool S. S. offering, \$5; Sardis Church offering, \$20; W. M. S., Robinsonville, \$5; W. M. S., Brooksville, \$3; Salem S. S. offering, Macon, \$3.

S. V. WALL, Treasurer.

REVIVAL AT OLIVE BRANCH

Dear Dr. Duren:

We have just closed our Annual Revival meeting in Olive Branch Church. Rev. Archie Stephens, our conference evangelist, assisted us in the meeting. He also held our meeting last year, and while we had a splendid meeting last year, we had a greater meeting this year. The result of the meeting was a great revival in the church, one member by profession and five by letter.

God has greatly endowed Brother Stephens with various talents, music, painting, dramatizing, preaching, etc., and he uses these talents most effectively for the glory of God and the good of humanity.

He preaches the old time Gospel with the old time power and his work is interesting and effective.

Our church work at Olive Branch has of course taken on new life since the church has been freed from the burden of debt under which it labored for several years. Our people have a new spirit and a new outlook. The church is very well organized and we are trying to carry out the full program of the church. We are looking forward to the dedication of our splendid church when Bishop Dobbs can come our way. We are expecting a happy closing of the conference year.

Sincerely,

J. D. Simpson.

REVIVAL AT DURANT

Last night we closed a series of revival services at our church which was characterized by a most unusual interest from the very beginning. Rev. Jeff Cunningham of Ripley did the preaching throughout and aided very greatly with

the singing. He took part in duets, quartettes, choruses and gave us one or two solos. He is unusually gifted. His messages were carefully worked out and given with a clarity and simplicity that charmed all classes. The outstanding feature of the meeting was the work among the young people. Large crowds of young people were in attendance each evening.

The fine spirit of cooperation given the meeting was most refreshing. The entire town felt the uplift and inspiration of the services. A fine group of young people from Kosciusko attended one evening and gave impressive testimony to what Jesus had done for them. The church has had a refreshing from the presence of the Lord, I think that is a real revival.

There will be no large ingathering on profession of faith. Most of our children and young people are in the church or else they do not attend the church at all under any circumstances. But we do well now and then to have seasons of continued services for the cultivation of the spiritual nature and the creation of larger values in religious things. God was very gracious unto us.

The church gave the guest preacher a very nice purse but there was no pressure put upon this. It came in voluntarily and easily. The evening offering took good care of the incidental expenses. That is always a fine indication of the spirit of a revival meeting.

We will get our quota for the Advocate. Will send it in next week.

E. S. LEWIS.

"HOW CAN YE APPROACH ME EXCEPT I DRAW YOU?"

(Continued from page 7)

intelligence, and accumulated wealth, and power of organization can not set aside a single divine law nor commute a single divine sentence. The church is an institution not organized by man, but by a heavenly visitor. It was organized by the son of God. The last words He spoke when leaving the world was to tarry until you be indued with power from on high. Then when this was obtained man had power to draw men from the darkness to light. We all know the results. The successful minister of the gospel has always been regenerated and divinely empowered. Divine intervention has always followed the church of God. Man is spiritually blind, and cannot see, neither can man understand spiritual things. Jesus came and was light, but man could not see until he gave him new eyes to see. Jesus took the young blind man out of town and anointed his eyes with clay, and he saw, but the first application, he saw men as trees, but the second application he saw man as he was, a very significant fact that most folks overlook this day and time. The church today needs the second application of divine clay, they are putting too much stress upon the abilities of man.

The church must begin anew with a clean slate, free from Judastic error, traditions and sentiment. Free from man's organizations, and his worldly qualifications, unless all of these qualifications have been sanctified. The church has lost its magnetic power. When He comes into the church, men will crowd its doors. He is the executive of the Godhead among men. God has not designed that human leadership—valuable and necessary as it is—should supersede the authority of His Word, or the leadership of His Spirit. When Christ was upon the earth, He was the light, the truth, the way, the executor of His church, but when He went to the Father He sent the Holy Spirit and now He becomes the head of the church, the ever-present indument of spiritual power. Man under His leadership, and accompanied by His Holy presence becomes a teacher, a preacher, an evangelist as effective as the original apostles of Christ. What is the great arc-light to the city without the current of electricity. She could have two on very corner, and yet remain in darkness without the current. In a very real sense, the gospel is new to every generation. When preaching is in the power and demonstration of the spirit, and it is accompanied by an era of divine intervention and visitation, the church is a power in the world.

Why are our churches almost empty on Sunday night? The shadows of night, the automobile, the night clubs, the fishing streams have the attraction. Men love darkness rather than light. Let me announce authoritatively that God will be present in person at our church next Sunday night, and the church would not hold the crowd. Yet we have the promise, that where two or three are gathered in my name, I will be there to own and bless. It is evident then that men do not know of his promise, or He is not held up in such a way that men are able to sense His presence. I if I be lifted up will draw all men unto me. The promise is that if you love me and keep my commandments, we will come down and make our abode with you. There should be a demonstration of His power and presence in very service. There will be when we have met the conditions.

W. Y. Millican, M. D.

LAYMAN'S DAY ADDRESS

(Continued from page 5)

And till it comes, we men are slaves
And travel downward to the dust of graves.

"Come clear the way, then, clear
the way,

Blind creeds and kings have had
their day.

Break the dead branches from the
path;

Our hope is in the aftermath—

Our hope is in heroic men,

Star led to build the world again.

In this event the ages ran:

Make way for brotherhood—make
way for man."

For years and even now the mariners whose duty it is to sail the North Atlantic and to battle with the waters of the angry English Channel, breathe a sigh of relief and utter a prayer of thanksgiving when they come upon the shores dotted by the lighthouses invented and erected by James Stevenson. The name of Stevenson was upon the lips of every mariner. They glorified his name because he placed a light upon the shore and taught them how to bring their craft safely to harbor. James Stevenson was laid to rest in his native England, and to mariners his grave is a hallowed spot. His lamps still shine upon the Bell Rock and Skerryvore.

But it remained for his son Robert Louis Stevenson, by his simple lines and poems to teach men how to live. Stevenson spent his last five years on an island in the South Pacific attempting to regain his health while there, erecting little light houses along the shores of life. During this time the literary pens of England quivered towards Samoa, as their magnetic poles. And today there shines from a mountain top of exile, located in alien seas, a light that shall ever burn, even more brilliantly than in the past. The light of the life of Robert Louis Stevenson, the man who dedicated his life and talents to the fellowship of man.

It is the fellowship of man that keeps us friendly with ourselves. It is the fellowship of man that lifts our eyes from this earth and makes us not forget the uses of the stars. It is the fellowship of man that forbids us to judge others, lest we condemn ourselves. It is the fellowship of man that keeps us from following the clamor of the world, but makes us walk calmly in our own paths. It is the fellowship of man that gives us friends who will love us for what we are and keep ever burning before our vagrant steps the kindly light of hope. And though age and infirmity overtake us and we come not in sight of the castle of our dreams, the fellowship of man teaches us to be thankful for life and for time's olden memories that are good and sweet, and the fellowship of man shall cause the evening's twilight to find us gentle still.

QUICK ACTION NEEDED

Mrs. Harold Baldwin suddenly remembered in church last Sunday that her dinner was in the oven and she had forgotten to shut off the gas. She wrote a note to Harold, who was ushering, and he, thinking that it was a notice for the preacher, took it up to Mr. Maurer with the rest of the notices. After announcing the activities of the week, Mr. Maurer read the note to the congregation. It was as follows: "The dinner is burning. Go home and shut off the gas."

—Selected.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON

July 4th

J. R. Countiss

GOD HEARS A PEOPLE'S CRY

Material and political salvation are uncertain and evanescent. With Joseph in command, the Israelites had what was

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THE YEARS**

1903--1937

This Is Founder's Year

Thirty-four years ago a Southern Methodist preacher caught a vision of the real meaning of life insurance for his brethren. He interested others . . . made a beginning . . . launched forth.

Success, in the larger meaning of the word, has crowned his efforts.

The Methodist Benevolent Association is recognized today as a sound institution that has a definite place in the total life of our great Church.

The Association is dedicating this year to its beloved Founder and General Secretary—Rev. J. H. Shumaker.

Methodist Benevolent Association
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Please send me information regarding your Life Insurance Plans for Southern Methodists.

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Yours very truly,

(Signed) _____

Address _____

My age nearest Birthday _____

(Detach and mail to above address)

for them the best that Egypt could offer, but Joseph died and a new dynasty came into being. Soon his very memory was forgotten. His rapidly multiplying people were regarded as an economic asset but a possible political or military liability. The national slogan became, "Make them work, but keep them down." That is a dangerous experiment, speedily becoming impossible when the oppressed are intelligent and aspiring. Witness: Germany following the Treaty of Versailles. A great people will not always submit to slavery, not even a slavery of their own making, as we shall yet see demonstrated in this same Germany.

Physical hardship brings out the best in people, provided they keep their nobility of spirit. Toilers are sturdy and prolific. Idlers are anemic and spiritless. The oppressor lives in fear of the oppressed. Enforced servitude is an irritant forever provoking its victims to search for opportunity and means for escape. Israel prosperous might have been slowly absorbed into Egypt, but Israel oppressed was kept integral and dissociated from all that could bind them to that foreign soil and its alien customs.

There are groans that are merely grumblings, and there are groans that are prayers for help and aspirations for deliverance. Such were the groanings of Israel which "came unto God." They were intended to reach God. The people were in distress but not in despair. They did not plan to escape by insurrection or political intrigue, but by the power of the God of their fathers.

Not even God can free a people stolidly content in vice or slavery. True freedom is spiritual, born of the aspirations and yearnings of the soul. Men must be prepared to receive that which they ask God to give. He will not hear the petitions of those who pray for peace while they prepare for war, nor will He grant purity to those whose footsteps bend to the ways of vice. We must bring heart and hand, word and deed, into conformity. We must work as we pray. Many desire God as a partner in production but deny him any share in the profits.

"And God remembered." This does not mean that God recalled what he had forgotten, but that court was in session, and God sounded the docket. At long last, Israel vs. Egypt was ready for trial, and God called the case. When the evidence was all in, "God had respect . . . unto the children of Israel." Of course he did! The God of righteousness cares for the right; the God of law regards the law-abiding. The God of order has so constituted the universe

that disorder is both destructive and self-destructive. In the long run, individuals and nations fashion their own destiny. We reap what we sow, but we grow impatient for the harvest and let ourselves wonder if God really cares. In our haste and anxiety, we watch only the second-hand, forgetful that the same mechanism moves the hour-hand. We note a few untoward events and forget that God rules a beneficent eternity.

Israel toils while Egypt reaps; the good clear the jungles while the wicked waste and squander in riotous living, but God is not unmindful of his covenant, and he never forgets his own. He hears his people when they cry.



HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

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The Christian Fireside

THE CHURCH MY MOTHER

The Church is my mother. She is with me in the brightest and darkest hours of my life to rejoice with me in my victories and weep with me over my defeats. She minimizes my faults and magnifies my virtues. She listens eagerly to me, and turns a deaf ear to my critics. She encourages me when I am strong and strengthens me when I am weak. She comforts me in my sorrows, helps me in my troubles, ministers to me in my hours of illness. When others take, she gives. When others condemn, she defends. When others flatter, she disillusion. When others scorn, she praises. When others hurt, she heals. When others indulge, she reproves. When others forsake, she remains. When others forget, she remembers. Best of all, she guides me toward a knowledge of Him whom to know aright is life eternal. M. H. McCORMACK, JR.

BUSY BEAVERS OF BANFF

W. J. Banks

Some fifteen years ago there were just two beavers in the whole area of Banff National Park in the Rocky Mountains. These were a captive pair, and when their cage was found empty one day officials suspected foul play. But a happier

solution of the mystery developed. Soon, a few miles from the town of Banff, a beaver lodge and dam suddenly took shape, and now, every back-water and tributary of the Bow River for distances of twenty miles and more has its popular beaver colonies. Under government protection, the industrious furred folk have staged a real comeback over extensive regions where ruthless trappers spread desolation a generation and more ago.

But in the Banff region, the increasing beaver population has created somewhat of a problem for the authorities. By constructing dams across near-by streams they have flooded large areas, sometimes putting even sections of the highways under water. Spreading into Forty-Mile Creek, they have caused pollution in Banff's vaunted water supply. As fast as low-lying park areas have been drained, as a measure of mosquito control, Brother Beaver and his family have reflooded them. They have even invaded the town limits, threatening dangerous inundations at high water season, and cutting down trees on the residents' lawns. Nothing so simple as wire netting several feet high around the trees will stop the beaver, who quickly builds platforms of mud and branches to reach above them.

In spite of these annoyances, however, a benevolent parks bureau has no intention of harming the culprits. The cruel steel-trap is not being resorted to. Instead, special cage traps have been designed, in which the wily ones may be caught without injury. No doubt places will be found, far from human settlement, where the beaver families may be released. There they can build dams to their hearts' content, without damage to anyone.

THE ORIGIN OF PEACE

If you or I have a grudge against anyone, if we have a sharp tongue or a scowling face, we are destroying the peace. Eddington, the great scientist, says that a child cannot throw its rattle out of its baby carriage without that motion being felt to the outermost stars. Neither can you nor I feel illwill or hatred toward anyone without its contributing to the stream of poison that may end in a world war. Hatred anywhere, in any heart, is both a deadly poison and a deadly weapon. You can never tell how far it will reach, or what utter harm it may work in some other life, near or far. We can have peace and we can make it, just in so far as we become one with the great life - giving forces that stream from the heart of God. — Emma Bailey Speer.

I once asked a hermit in Italy how he could venture to live alone, in a single cottage, on the top of a mountain, a mile

from any habitation. He replied that Providence was his next-door neighbor. Sterne.

DETACHED

"Not good if detached." This saying is found on the coupon of railroad tickets. The value of the coupon is determined by its relationship to the whole ticket. "Not good if detached" is true of church members as well as railroad tickets. Detached from active relationship with the church, the individual loses touch with its work, and is in grave danger of losing the consciousness of Christ's presence and of losing all interest in Christian service and falling into doubts and decay. If you are a detached church member, get your letter of transfer at once. — Watchman-Examiner.

Some are unhappy because they don't find a pot of gold at the end of the rainbow. Others are unhappy because they do not have a rainbow with their pot of gold.

HERE'S RELIEF
for Sore, Irritated Skin
Wherever it is—however broken the surface—freely apply soothing
Resinol

CORNS GO **15c**
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KOHLER
ONE NIGHT CORN SALVE
In the Handy Green Tin.
"Famous For 50 Years"
Send For Free Kohler Antidote Sample
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**QUICK! STOP
CHILLS AND
FEVER!**

**Take This Good Old
Medicine for Malaria!**

When you've got chills and fever, you want real and ready relief. You don't want to go through the usual old misery.

Grove's Tasteless Chill Tonic is what you want to take for Malaria. This is no new-fangled or untried preparation, but a medicine of proven merit.

Grove's Tasteless Chill Tonic contains tasteless quinidine and iron. It quickly relieves the chills and fever and also tends to build you up. That's the double effect you want.

The very next time you have an attack of chills and fever, get Grove's Tasteless Chill Tonic and start taking it at once. All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

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Used for 60 years. Genuine in red box
25c and 50c sizes. Ask
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Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

ZONE PROGRAM FOR THE THIRD QUARTER

Quarterly Event—Coaching Day for Study Superintendents.

Theme: "Learning and Teaching"

Devotional: Read Psalm 31:1-9 "Thou hast set my feet in a large place."

"At sea the fishing boats have plenty of steerway. They may turn and circle, in pursuit of a big fish, without concern for rock or collision. There is a sense of freedom on the great waters that one scarcely finds on land.

So it is in the mental and spiritual realm. Persons who think wide thoughts and read great literature have room for navigation. Their souls enjoy a liberty unknown to others. They are free of the perils of littleness and constriction.

Christians whose lives are hid with Christ know that "His service is perfect freedom." They sail on the vast ocean of love and enjoy a liberty denied to worldlings".

Dr. Wm. T. Ellis, Christian Herald.

Topic I. "A New Approach to Bible Study."

References: "How to Use the Bible Coult's."

"Handbook for Aux. Mission and Bible Study Leaders" or any good course on Bible study.

Discussion: "How We Learn"

- Desire
- Application
- Concentration
- Experience—ours and others.

Topic II. "New Trends in Adult Education."

a. Our Church's Educational Program.

b. Other forces at work in this field.

Topic III. "The Bishop's Crusade and Evangelism."

Question: What is the impelling motive behind trained Christian workers?

Our Institutions:

The Needs of the Wesley Houses — is it time for your box?

The Moore Community House—What

are you doing about the car needed here?

The Methodist Orphanage—How many coupons have been sent in—how many sheets?

Note: The program is designed to create an interest in and desire to attend the District Coaching Day. It is only suggested — use any other you may think better suited to your need.

Mrs. D. L. St. John, Conf. Sec.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

This is the time for Executive Committee meetings where reports are made up and checked for accuracy. Three items are of special interest at this time: a change in plan requires that quarterly reports of Children's work should go to Mrs. Hinchcliff, at Greenville; the Killingsworth Special should be paid this quarter for Miss Killingsworth sails before the third quarter ends; then there is the Scarritt Scholarship which is to help a lovely young girl prepare herself for life service.

* * *

In the Greenville District, quotas have been sent out for World Outlook subscriptions. Let us gladden Mrs. Pilkinton's heart by sending in these at once. She might get the surprise of her life if we really sent these in, and we might get the joy of our lives, if we really set out to get them. Let us try.

* * *

Scarritt College invites its friends throughout the Church to associate themselves with those specifically charged with the conduct of the institution in enabling the institution to realize its largest usefulness. Such interested friends are called "Scarritt Associates" and each receives a recognition card when enrolled. Scarritt Associates serve the College by intelligently interpreting it to the church, by bringing it to the attention of promising young people who wish special training for the various forms of Christian service, and by contributing to the financial support of the College. These ways of helping are suggested that you might be reminded that now is the time to renew your Scarritt Associate membership which you gave last year.

* * *

The second Zone meeting of 1937 was held in Drew, June 16, with thirty-eight present. In connection with the usual preliminary program it was announced that Coaching Day and a Spiritual Life Retreat for Greenwood District would be held at Greenwood, Friday, June 18, and

would take the place of the third Zone meeting.

The devotional based on Matt. 6, and Phil. 4 brought out a beautiful message on our "Heavenly Father's" care for us, illustrated by the story—"Two Golden Days, Yesterday and Tomorrow." This was climaxed by the song "Just for Today." Round table talks on "Why Have Zone Meetings" were led by Mrs. E. C. Stansel and Mrs. Ella Coleman. One conclusion reached was that all day meetings as formerly held made for better fellowship and attendance. In proof Mrs. Stansel reminded the group that ten years ago the very first Zone meeting held in Drew had more in attendance than now.

Drew, Ruleville, and Doddsville reported half their pledge paid.

Mrs. Fisackerly sang, "His Eye Is On the Sparrow."

Mrs. John Holloman who represented the Zone at conference gave an interesting talk on the various highlights of conference which were talks by Dr. Raper on "Forgotton Folk", by Mrs. Newell on World Peace and Law Enforcement, and the inspiring daily "Worship and Meditation" periods by Bishop Dobbs.

Mrs. Thomas extended a cordial invitation to the Zone for an all day meeting at Ruleville at the end of the Fourth Quarter.

TROUT REVIVAL

Began June 13th, closed June 20th. Pastor preaching by request of board of stewards, and young people, Epworth League did singing under leadership of Mr. Curtis Austin and Mr. A. G. Powell, two fine young men members of the League.

Large crowds were in attendance and great interest shown, five new members were received into the church. Many beautiful song specials were rendered by friends of the church, by Miss Esther Mae Wade and Mr. Nick Medica, of Jena and Miss Frances Shafer, of Conroe, Texas.

Bro. W. D. Milton, has served this church two and one half years in that time doing all the preaching and having received one hundred and four members and practically doubling the church roll of one hundred and six when he came here.

G. B. Valentine.

NEW ORLEANS DISTRICT

Golden Cross Directors in the New Orleans District are urged to complete their solicitations for membership in the Society and forward funds collected to the Conference Treasurer. Many churches have not reported. Carrollton Avenue is leading with \$30.00 paid in.

H. P. Hall,

District Director.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

In Memoriam

JOHN SIDNEY EASON

This paper is by no means an attempt to write an obituary. It is only a simple effort to write a few words of appreciation of a young man who met his untimely death at hard labor for an honest livelihood. John Sidney, the son of Dr. and Mrs. Sidney Eason, was born on January 3, 1913. His tragic death came as a result of a collision of a gravel truck, on which he was riding, with a tractor engine on highway No. 51, between Hernando, Miss., and Love, Miss.

Tragedies are always heart-breaking and painful to those who are intimately involved. This fact is made more especially true when one so youthful, with the hope of a long life before him, is taken so suddenly from the home and from among one's friends as was the case of John Sidney. But with the darkest cloud, there is a silver lining. There is always God's unmerited grace to compensate us in the shadows. John Sidney lived his life. He lived it completely. He was discharging his duty when he went away. God is always near those in discharge of duty. For what better could we wish?

"O sometimes the shadows are deep,
And rough seems the path to the goal,
And sorrows, sometimes how they sweep,
Like tempests down over the soul.

O near to the rock let me keep,
If blessings or sorrows prevail;
Or climbing the mountain way steep,
Or walking the shadowy vale."

John Sidney joined the Methodist church at Coldwater, Miss., in 1920. During the five years which this writer was pastor of that church, he was a faithful attendant at Sunday School and preaching services. On Friday afternoon, May 21, from the altars of this, the only church of which he was ever a member, the Rev. George Williams, his pastor, assisted by the Rev. B. F. Whitten, Baptist minister, and I conducted the funeral service.

One of the largest crowds ever assembled in this church was present to pay their last tribute of love and respect and to share their sympathies and love with the family. The floral offering was exquisite and beautiful. The music was soft and sweet. The friends were gentle and lovely. Strong men wept as they looked for the last time on his youthful face.

Sunset and evening star,
And one clear call for me
And may there be no moaning at the bar,
When I put out to sea.

W. C. BEASLEY.

Byhalia, Miss., June 11, 1937.

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Fully Accredited by all Regional and National Rating Agencies.

Has all the marks of a good Church College as defined by the General Commission on College Policy.

College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

MRS. ALPHA INEZ FLY YOUNG

The grim reaper entered the home of Dr. Edmond B. Young, Vardaman, Mississippi, early Monday morning, May 24, and removed Mrs. Alpha Inez Fly Young.

Mrs. E. B. Young is survived by her husband, Dr. E. B. Young, her nephew, Brooks L. Vincent, of Vardaman, a bother, Thomas Harwood Fly, Nashville, Tennessee, and a nephew, Forrest Vance Hobbs, of Nashville, Tennessee.

Since Mrs. Young's departure from Nashville in 1907, she had been a power in the Vardaman Methodist Church. Many times her church had selected her as a delegate to the quarterly, district, and annual conferences. She had served as Advisor of the Epworth League. Many years, she served as President of the Women's Missionary Society. With the late Congressman T. U. Sission of Winona, Mrs. Young helped to establish in Vardaman the first Parents Teachers Association in 1922. Not only as the first president of the P. T. A., but other years following, she occupied this office of trust and responsibility.

In the Eastern Star, Mrs. Young had occupied every position of trust. She was the Worthy Matron of the Thos. W. Young Lodge No. 527, named in honor of its founder, the late Captain Young, father of Mrs. Young's husband. Her gallant services in this field were indicated by her burial procession led by Mrs. J. Rice Williams of Houston, Grand Worthy Matron of the Mississippi Order

of the Eastern Star.

She was a charter member of the World and Woodmen Circle.

In the Vardaman Methodist Church bulletin issued monthly by Rev. T. G. Lowery, Mrs. Young's pastor, he said: "In appreciation of the active Christian life of Mrs. Alpha Inez Young, wife of Dr. E. B. Young, we express our sympathy and sorrow to her loved ones left behind. She made a worthy contribution to her church as an active member and as a Christian member, she truly communed with God. Her happy smile will also be missed in social circles as well as by the entire community. Yet we feel that her life was a victorious life because it was the expression of a noble Christian personality. This should be every Christian's highest aim."

Rev. H. D. Suydam, Pastor of the Shannon Methodist Church delivered the funeral oration.

Brooks L. Vincent.



It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

MAJORING IN EVANGELISM FOR SUCH A TIME AS THIS

(Continued from page 9)

that you recall, during the last quarter of a century?

When we had "Protracted Meetings" in every church each year, these and other evils were outlawed. Revivals did make large contributions in ridding the country of these prevailing evils. Revival meetings helped to create sentiment against the liquor traffic, which resulted in the eighteenth amendment, and the lack of revivals made possible its repeal. You cannot meet this gigantic power with groups; it will demand mass formation to rout this supreme enemy of the church and mankind.

In order to mobilize the evangelistic possibility of the Southern Methodist Church, and give evangelism its rightful place, there should be appointed a General Director of Evangelism at Nashville, under the General Board of Missions, and each Annual Conference should have its own Director of Evangelism.

After the second phase of the Bishops' Crusade, when we celebrate the 200th anniversary of Wesley's warm heart, let us hope that our church may become so evangelistically minded that we can work out such a plan, to go into effect after the next General Conference. The Methodist Church, along with other great denominations that are majoring in evangelism, could bring in the Kingdom of God "for such a time as this."

Atlanta, Ga.

LEPER WORK IN BRAZIL

Dona Eunice Weaver, wife of Dr. Anderson Weaver, one of Southern Methodism's outstanding educational missionaries in Brazil, recently conducted several remarkably successful campaigns to raise funds to build refuge-homes for children of lepers in Brazil. These homes for lepers' children are considered the first essential step in the fight to exterminate leprosy. Dona Eunice is president of the Federation of Societies in Brazil to help lepers. Every cent of the money raised goes into the work and the government pays the expenses of the workers. In these three recent campaigns, conducted in the states of Pernambuco, Parahyba, and Bahia a total of about \$60,000 was raised for the leper homes. One of the mis to be named the "Eunice Weaver Refuge Home."

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria District—Third Round

Opelousas, June 20, a.m.
Marksville, at White's Chapel, June 20, p.m.
Winnfield, June 27, p.m.
Jonesville, July 4, a.m.
Jena-Olla, at Jena, July 4, p.m.
Sicily Island, at Vidalia, July 11, a.m.
Ferriday, July 11, p.m.
Boyce, July 14, p.m.
Trout-Good Pine, July 18, a.m.
Grayson Circuit, at Eden, July 18, p.m.
Liberty Chapel, July 21, a.m.
Provencal, at Shady Grove, July 25, a.m.

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Wesleyan Conservatory of Music and Fine Arts under the same management offers courses in Music leading to the B. M. degree and diplomas in the various Fine Arts.

For catalog and information, write

DICE R. ANDERSON, President

Rochelle-Tullos, at Tullos, July 25, p.m.
Campti, at Atlanta, Aug. 1, a.m.
Colfax-Montgomery, at Colfax, Aug. 1, p.m.
Pollock Circuit, at Pleasant Grove, Aug. 4, p.m.
Glenmora, at Melder, Aug. 7, p.m.
Pleasant Hill, Aug. 8, a.m.
Natchitoches, Aug. 8, p.m.
Montrose, Aug. 11, p.m.
First Church, Alexandria, Aug. 15, a.m.; Q. C., Aug. 18, p.m.
Pineville, Aug. 22, a.m.
Melville, at Simsport, Aug. 22, p.m.
Bunkie, Aug. 29, a.m.
Lecompte, Aug. 30, p.m.

R. H. HARPER, P. E.

New Orleans District—Third Round

Group Conferences

Three Group Conferences will be held in the New Orleans District in late July at the places and on the dates indicated below. The churches participating in each group are listed, and it is expected that each pastor will be present with as many officials as possible at the meeting of the churches of his group.

While it will be a short session it is very im-

portant because the Sunday School and Board of Christian Education officers must be elected for the coming Conference year. In addition to this, the routine questions will be called for the Third Quarterly Conference, and reports requested along all lines relating to our work.

Group One

Algiers, Carrollton Avenue, Chalmette, Epworth, Felicity, First Church, McDonoghville, Metairie, Parker Memorial, Rayne Memorial, Reserve, Saint Mark's, Second Church and Gentilly, at Parker Memorial, July 21, at 3 p.m.

Group Two

Donaldsonville, Franklin, Houma and French Mission, Lockport, Morgan City, at Dulac on the French Mission charge, Sunday, July 25, at 11 a.m. and 2:30 p.m.

Group Three

Bogalusa First Church, Bogalusa Circuit, Covington, Pearl River, Slidell, at Slidell, Wednesday, July 28, at 8 o'clock.

Pastors and officials please note these dates and be present for the meetings. An inspirational and helpful program will be presented in each instance.

ELMER C. GUNN, P. E.



MEN WANTED

Salary and Commission

The Standard Coffee Company may hold the opportunity you are looking for. This Company furnishes its permanent route representatives with DeLuxe Sedan Delivery Trucks, gives them a weekly salary, pays all automobile expenses, and then pays a generous commission on collections over a certain minimum amount. Route salesmen earn net—

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The type of man best fitted to make good in this business is a married man, between 25 and 35 years of age, who can furnish first-class references and cash or real estate bond.

There is a Standard Coffee routeman near you. We will be glad to make arrangements for you to discuss with him the possibilities of this business.

With Standard you can grow just in proportion as you are willing to put in a sincere, honest day's work selling and delivering Standard merchandise right to the homes, and can hire and train others to do the same.

Please fill in the attached coupon and mail it to us. We will see that you are given an opportunity to learn all about this business.

STANDARD COFFEE COMPANY, INC.
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Sign and Mail Coupon Today



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NEW ORLEANS, LA., THURSDAY, JULY 8, 1937.

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DR. GEORGE S. SEXTON



June 10, 1867 July 4, 1937

President Emeritus, and Director of Public Relations of Centenary College



Wallet of the Week



THE MINIMUM MARRIAGE AGE in thirty-nine states and the District of Columbia, according to Children's Bureau statistics of the U. S. Department of Labor, is from sixteen to eighteen years for boys and from fourteen to sixteen years for girls. Nine states retain the common-law marriage age of fourteen for boys and twelve for girls—Colorado, Florida, Idaho, Maryland, Mississippi, New Jersey, Rhode Island, Tennessee, and Washington. New Hampshire requires a higher age than any other state—twenty years for boys and eighteen years for girls.

* * *

THE JAPANESE METHODIST CHURCH, according to figures given in a recent issue of Zion's Herald, has had a remarkable growth since 1907. Statistics for seven quadrenniums show a three hundred per cent increase in Methodist constituency, six hundred per cent increase in self-support, and the per capita giving has more than doubled. In addition to its local development, the Church has developed evangelistic zeal and missionary passion worthy of its ecclesiastical fathers. The Japanese Methodist Church is the second largest Protestant group in the country.

* * *

THE CORONATION OF KING GEORGE was made the occasion for a petition on the part of six thousand Polish Jews for visas to Palestine as a coronation gift, according to a news report in *The American Hebrew*. The report stated further that about twenty Jews received permits to settle in Palestine, through the British Consulate in Warsaw. Polish Jews in Palestine are said to have sent relief to their Polish relatives to the amount of fifty million zlotys. The loyalty of the Jew to his own is measured by the confines and the needs of the race.

* * *

REORGANIZATION POLICIES seem to have the right of way in practically everything today. In business, in social movements and even in ecclesiastical organization, the trend is toward recasting the administrative unit. In line with such, Dr. John R. Mott said recently: "If I had my way, I would scrap many of the present peace organizations, unite some and change the names of others. I would fix attention on the causes making for war." It appears to be Dr. Mott's idea that, in the effort to discover the bearings of peace, some organizations have served their purpose, confusion is produced by others, overlapping and waste exist, and that we need to deliver the total impact of peacemindedness upon destroying the causes of war.

THE HONEYBEE is a marvel of perseverance and of loyalty to the instinct of responsibility, according to a statement credited to the Literary Digest. To make a single teacup of honey requires eight million five hundred thousand bee-line trips to nectar-bearing flowers. The bee is short-lived and never eats the honey which it gathers. It consumes the honey stored by a preceding generation and leaves the reward of its own toil for a succeeding generation, or for the robber hand of man.

* * *

IN THE RUINS OF A TEMPLE OF ISIS, near Alexandria, Egypt, workmen who were clearing away the sand uncovered three white marble columns and a flight of steps, all in a good state of preservation. The temple is supposed to have been built about 200 A. D. Other valuable finds included perfectly preserved statues of the goddess Isis, two of Osiris, and one of Horus, the triad of family worship in that period of Egyptian history. A well preserved statue of an artist and two small sphinxes were found also. The statues have been placed in the Greco-Roman Museum.

* * *

THE MASONIC GRAND MASTER of Georgia, Mr. Robert McMillan, recently issued a letter to all lodges in the state emphasizing the Masonic law of that jurisdiction with respect to a Mason's dealing in malt, spirituous or intoxicating beverages, or engaging in any form of illegal gambling, says the *Scottish Rite News Bureau*. The Grand Master pointed out the fact that the first is an offense punishable by expulsion, and on gambling, he said: "The illegal operation of slot machines or like devices for hazarding of money is gambling and is both a violation of the law of the land and a violation of the laws of Masonry."

* * *

THE RELIGIOUS ATTITUDE OF YOUTH, as viewed by Dr. J. A. Mackay, President of Princeton Theological Seminary, is manifestly on the side of a preaching which embodies a great theology as the foundation of a great philosophy of life. In January of this year, an interdenominational congress of eight hundred Christian youths from metropolitan New York, passed a resolution requesting the pastors of the district to preach "the spiritual gospel of Christ rather than the social gospel," and the useful church group urged on their pastors a "realization of the fact that youth seeks a solution of its problems through theology, through the gospel of personal salvation."

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

DR. GEORGE S. SEXTON

We received a telegram stating that Dr. George S. Sexton, who for the past week had been seriously ill in Shumpert Sanitarium, Shreveport, was hovering upon the borderland of the eternal world. Following a serious heart attack on Wednesday he rallied somewhat, but Saturday's report indicated that he was sinking very rapidly and that the end was momentarily expected. Later news from the hospital was to the effect that the end came at an early hour Sunday morning.

This will be melancholy news to thousands of people throughout the Southern Methodist Church. For half a century Dr. George Sexton has been one of the picturesque figures of Methodist life in the South, as pastor, presiding elder, and educator. His gifts were not those of a technician, but they were rather the dynamic inspirational values of his great soul. His leadership of men was not determined by any official assignment, but it was the dominance of an outspoken conviction regarding any and every matter to which he gave attention. Through his long residence in Shreveport, he came to be a vital part of every movement, civic, social and religious, affecting the life of that city. Probably no minister who ever lived there was better known or more universally beloved. He knew that the end of his life was approaching, and he said many times that he was hurrying for the completion of his last and crowning achievement—the stabilizing of the financial condition of Centenary College. His last days were occupied with plans for making real that dream, and he fell at his post as the gallant and the militant leader of an army of friends who were in the midst of the campaign for the College he loved. He did not live to see the completion of the task which he hoped might be his coronation; but just across the border we can think that he watches the struggle and with unabated enthusiasm, he shall listen for the glad-some news that the task is done. Peace to thy ashes, Noble Comrade, thou hast obtained a good report, and God hath provided for thee a nobler coronation and a more exalted sphere of service.

THE LAYMAN AND SPIRITUAL THINGS

The next step is to study the layman in his relation, not to the promotional activities of church life, but his relation to the permanent values and responsibilities of the experience of redemption. The age-old idea of a ministry wholly separated unto the Lord, seems to have had an unfortunate and even a false reaction upon the mass not so separated. We believe that, if any relation or understanding of church connection militates against the experience of salvation and its distinctly spiritual and personal corollaries, the very conception is itself nothing short of tragedy. Whatever defeats a perfect understanding between a layman and his Lord, or whatever tends to relieve a layman of responsibility for the spiritual talent with which he has been entrusted, is an enemy of the gospel clad as an angel of light and life. Christ gave no countenance to any relation, official or otherwise, that might close the avenue to the holiest and the most sacramental intimacy between the disciple and himself. Spiritual communion or intimacy does not rest upon any arbitrary factor, but upon the accessibility of the soul to God, whether it be the soul of layman or minister. No layman can afford, therefore, to accept or to be thrust into a place which so far secularizes his thought and his life as to rob his soul of immortal fellowship with Christ. Then, if the layman is not to be deprived of holy intimacy with his Lord, he must be allowed and encouraged, indeed he is expected to measure up to the obligations of the spiritual standard to which he may attain in Christ. In other words, it is a fatal mistake to imagine that he may delegate to the minister or to any "elect" group in his church the whole administration of its spiritual task. Such would be a voluntary spiritual disfranchisement—in effect an abdication of the throne to which he is called in Christ Jesus. It should be clearly understood, therefore, that no theory of the ministry and no priestly idea of any office of spiritual instruction can be made an excuse for the failure of any layman to bear a personal testimony for Christ. The gospel which moves the world heavenward is far less a glorious sermon than

it is a humble but a sincere testimony. Let no layman thrust aside his crown of spiritual privilege for any false and fatal limitation of his Christian prerogative and duty. Whether minister or layman, we all stand or fall according to our relation and loyalty to the Lord of redemption.

REV. CARROLL VARNER DIES SUDDENLY

It is with profound sorrow that we record the passing of Rev. Carroll Varner, pastor of First Church, Gulfport. His death occurred at three o'clock Saturday morning following an attack of acute indigestion. Brother Varner had just returned from a tour of England and Scotland as the guest of some Florida friends. The remains were taken to Senatobia on the afternoon train Saturday. The Advocate and its editor share the sorrow of Mrs. Varner and the children who are so suddenly and sorely bereaved.

ADVOCATE CAMPAIGN NOTICE

Inquiries are reaching the office concerning an extension of the Advocate campaign. We do not think that we should extend the time of the campaign, for other matters are pressing and we are not disposed to trespass upon any other interest of the Conferences. At the beginning of the campaign we promised that after the close, time would be given to clear the mails of all subscriptions in transit. The closing date of the campaign falls upon the publication date of the Advocate for that week. This means that we will be unable to make the final report before the issue of July 29. We will, therefore, include in the campaign all subscriptions received in time for that final report. All subscriptions should reach the office not later than July 24. Subscriptions received up to and including that date will be credited on District prize quotas and charges will be credited accordingly.

We are planning a forward step in Advocate affairs—a change which we think will greatly please every subscriber, but the possibility of the contemplated improvement will depend upon the success of the campaign. We are hoping, therefore, for a great finish of the campaign in every charge. If our friends will give us a chance, we believe that we can make the paper more worth while to the entire field. In taking our friends into our confidence, we wish it to be clearly understood that we are making no promise beyond what the final results of the campaign may justify.

AMELIA EARHART

Press dispatches reporting the distress call of Amelia Earhart indicate that her name may have been added to the ever lengthening list of casualties

of aviation. She is probably the most famous and the best beloved woman aviator of the world, but neither fame nor courage is omnipotent. We sorrow at the thought that she may have dropped out of the sky at the end of a long trail of glorious adventures in the highways of the air. She is a woman of intrepid daring whose soul has not been spoiled by fame.

Editorial Miscellany

By Dr. H. T. Carley

SMART HOGS

Harrison (the colored handy-man) feeds the hogs—six shoats and a sow—early every morning. The hogs have a range over three or four acres, and when not otherwise engaged they are usually busy nosing around (not rooting, for they have rings in their noses) for choice morsels of tender grass. But they are keenly aware of the breakfast hour, and the moment they see Harrison making his way to the feed-room, they set up a prodigious squealing and grunting, and hurry with all their might to the door for their daily ration of corn. Sometimes they anticipate his arrival and are impatiently waiting for him at the feed-room door.

Harrison lives in a cottage on the far corner of the lot. A few mornings ago he overslept—and breakfast for the hogs was late. In such emergencies something ought to be done—and the hogs did it. After waiting a reasonable length of time for their feed, they trotted in a body to Harrison's house and set up such a squealing that he was aroused immediately from his slumbers. He diagnosed the situation at once—and soon the shoats were crunching corn.

If anybody doubts the truth of this story, we can show him the hogs, the house, and Harrison in proof.

An unusually successful business man was asked to give his rules of success. He replied that he had only two, and they were very simple—first, if you want anything, go after it; and, second, bring it back with you.

Even hogs seem to know the rules.

The man who sits idly by and waits for somebody to bring him what he wants is usually disappointed.

THE ADVOCATE CAMPAIGN AGAIN

Elsewhere in this issue we again publish the standing of charges in the Advocate campaign. This will be the last publication of charge standings until the final report in the issue of July 29.

A PLEA FOR UNIFICATION

By H. H. White

Having been trusted with membership on the Unification Commission from the beginning, and having been credited with the primary authorship of the plan which came near adoption in 1924, and having been honored a number of times by election to the General Conference, it is perhaps proper for me to briefly express my views on the plan now under consideration.

I do not propose to discuss its details. The question, as I see it, is not one of method but one of principle. As argued by Bishop Cannon in his article of June 7, the decision must now be made whether the Southern Church desires unification or does not desire it. It presents itself to me as a question of Sentiment versus Common Sense.

I was born under the Stars and Bars of the Confederacy, a citizen of "the storm cradled nation which fell." My father and many of my relatives were Confederate soldiers. My sentiments were and are intensely Southern.

I lived through and took some part in reconstruction and in two Constitutional Conventions of my State helped to firmly secure white supremacy in the state government. When I became a member of the first Unification Commission I resolved that I would consent to nothing which would weaken the traditional policy of the South on the race question. I, however, felt that I had been placed on the Commission to help work out a plan of unification if it was possible to do so and not to block such a plan. I stated this clearly in a speech before the Commission at Savannah, Georgia. The plan which was submitted in 1924 I thought, and still think, would have accomplished all the desired benefits of unification without danger to any of the traditions, principles, or even prejudices, of the South.

At that time I reluctantly parted company with my friends whom I loved and respected, and still love and respect, Bishops Candler and Denny.

My reason and sense of responsibility led me to believe that old Southern sentiment should be disregarded, and that a forward look based on reason and logic should be adopted. I felt then and still feel that the centrifugal forces of the past had spent their power, and that the centripetal moment of the present and the future should be given unhindered chance to operate.

There is, in my opinion, but little difference in principle between the plan of 1924 and that now under consideration. Either would be sufficient for the great purpose in view.

I helped make the plan of 1924 and to make the present plan.

I believe that now is the accepted time for unification, and that if it is not accepted now the Southern Church at least should forever hold its peace on the subject.

As above stated, I am not discussing the details of the present plan. Nothing, in my opinion, could add to the clear, concise, convincing articles of Bishop John M. Moore and of others which have appeared in recent numbers of the Advocate.

In my view, common sense and Christian principle favor unification, and only a recollection of past strife and wrongs which should be forgotten, oppose it.

After seeing Confederate Generals lead United States troops in the Spanish-American War, and after seeing a Confederate veteran sit as Chief Justice on the Supreme Bench of the United States, and after seeing the sons of the South and the sons of the North engage together in the great crusade of the World War, I believe that it is time for all sons of Wesley, North, South, East and West, in our great united country, to say to each other: "We be brethren."

Alexandria, La.

METHODIST UNION AND THE LEGAL PROCEDURE

(Editorial by Dr. W. P. King in Nashville Christian Advocate)

It is not my purpose to touch on various questions involved, but to limit this editorial to the legal phase.

I.

The article by Bishop Collins Denny and Collins Denny, Jr., in the Advocate of June 11 contends that for our Church to adopt the proposed plan of union would require not only the constitutional majority of the Annual Conferences and the General Conference, but also a majority of votes in each Annual Conference. The writers base their contention on Paragraph 43 of the 1934 Discipline, which contains the law passed in 1808 as to the Six Restrictive Rules. The law was changed in 1928, leaving only the First Restrictive Rule, having to do with the Articles of Faith, protected by the law which requires to make any change three-fourths of all the Annual Conferences present and voting, together with two-thirds of the General Conference, and a majority in each Annual Conference.

As to the division of Episcopal Methodism, the Supreme Court ruled that the General Conference had the power to divide the Church without even the ratification of the Annual Conferences. The Court ruled that the authority to divide the Church was not included in the limitations of the Six Restrictive Rules.

According to the position taken in the article referred to, it is comparatively easy to separate, but practically impossible to unite. We may be certain of this, however, that the constitutional majority of the Annual Conferences and the General Conference is sufficient to adopt Methodist Union on the part of our Church. We may be certain that no court, civil or ecclesiastical, would claim

that it had not passed. No fine-spun legal technicalities in opposition could be of any avail.

To suppose that the law of 1808 of the undivided Church, which had to do with the Restrictive Rules, can be used to keep separate a divided Church is contrary to any reasonable interpretation of the law.

II.

What would be involved in the application of Bishop Denny's interpretation of the law?

Take, for example, five of our smaller Conferences, keeping in mind the claim that the adoption of union by our Church would require, in addition to the constitutional majority in the Annual Conferences and the General Conference a majority of each Annual Conference. It may be objected that the illustrations which follow are hypothetical. It cannot be denied, however, that the hypotheses are a reality and a possibility when it comes to the application of the interpretation of the law which has been advanced. The Illinois Conference, inclusive of preachers and laymen, has forty-seven members. Twenty-four members of this Conference could block the movement toward Methodist union of a Church with a membership of 2,819,978. In the Northwestern Conference, with forty-nine members, twenty-five members could arrest the movement of the entire Church. In the Arizona Conference, with forty-four members, twenty-three opposers would be sufficient, and in the Western Mexican Conference, with forty-four members, the same thwarting of the purpose of the Church could be effected by twenty-three persons. To reduce to a further absurdity the interpretation in question, take the Belgian Conference. This Conference has thirty members, so that sixteen people in Belgium could defeat Methodist union. Sixteen natives of Belgium would control the actions of a church with almost 3,000,000 members! This is absurdity to the 'nth degree, and yet this is what the proposal under discussion leads to. No state or church with any sort of pretension to even a modicum of democracy would even think for a moment of consenting to such a possible tyranny of an infinitesimal minority.

No interpretation of law which makes it unreasonable and unworkable is able to stand regardless of all fine-spun arguments which may be made in its behalf.

Other phases of the question of Methodist union will doubtless continue in the discussion, but the theory which has been advanced was in reality a closed question before it was ever opened. Aside from whether Methodist union will be consummated or not, it may be declared that the Church will never proceed in the effort to accomplish union after the method of the law of 1808 for altering the Restrictive Rules. It is true that the Church has a precedent for dividing, but no precedent for uniting. We have separated, but we have never

(Continued on page 9)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. G. F. Sheppard, a large part of whose charge is a forest of oil derricks, sends eight subscriptions—his quota in full for the charge of Hackberry and Cameron churches. We count that a real achievement for that field.

Rev. E. W. Day, pastor at Rochelle, calls our attention to the fact that his quota has been completed with four to spare. This is true, and we so credit Brother Day and Rochelle. The Business Manager did not know that the boundary lines of the charge were changed last year, hence the mistake.

Rev. J. F. Dring, pastor of Dubach charge, has completed the quota of sixteen subscriptions and says that he feels sure that he will send others from a church not yet canvassed. The quota of twenty-three was in error. We did not know that one church had been taken off the charge. We are glad to make this correction, and we appreciate this splendid response.

Mrs. W. E. Moreland, of Powhatan, is the Advocate representative for Natchitoches charge. She has just sent a list of seven subscriptions which with previous lists is one more than the charge quota. Sister Moreland sent a list of subscriptions at Conference time, not counted in this report, and she is one of the most faithful and consistent Advocate representatives we have. She gets subscriptions throughout the entire year and sends with them a message which makes us glad we are living. Rev. R. R. Branton is the pastor of the charge.

Rev. C. W. Lahey now serving his first year at Boyce, sends us four subscriptions to the Advocate, for which we are duly grateful.

Rev. J. C. Price sends a good list of subscriptions from Sicily Island charge and with the list he gives the assurance that the quota will be met.

From Delhi, Rev. S. S. Holladay, Jr., sends five subscriptions with the assurance that the quota from his charge will be on hand by July 12.

Rev. W. H. Giles, pastor at Bastrop, sends a list of twenty-three subscriptions and with the list he sends assurance that his charge will have its quota on time.

We regret to learn of the death of Mr. Kenneth Lipp, brother of the local pastor at Oak Grove. This news reached us through the kindness of Rev. H. L. Johns, the presiding elder.

Rev. S. S. Holladay, Jr., has been in a meeting at Delhi, in which the preaching

was done by Rev. Otis Spinks. Our report came before the conclusion of the meeting and we do not know the results.

Rev. G. W. Dameron, who was stricken during the Pastors' School at Centenary recently, is back in his office at Alexandria. This will be good news for his friends throughout the Conference.

Rev. Ira W. Flowers adds ten to the campaign total for his charge and says that the remainder of his quota will follow within the next week. We appreciate the loyalty of our friends at Gilbert and Fort Necessity.

Miss Patricia McHugh, who has been attending Scarritt College, conducted a Vacation Bible School at Kentwood recently. Rev. R. S. Walton, the pastor, reports an enrollment of sixty pupils and a very satisfactory school.

Rev. A. M. Serex, presiding elder of the Shreveport District, is in New York to meet his father who is coming over from Brussell, Belgium, for a visit to his son. They expect to reach Shreveport on Friday of this week.

Rev. D. B. Boddie sends us another list of subscriptions from Sulphur. This time it is four and all of them new subscribers. As we have said before, the new subscriber offsets our losses and adds a new name to our list.

Rev. W. L. Doss, Jr., Lake Charles, has our thanks for a list of subscriptions and the assurance that he expects to continue to look after the interests of the paper in his charge. We knew that it would not be otherwise with him.

Rev. Marion S. Monk has our thanks for a list of fifteen subscriptions, most of them new, from First Church, Alexandria. Dr. Monk says that this is only a beginning of what he and his people expect to do before the end of the campaign.

Rev. Donald George gives a favorable report of the work on Gonzales charge. In a meeting at Carpenter's Chapel recently, the preaching was done by Rev. J. H. Bowdon, the presiding elder, and Brother George feels that great good was accomplished.

Rev. R. T. Pickett reports a splendid meeting at Vienna, in which Rev. Louis Hoffpauir, the presiding elder, did the preaching. There were fourteen accessions, five on profession of faith. The attendance and interest were unusual throughout the entire meeting.

Mrs. H. B. McEachern, Advocate representative for Haynesville, has our sincere thanks for a list which brings her total to eighteen—just two less than the quota of the charge. Sister McEachern

keeps up her record of good work and we know that her quota will be completed.

Rev. R. V. Fulton sends two new subscriptions from Springfield charge. We appreciate the splendid work of Brother Fulton for the Advocate. He has just closed a good meeting at Maurepas, where he was assisted by Rev. W. E. Akin, of Pine Grove.

Bishop Hoyt M. Dobbs presided and was the speaker at the funeral service for Dr. George S. Sexton. Dr. Sexton, anticipating his death, had outlined his own service—the ritual, two hymns, and such remarks as might be of comfort to the family.

Rev. Maurice Fulkerson, pastor of the Community Church, Newellton, sends us a list of one yearly and nine half-year subscriptions, and he expects to secure the renewals at the expiration of the six months. Last year the church had only three subscribers.

Rev. S. J. Davies, whose home is in Shreveport is reported to be in the Tri-State Hospital of that city. We were in Shreveport on Sunday and called the residence, but received no answer to our call. We hope Brother Davies' illness may not be of a serious nature.

We appreciate the assurance of Mrs. W. C. McDonald, Coushatta, Route 4, Advocate representative for her charge, that the quota will be in hand. All subscriptions sent in from December 1 to July 15, new and renewals, count on the quota, except those collected through the office on bills sent out.

The Centenary College campaign which was under the direction of Dr. Sexton, as superintendent of Public Relations for the College, will be carried forward to completion according to the plans which had been projected and were in process of execution at the time of Dr. Sexton's going away.

Rev. R. H. Staples has announced Dr. O. H. Callis, of Wilmore, Ky., as the preacher for his revival at Coushatta, which begins July 21, and runs to August 1. Brother Staples has just closed a very successful Vacation Bible School with an enrollment of ninety. He is doing his own preaching in the revival at Harmon.

Rev. B. C. Taylor, dean, reports that the enrollment of the Pastors' School at Centenary College was one hundred and sixty-six and of that number one hundred and thirty-nine received credit. He says, too, that Dr. Score's messages grew better and better to the end. It is evident that the School was a success in every way.

Rev. Martin Hebert is running true to form in his Advocate campaign at West Monroe. We have just received a list of thirty-one subscriptions for credit on his quota and with the list the assurance that nineteen more will follow soon. Fifty copies of the Advocate are going to that charge. Brother Hebert is now as-

sisting Rev. J. P. Bonnacarrere in a meeting at Tangipahoa.

Rev. J. C. Price, pastor at Sicily Island, adds five subscriptions for his charge, which brings his total to thirteen—just one subscription less than his quota.

We regret to learn of the death of Mr. Charles Seegers, of Haynesville. He was the brother of Rev. S. A. Seegers and his death occurred on June 25. We join with many friends in extending sympathy to the bereaved.

Rev. G. P. White, a superannuate of the Louisiana Conference whose home is at Hammond, is ill following arsenic poisoning. He was dusting some cotton with lime and arsenic and was badly burned with the mixture. For a time his life was despaired of, but the indications now are that he will recover. The report of his illness came through Rev. Carl Lueg, his pastor.

THE WAY OF THE TITHE

By Mrs. G. R. Hetherington

"Where man's treasure is, there will his heart be also." It seems to me that these words of Christ Jesus are signposts leading us to the very root of this question of tithing.

As one reads and studies this subject he is convinced, however that tithing is but the beginning—the first step—of man's realization of God's complete ownership. One writer has beautifully expressed this thought in the following words: "Let us use the tithe as a door to the larger life of stewardship." Another has called it the alphabet of stewardship.

The purpose of such an installment plan lies in the fact that the "very stewardship of your life begins with the stewardship of your possessions." Likewise, the purpose of God's financial plan is to get the tither rather than the tithe. His primary concern is that His children shall remember and acknowledge their dependence upon the Lord, the Giver.

The earliest instance of worship recorded in the Bible is accompanied by the offering of material possessions to God. However, the first undisputed mention of the tithe has to do with Abram's presentation of a tenth of the spoils of battle to the priest.

The question which we all must face at this point is why a tenth? Why not a fifth, a sixth, a ninth? Dr. Lansdell gives us the following answer:

"We may assume that God from the beginning taught Abram that it was the duty of man to render a portion of his increase to his Maker and that that portion was to be not less than a tenth. And then we shall see that the facts recorded in Genesis not only do not contradict such a statement, but strengthen it."

Two facts concerning the tithe are prevalent in the Old Testament. First, if the Supreme Being does not receive

His due then His blessing for the next year will be withheld. Second, these tithes were paid in observance and recognition of the Law.

Now the New Testament goes a step further and exhorts Christians to give as a matter of loving loyalty rather than a matter of legal obligation.

In preparation for this discourse I wrote three friends asking them the direct question, "What is tithing?" Their replies seem worthy of note.

One wrote, "A tithe is considered a tenth, so by tithing we mean a tenth of money. However, we should tithe our time and our talents as well as our money."

A business man replied, "It is God's plan for building Christian character, doubling church attendance, and furnishing ample funds for proclaiming the glad news."

The third reply is conclusive, "Tithing is using for God a small part of what he has so bountifully bestowed upon us."

Unfortunately, when the subject of tithing is mentioned many of us resemble the colored layman who remarked that when he caught a glimpse of the word tithe in the Bible he just turned the page and said "Lord, that's too deep for me."

After earnestly considering the ready-made arguments advanced against the payment of God's income tax, I decided that their foundation is both unstable and unchristian.

On the other hand, the following men have proved not only that tithing is the right, the privilege, and the duty of Christians, but that it does pay. I give you William E. Gladstone, the late John D. Rockefeller, Mattias Baldwin, head of a great locomotive works; Isaac Rich and Alden Spear, founders of Boston University; John J. Eagan of Atlanta, Ga., whose industrial slogan reads, "The true function of industry today is making men, not money."

These disciples have left the tradition of men and have held fast to the command of God. They truly have followed in the footsteps of Jesus who scrupulously kept the Law—who paid his tithes and more.

I wish to speak but a moment on those last two words—and more. Historically, we remember that additional tithes were offered for widows and orphans, the poor, and certain festivals. When we tithe we

do but give God His due, that which He has commanded. If we would give, it must be more. In brief, in both the Old and New Testaments the tithe seems to be endorsed as the bottom standard.

I would not have you for a single instant underrate or belittle the power of this "sacred tenth." In the world today there are forty million church members with a total income of forty billion dollars. If they all tithed we can readily see that our church would have in its hands four billion dollars—enough to finance a truly world-wide Christian program. Other statistics equally vital state that in normal times nearly forty average Americans out of every one hundred are dependent at the age of sixty-five. While less than six honest-with-God tithers out of every one hundred are dependent at the same age.

These facts lead me to declare that "the need of the hour is for a church that lovingly pays to God at least the first fruits of time, energy and money."

It is true that you cannot serve God and money. But it is true that you can serve God with money.

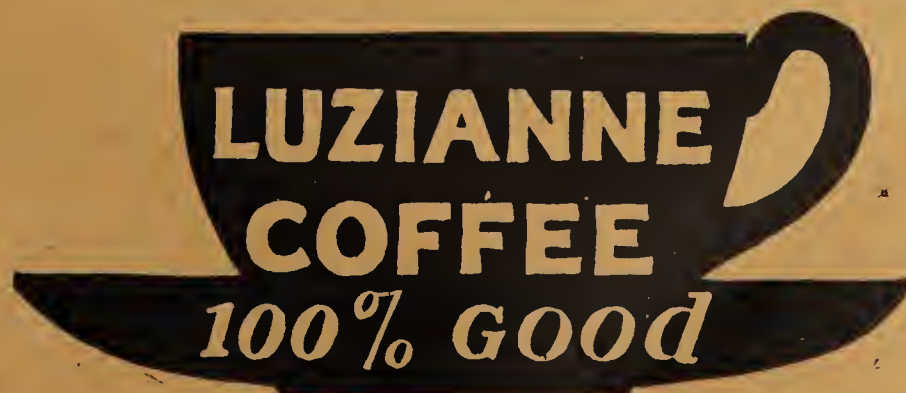
Before a sensible person rejects this plan for actively acknowledging God's ownership he should give it a try. He should experience the joy in sharing not only his money but his time and talents with other workers in the kingdom. He should give God and God's Church a chance to prove that "a tithing Christian is a joyous Christian, a growing Christian."

"Were the whole realm of nature mine,
That were a present far too small.
For love so amazing, so divine,
Demands my soul, my life, my All."

It says here that lion-tamers are seldom troubled with rheumatism in their old age.

Ah, and I don't suppose they're much troubled with old age.—Pearson's Weekly.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. W. M. Sullivan chalks up another victory in his Advocate campaign. This is a victory for Forest charge, but no less so for Brother Sullivan for whose effective ministry, loyalty and Christian character we have high regard.

On the top of the morning's mail Tuesday was a list of subscribers from East End Church, Meridian. The list was sent by our unfailing friend, Mrs. C. M. Martin, and when added to the twenty-one subscribers sent this brings her total to thirty-seven—four more than her quota. We make room for this acknowledgment and leave other items for next week.

Rev. J. F. Campbell, First Church, Laurel, is the District chairman for the Advocate campaign. He completes his own quota of thirty-five and says that he is not quitting. We know that he is not a quitter. He says that we had as well "Get ready to give our District \$100 prize for the boys here mean to make the goal." We shall be happy to send a check the very minute the gong rings at the finish.

Rev. T. R. Holt, DeSoto charge, reports progress in the Advocate campaign and a continuance of effort for the completion of his quota.

Rev. W. L. Blackwell sends us a list of subscriptions from the Montrose charge. We appreciate the faithfulness and loyalty of Brother Blackwell.

Rev. A. M. Broadfoot, Pearl River Avenue Church, McComb, sends us a list of subscriptions, with the assurance that the campaign is continuing.

Rev. J. T. Leggett, D.D., sends a good list from Main Street, Hattiesburg, and with it the added assurance that he expects to have another list on the way in a few days.

Rev. J. T. Weems brings the Advocate campaign total for his charge to fifteen, just one short of his quota. Thanks to Brother Weems and the good folks of Waynesboro charge.

The Seashore Camp meeting, Biloxi, will begin next Sunday, July 11, and will run through July 18. Dr. W. A. Smart, of Candler School of Theology, Atlanta, will be the preacher.

Rev. A. J. Leggett, pastor at Collins, sends an installment on his Advocate quota, with more to follow in a few days. He very graciously adds a word of generous appreciation of the paper.

Rev. J. S. Purcell, formerly of the Mississippi Conference, was moved from

Frostproof to Fort Mead, Florida, at the recent session. Brother Purcell says that there were many moves.

Mrs. Delwin Thigpen, chairman of the Advocate committee for Fifth Street Church, Meridian, sends a good list of subscriptions for her church, all of them renewals. Rev. J. L. Carter is the pastor.

Rev. H. E. Raley sends three renewals and three new subscriptions from Mendenhall charge, and he adds that all goes well on his work. We thank Brother Raley and his people for this evidence of their loyalty.

Rev. W. B. Alsworth, the untiring and faithful presiding elder of the Hattiesburg District, reports that his District has "something over four hundred in sight now, but we are pressing on for our quota in full."

Rev. P. Olin Nix, pastor of the Vancleave charge, sends a list of three subscriptions, all new. We have had a greater number of new subscriptions this year than at any time since we have been connected with the paper.

Rev. H. D. Gilmore, 302 Miller Street Hattiesburg, is a local deacon who holds his membership in Broad Street Church. He will be glad to assist any of his brethren who may be able to use him in meetings. They may address him as above.

Rev. Swope Noblin, pastor of Epworth Wesley charge, Biloxi, sends a list of subscriptions and reports that everything goes well in his work. He is out for one hundred per cent on his Advocate quota, and he expects to make a full report at Conference.

Rev. J. W. Leggett, Jr., pastor at Crystal Springs, includes with his own Advocate renewal a complimentary subscription for three superannuate preachers in his charge. He reports all salaries paid to date and says also that he expects to report his benevolences in full at his third quarterly conference on July 14.

HATTIESBURG DISTRICT AT SEASHORE

Dear Dr. Duren: Under the capable and efficient presiding elder of the Hattiesburg District, Rev. W. B. Alsworth, a large representation of this District attended the Seashore Pastors' School recently held in Biloxi.

The records show that of the possible thirty preachers who might attend there were twenty-four present. Also there were 57 other persons who were there at various times. This made a total of 81 persons from this District present.

We feel it is quite an achievement for the District, which continues to lead the Conference in many fields. The work of the School was of a high order, all the classes being led by specialists in their field. And the preaching ministry of Bishop Hoyt M. Dobbs was most attractive. Many were heard to say he excelled himself in several addresses.

Most of the charges in this District are in the midst of revival campaigns and financial drives. The Advocate campaign is not being forgotten and we are confident of making a good showing before the end. JAMES W. SELLS.

MISS EFFIE REGISTER BECOMES BRIDE OF PAUL RAMSEY

Rev. and Mrs. D. Y. Register announce the marriage of their daughter, Effie, to Paul Ramsey.

The ceremony was performed on the afternoon of June 23, at 4 o'clock, in the Methodist church of York, Ala., with Rev. J. W. Ramsey, of Meridian, father of the groom, and Rev. D. Y. Register, father of the bride, reading the marriage vows, using the double ring service.

The church was prettily decorated with baskets of white gladiolas. The altar was banked with ferns and palms. Cathedral candles burned in seven branched candelabra about the altar.

Following a program of appropriate nuptial music before the ceremony the bride and groom entered together and her perfect type of blond beauty was enhanced by her costume, made of navy blue net and taffeta. Her broad brimmed hat was of navy straw with white trimmings and the other accessories were of navy also. She carried a shower bouquet of Joanna Hill roses and valley lilies.

Little Miss Virginia Register was her sister's only attendant or junior bridesmaid. She was dressed in a powder blue silk frock.

Immediately following the ceremony, the young couple left from the parsonage for a short wedding trip.

Mrs. Ramsey graduated from Chipley, Fla., High School, and her mother's Alma Mater, Whitworth College, Brookhaven, Miss., where she majored in Piano. She received her professional diploma from State Teacher's College in Livingston and taught two years in the public schools of Alabama. While at Whitworth, Mrs. Ramsey was an honor student, being a member of the Round Table, Whistle Staff, Y. W. C. A., Cabinet, Student Government Association, Phi Theta Kappa, and other organizations. In 1933 she was a delegate to Blue Ridge "Y" Conference, where her parents had met in 1910.

Mr. Ramsey received his degree from Millsaps College. He was a member of the "Y" Cabinet and the Debating Team; also business manager of the Dramatic Club and president of the Student Body. The fraternities to which he belongs include Omicron Delta Kappa and Pi

Kappa Alpha. He graduated from Millsaps with high honors and received a scholarship to Yale. At Yale he was awarded the Tew Book Prize in Philosophy. He will teach Social Sciences at Millsaps College next fall, where they will make their home.

WHITWORTH COLLEGE

Mrs. Hawkins and I were twice connected with the active management of Whitworth College, and therefore know of its history and its service over a period of years. To the beauty and other advantages of the school we tried to make some contributions. As a patron of Whitworth later, we rejoice in the wholesome influence that it exerts upon the young women who attend.

Certainly its annual sessions should be perpetuated for the glory of the church and for blessings to the future womanhood of the land. The history of Whitworth College calls to us across the years, and the young women of our church today need to be inspired by the history and traditions of this great old college.

Let us all stand together and make a success of the campaign that is now on for adequately endowing Whitworth.

H. G. HAWKINS.

MRS. WATKINS AND WHITWORTH COLLEGE

As one tremendously interested in our young women, and one whose life has been touched and blessed by the influence of Whitworth College, I wish to express my interest—an interest which I am sure is shared by every pastor in the Mississippi Conference and by his family, in the campaign for funds for the endowment of Whitworth College.

I have known Whitworth College while my late husband was president of the institution. I have known it as a patron, and as the pastor's wife in Brookhaven.

Its history is most inspiring, and the sacrifices of others in other years come as a challenge to us of the present.

The campus is most beautiful. Seats under the stately trees give the girls an opportunity for quiet meditation. Stepping-stones lead across the green grass, along paths flanked by perennial flowers and blooming shrubs to lily ponds where gold fish play. An out-door, well lighted stage, and an out-door barbecue pit invite the girls to the pleasures of out-of-door life while adequate athletic fields and tennis courts provide for their physical training and development.

Clean, adequate buildings, with well furnished living rooms and artistically arranged studios inspire the students to lofty thinking and noble achievement.

The quietude and culture of Brookhaven blend beautifully into the spirit and ideals of the college, and afford a



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The 1937-38 session opens September 9. For catalog and view book address G. F. Winfield, President.

WHITWORTH COLLEGE

FOR WOMEN

BROOKHAVEN, MISSISSIPPI

Whitworth College, as the Mississippi Annual Conference College for Women, is successor to Elizabeth Academy, founded at Washington in 1818. It is thus the oldest school owned by the Methodist Episcopal Church, South. Two years of college work offered in all literary subjects and in Applied Arts and Fine Arts.

great opportunity for the young woman who is seeking to find herself and to find God's will concerning her life.

Let us make whatever sacrifice is necessary to send this old college into another century of service to God, to the Church, to the home, and to our country.

Sincerely,

MRS. A. F. WATKINS.

METHODIST UNION AND THE LEGAL PROCEDURE

(Continued from page 5)

united. While we have no precedent, we do have the legal process of the constitutional majority of three-fourths of all the Annual Conferences present and voting and two-thirds of the General Conference. If this majority is attained, then Methodist union is achieved. The General Conference alone, according to the Supreme Court decision, following the separation of 1844, is competent to divide the Church; much more would the constitutional majority of the Annual Conferences and the General Conference be competent to unite the Church.

An interpretation of Church law which in application places the absolute determining power in the hands of a few individuals in any of the smallest Conferences and makes it virtually impossible for a Church to unite would have no standing in any court. At last common sense will have the last word in any interpretation of law.

I have not been concerned in this edi-

torial with the desirability or undesirability of Methodist union but solely with the theory of a legal procedure which falls under the weight of its own absurdity as a working principle.

I wish my readers to understand that I hold Bishop Denny in high esteem, with entire confidence in his sincerity. I could not very well make the editorial impersonal, since the idea I have opposed belongs to Bishop Denny distinctively.

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65th ANNUAL CAMP MEETING

SEASHORE CAMP GROUND

BILOXI, MISS.

JULY 11 - 18, 1937

Preaching by

Dr. W. A. Smart of Emory University

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. R. T. Hollingsworth has sent in sixteen and one-half subscriptions on a quota of thirteen for Tutwiler charge. Of this list fourteen are new subscribers, believe it or not. To Brother Hollingsworth and his people we say, "The best we have is yours."

Rev. E. S. Lewis sends sixteen subscriptions from Durant charge, which includes eleven new subscribers and brings his total to eighteen on a quota of thirteen. He says that there will be more to follow, but he desires "to give some of the other boys something to shoot at."

Brother H. P. Lewis, pastor at Charleston, has our thanks for substantial favors and for the assurance that more names for our mailing list are to follow soon.

Mrs. J. E. Flowers, Kilmichael, renews her subscription to the Advocate and adds to the business note the heartening words, "I enjoy each issue of the Advocate."

Rev. D. R. McDougal, our good friend from Hickory Flat, has been doing some good work for the Advocate recently. He has sent in nine subscriptions and has more promised. He is only two subscriptions short of his full quota.

Mrs. C. W. Avery, wife of our pastor at Coahoma and Jonestown, underwent a major operation on June 24, at the Methodist Hospital in Memphis. Her condition was reported satisfactory on June 29. We trust that she may soon be fully recovered.

Rev. G. R. Williams, one of our most consecrated and diligent pastors, is seriously ill in the Methodist Hospital in Memphis. He is reported to be improving, and hopes are entertained that he may soon be able to return to his work at Coldwater.

Rev. T. E. Gregory, pastor at Kosciusko, sends a list of fifteen subscriptions and thirteen are new. This brings his total to eighteen on a quota of twenty-six. He reports everything is going smoothly, people joining the church, and the church debt being paid monthly.

Rev. L. C. Lawhon, pastor at Carrollton, sends a list of five subscriptions, which brings his number to sixteen. He expects to make every effort to complete his quota of twenty in the next few days. Brother Lawhon is doing good work on the whole field—not just in promoting the Advocate.

Rev. R. G. Lord is having a great year at Tunica. All finances are up to date, a new organ has been installed and paid

for, the church has been repaired and painted, twenty-five members have been received and there is talk of brick-veneering the church building and adding more rooms for the Church School.

We regret to learn that a car accident in which Brother W. S. Selman and his wife, of Red Banks Circuit, were both quite painfully injured, kept him from his work the greater part of the month of June. We know how to sympathize with one under such circumstances. We are glad to know that both are now well on the way to complete recovery.

The Bible Class taught by Mrs. Battle Bell, First Church, Columbus, for the past thirty years, numbers about fifty members and is still a vigorous unit in the life of that historic congregation. A reception and entertainment was given at the country home of Mrs. Arrington Johnson recently and about thirty members of the class were in attendance.

We regret to report that Dr. V. C. Curtis, who is under treatment of Dr. Seal Harris of Birmingham, has been forced to take a complete rest for about three weeks. He is in the Baptist Hospital, Highland Avenue, Birmingham, and he will remain there until July 16. During his absence from his charge, his people have had on the campaign to pay an organ debt of about \$6,000, and they report success in sight. We feel sure that Dr. Curtis will be heartened by that good news from Aberdeen.

Rev. J. Howard Brooks, son of Rev. J. J. Brooks, a superannuate of the Conference, is now Acting Head of the Chaplains' Corps of the Navy, with headquarters in Washington. He says that he is looking forward to being present at the Conference this fall when he may swap reminiscences of other days. His daughter, Nancy, is married and lives in Indianola, and Joseph will be in Millsaps College next session. Ben and David, he says, "are coming along."

Bishop Hoyt M. Dobbs is scheduled to dedicate the churches at Clarksdale and Lula, on October 31, according to information furnished by Dr. J. R. Countiss. This will make five dedications in three years for that District. In addition to the five, Glen Allan church is ready for dedication and the District debts have been cut in half during the Conference year. The total amount of indebtedness in the churches of the District is now less than \$20,000, and an effort will be made to pay it in full by the meeting of the Conference in Clarksdale.

The gypsy moth was introduced into this country as a possible substitute for the silkworm moth.—Our Dumb Animals.

THE NINETY AND NINE

By Rev. Donald George

If among the traditional ninety and nine sheep sheltered in the fold an epidemic of sickness were to break out and affect many of them, would the shepherd go off and leave them merely to find another lone sheep that is lost in the countryside? If he were to do that, I believe you will agree that he is a poor shepherd and that his action is both unwise and unreasonable.

Is not that, however, the existing condition in many of our churches today? For the sake of the "other lost sheep" we press membership drives, plan campaigns of all sorts, preach high pressure sermons, in order to attract or inveigle that other lost sheep into the fold, while at the same time hundreds, nay, even thousands, within the doors of the fold are dying.

Everywhere I go I hear the cry, "If we could only get all the members of this church to work we would have a fine church." And I agree, we would. What proportion of the people in your church can you count on fully? What percentage of your membership regularly attend the services of the church? How many can you find who give systematically and proportionately of their means for the support of the church? In most cases the answer is a small figure.

There has been in the last few years an epidemic of a dreadful spiritual disease that might be called **sleeping sickness**. It is small wonder that we find it hard to reach those on the outside when they see the malignancy of this malady within the church. But we have been making extended effort to increase the spiritual birth-rate of the church and allowing the spiritual death-rate to remain at an unreasonably high figure.

In our attitude we many times deny and contradict an outstanding Methodist doctrine. We act as though we thought that a person once saved need not cause us any more concern—as though that primary salvation were all there was to be concerned about—and by our attitude toward the new born child of the kingdom deny the fact that a person may be lost after having been once saved. Verbally we uphold the doctrine of apostasy, but practically we deny it.

Would a man go out to sit with a sick friend or another family when his own blood brother or sister was sick unto death in his own house? Then let us be reasonable in our spiritual approach to the same problem.

The crying need of the world today is not greater membership in our churches, but greater spiritual vitality on the part of those who carry their names on the church rolls. Churches have doctrinized about God and built a complex theology concerning him, and have often failed to manifest his power. (I do not mean to discredit doctrine, for it is a stabilizing

factor, and is good as far as it goes). I fear, though, that in our efforts to carry on the work of the kingdom we often "have a form of godliness, but deny the power thereof."

The spiritual vitality of any church will have a greater influence on the world about it than any other one factor. As long as the membership of our churches continue in a state of spiritual lethargy just so long will its efforts to evangelize the world be limited. When the church begins to show the power of God in its own members the outside world will "sit up and take notice."

We have recognized the need of spiritual fire in the pulpit, and it is demanded, but oh how we need the pews to be warmed with spiritual power!

Gonzales, La.

NORTH MISSISSIPPI CONFERENCE

(Brought forward from page 14)

of fresh sweet milk once each week to an invalid.

* * *

On June 17, Greenville District tried a new plan for its Coaching Day and Spiritual Life Retreat. Special delegates for each were asked for by Mrs. Ed Raynor in order that during these hot days one meeting might meet the needs of the women.

The weather man was most considerate that day, making it a pleasant trip for the many women who gathered in the beautifully decorated church and shared the hospitality of the Merigold group. Enthusiasm, interest, bright alertness, seemed to mark those who had come to learn how to build more effectively in God's Kingdom.

Following the devotional, which was led by Mrs. Countiss, the group divided. Those who had come for the Retreat went apart with Mrs. G. A. Brown, Conference Spiritual Life chairman. Those who were the leaders of Mission Study classes remained in the auditorium for the program planned by Mrs. J. D. Dorrah of Malvina.

Mrs. Hannis Stoddard, of Clarksdale, in her clear, incisive way of picturing situations, made so real the opening session of Miss Bardeleben's class at Grenada that we felt we had also taken part in that planning of study topics. From Mrs. Stoddard's talk we learned how we might, from our study groups in local auxiliaries, plan topics for study built on the interests of the class rather than on our indifferent way of taking a chapter at a time. Mrs. Stoddard pitched the inspiration of the hour at Merigold and reflected the inspiration of the class at Grenada by the telling of the story of the small boy who dug wells of sweet water as he crossed the desert.

Mrs. Dorrah substituted for Mrs. Lord in the discussion on the use of corollary reading, materials, maps, prayer rugs, tapestries, etc.

Mimeographed copies of lesson plans that grew out of the study at Grenada were given to the group that they might follow Mrs. Dorrah as she vividly sketched for us the method of presentation and the costuming used by the class at Grenada. The Harem scene of the lesson on Women of Islam was particularly interesting. Those of us who liked geography and would find an airplane journey intriguing were fascinated by the opportunities offered by the lesson on the Mohammedan World Areas. Already we had our stewardesses in mind for the air journey.

The last number on the program was a demonstration of the lesson "What They Believe," given by the Rosedale auxiliary. This represented two American tourists discussing the origin of the Islamic Faith and disagreeing concerning its value.

Mrs. H. L. Talbert, Mrs. Ratliff, Mrs. Hinchcliff, Mrs. G. A. Brown, and Mrs. Ernest Moore, Conference officers, were present. Mrs. Talbert brought a message to the gathering concerning the Grenada situation and the women's part in it.

Mrs. Hinchcliff made a plea for reports July first. Especially did she ask for reports of Daily Vacation Bible Schools.

The hour for lunch was followed by a brief business meeting of the zones. The presiding elder of the District, Rev. J. R. Countiss, led the devotional, after which the several zones gathered in groups to discuss plans for their fourth zone meeting.

The Retreat feature was a thing apart in every respect. After the retreatants withdrew to a distant part of the church they did not join the study group until

all were ready to leave for home. Their program consisted of devotional features during the morning hour with method and discussion features left for the afternoon hour.

Surely the women who stepped aside for these two method and inspiration groups will serve more intelligently in building and helping build a World Christian Community after having been at Merigold.

THE LOW COST OF LIVING

In the Toronto Health Bulletin we find the following facts: We hear very much of the high cost of living, but we overlook the fact that many of the best things of life can be had for nothing. It costs nothing to stand up and breathe properly.

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It costs nothing to take exercise each morning.

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It costs nothing to select the food best suited to one.

It costs nothing to clean the teeth twice each day.

It costs nothing to stop taking patent medicines.

It costs no more to read good books than to read trashy literature.

It costs nothing to have a cheerful, happy disposition, and stop being a grouch.

Jewville, Arkansas, has a population of seven hundred and fifty, none of them Jewish.—The American Hebrew.

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Christian Education

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CHURCH SCHOOL LESSON, JULY 11

By Dr. J. R. Countiss

GOD PROVIDES A LEADER

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Grove's Tasteless Chill Tonic is the medicine you want to take for Malaria. This is no new-fangled or untried preparation, but a treatment of proven merit.

Grove's Tasteless Chill Tonic contains tasteless quinidine and iron. It quickly stops the chills and fever and also tends to build you up. This is the double effect you want.

The very next time you feel chills and fever coming on, get a bottle of Grove's Tasteless Chill Tonic. Start taking it immediately and it will soon fix you up.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter is the more economical size.

Men are always in a rush; God never. This man Moses had a mother who trusted God sincerely but not blindly. She knew that God trusted her, trusted her with the protection and training of her "goodly" man child, and every child looks good to a true mother. She knew that after the flesh he could not long be hers, so she took good care that spiritually he should be hers forever. Instead of saying that what little she could give him would soon be blotted out by the glamour of the Egyptian court, and hence would be useless, she took pains to use the little time she had to blend it into eternity. No palatial appointments ever made Moses forget the hovel of his slave mother, and no subtlety of university culture ever weaned him from the worship of his mother's God. So nearly as that did God come to making mothers omnipotent!

God calls all men, and the call comes in pretty much the same way. However varied the occasion or outward circumstance, the inward call, the real call, is a sense of duty. Such was the call of Moses' mother, and such the call of her illustrious son. Had no high sense of duty burned within his heart, the mountain bush would have flamed in vain, and in vain would the voice have echoed against the mountain side. In distant Midian God was calling out of Moses what his devout mother had put into her child four-score years before.

When Moses turned aside to investigate the strange phenomenon, he came face to face with God and duty. Every such spot is holy ground. There let shoes be put off, let the head be bowed, let the heart be reverent. Some such moment comes to the life of every youth. It is an hour of destiny. Opportunity knocks, duty calls, a way opens, a high way but a hard way. At such a time a feeling of self-sufficiency is fatal. Moses should know. Forty years before, he had essayed the task in his own way and by his own strength, without consulting God and with miserable failure and exile as the penalty. He had thought himself to be somewhat important. Now he humbly pleads: "Who am I, that I should go to Pharaoh?"

God never sends where he does not go; never places a responsibility without furnishing ample resources. His answer to Moses and to every man called to high endeavor or difficult task is: "I will be with thee." That is a guarantee of victory, as Moses will realize when with his liberated people he stands in worship on this self-same spot.

God still calls leaders. The world is aflame with opportunity. Afflicted people cry for deliverance, while haughty oppressors gloat over their helplessness.

God is not dead, youth is not deaf, nor have all mothers forsaken training their children at the altars of devotion to him. In the welter of the world's confusion and strife, fire burns in the heart of loyal youth, and the call of God smites their conscience with sense of duty, preparing them for the difficult and dangerous task of bringing a new freedom to the world. As truly as in the days of Moses, God calls, promises his presence, pledges his resources, and guarantees victory. To some prepared youth he is saying: "I will send thee," and "I will be with thee."

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—Adv.

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The Christian Fireside

PEACEMAKERS

A peacemaker is one who loves God and his neighbor, and is a possessor of patience, forbearance and self-mastery. He hates strife, gossip, slander and back-biting. And when permitted to hear unkind criticism, will bury it deep in his very soul, for love's sake and to appease wrath.

The possessors of these traits are God's children. For Jesus said while preaching on the Mount, "Blessed are the peacemakers, for they shall be called the children of God."

Mrs. Gates, who received a vision of the peacemakers in the Heavenly beyond, penned this beautiful poem:

"I thought I saw, upon the shining coast,

A mighty host.

Their eyes were luminous with joy and peace

That would not cease.

Somehow they seemed more loyal and more blessed

Than all the rest.

Yet ever did they wonder that their names

Met loud acclaims,

And that such honor unto them was given

In highest Heaven.

They had not borne the banners in the strife

Of mortal life.

Their foreheads had not felt the touch of wreaths

Which fame bequeaths.

To conquering heroes as they homeward march

Through victory's arch.

These were the souls that, when the strife was high

Made soft reply.

The men and women who could patient stand,

And make demand

For peace, peace only, though their pride was crossed,

Their dear hopes lost.

Of they had caught, with soft and naked hands,

The flaming brands

Which anger hurled and quenched before it fell,

Some fire of hell.

They did not dream how great their souls had grown.

No sculptured stone

Was piled above the ashes where they slept.

But God had kept

Their faces in His sight; He knew the cost.

When, passion-tossed

And sorely hurt, they patient came and went

On peace intent.

Now they are blessed ever more, and lo
Wher'er they go,
The angels look on them and smile and say:

'God's children, they.'

MRS. E. W. SOREY.

A FABLE FOR PATRIOTS

This story seems to have started in England, but it might have had its origin in any other country.

There was once a man who desired to think nothing but noble and kindly thoughts of all his fellowmen.

Unfortunately he could not like the Welsh, for when he was a child his nurse had sung to him that "Taffy was a Welshman, Taffy was a thief."

And he could not like Scotchmen for he remembered what Dr. Johnson said of them, and he suspected that as a nation they are mean and penurious.

And he could not like the Irish, for he knew his Froude well and feared that as a nation they were a poor, shiftless lot.

And he could not like the French, for his mother had always told him they were a fickle, vain, immoral nation.

And he had always thought ill of the Germans, and the war did but confirm his worst opinions about them.

And he did not like the Italians, for his Aunt Louise had always entertained a very ill opinion of the Pope.

And he could not think well of the smaller nations of Europe, for he had heard that small nations do not produce great men.

And he disliked the Americans for he knew that they were of mixed blood, and his father had often told him that people of mixed blood inherited the faults of both sides and the virtues of neither.

And he mistrusted Asiatics, for it is well known that no European can ever penetrate the mind of an Asiatic, and when you do not know what a man is thinking about, you are surely justified in concluding that his thoughts are evil.

But he held a very high opinion of Englishmen, accounting them the salt of the earth and God's predestined agents for the reformation and the training of all other races.

Unfortunately, the individual Englishmen he met never failed to fall short of his ideals for them.

So at last there was not a single human being of whom he could think these noble and kindly thoughts (which, be it remembered, he wished to think of all mankind) except himself. Which grieved him very much. Indeed, he often said that he wished he were more like other men and that perhaps he would have been a happier man if he had not had such high ideals!—The Religious Telescope.

LADDIE'S DOG

My son burst in one day
From half work and half play,
"I want a dog," we heard him say.
Consent given, and he went his way.

A few moments later a sound was heard—
Not a chirp nor the voice of a bird;
A voice not loud, a voice not gruffy,
A sound not deep—the voice of a puppy.

A box was fixed all nice and neat,
A pillow for his head and sand for his feet.

Milk was warmed, for a puppy must eat,
Whining, crying, scratching, emergencies meet.

But puppies and boys and little toys
Fill our tired lives with joys;
But puppies and boys outgrow their toys
And we miss them with their fun and noise.

This poem may not have much merit, for it came to me on the impulse of the moment. But the idea lodged in my mind does have merit, and that is the idea of an attractive home. Therefore, any wholesome thing by which we can tie our children to home is not to be despised, whether it be a dog, a flower, or music.

I am not saying that a dog can be elevated to the position of highest attraction in the home, but I will say that a dog has been a strong tie in the home life of many a boy.

I cannot think back on my own home life, when I was a boy of about ten years, without thinking of "Frank"—for that was my dog's name. He was a great companion; he loved me; I knew that he loved me, and for that I never had anything so good to eat, but that I would share it with Frank. I remember his personality—sure a dog has personality—Frank has long since gone to the land where good dogs go; but the memory of him shall linger until my day is done.

But the subject of the four stanzas of poetry is a puppy, only a week old, and I am hoping for him a great future.

Surely a puppy with such perilous lineage and magnificent tutelage shall certainly rise to the perihelion of his possibilities if he is given the opportunities that a good puppy should get.

Why not give your boy a dog?

R. T. HOLLINGSWORTH.



Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Representatives of the Methodist Missionary Societies of zone No. 2 of the Monroe District met in Tallulah, at the Methodist church, for a quarterly meeting, with 56 in attendance. Mrs. C. R. Abney, of Pioneer, zone leader, presided and conducted the devotional. She also spoke on the subject, "Pioneer Women of Methodism." Mrs. D. H. Allen, of Tallulah, served as secretary.

Miss Dorothy Knight, of Houma, spoke on the work of the French Missions at the MacDonell School. Mrs. A. D. St. Amant, of Pioneer, gave an illustrated talk on temperance, using the five-point program of the W. C. T. U. Intemperance in the use of time, thought and food was discussed by Mrs. J. W. Trezevant, Delhi; Mrs. E. B. Emmerich, Oak Grove, and Mrs. H. A. Miller, Delhi; Mrs. A. C. Thompson, president of the Tallulah auxiliary, gave the welcome address.

In the afternoon session, Mrs. E. C. Gibson of Monroe, District secretary, spoke on the Bishops' Crusade and the work of the District. Miss Sheila Nuttall, Oak Grove, told of her work as a rural deaconess, and Mrs. Eva Wroten Cheatham, Oak Grove, gave a report on the State Conference of the Methodist Missionary Society held at Homer. Musical numbers were rendered by Mrs. E. O. Edgerton, Mrs. E. S. Moberley, Mrs. C. M. Ritchie and Rev. C. K. Smith, all of Tallulah.

Luncheon was served in the community room of the church at the noon hour.

* * *

Two courses pertaining to the work of the Woman's Missionary Society held the interest of a large number of missionary women at the Pastors' School held recently at Centenary College. "Beginnings of Religion in the Life of a Little Child" was the course taught for workers with children. Mrs. J. M. Eichers Conference Superintendent of Childrens' Work, and many others enjoyed this study under the instruction of Mrs. Maggie Burrows.

The class in Leadership of Mission Study Groups, led by Mrs. W. B. Landrum, of Tyler, Texas, was both profitable and instructive. The text, "What is this Moslem World?" is the current study for fall use. Thirty-four credits were issued. Each District in the Conference was represented by the District secretary or her substitute. Early in the fall Coaching Days for Mission Study will be held in each District. It is advised that

auxiliary superintendents order their books at once and leisurely enjoy the study during the warm days. How splendid if every study leader could read the book before attending Coaching Day!

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

For the third consecutive year, our Conference cooperated with the Board of Christian Education in conducting a course on "Leadership of Mission Study Groups" during the Pastors' School, June 21-26, 1937, at the Methodist Assembly Grounds Biloxi, Miss.

Mrs. W. M. Alexander, of Nashville, who for twelve years was Conference secretary of the Missouri Conference, most efficiently led this group, and Mrs. E. V. Perry, of Rolling Fork, was secretary.

It was a great disappointment to the class that Mrs. W. F. Mahaffey, Conference superintendent of study, was prevented from attending because of illness.

Classes were held each morning from nine to eleven, followed by a forum conducted by different speakers. In the evenings Bishop Hoyt M. Dobbs spoke.

The first three days of our class were given to a study of "New Trails for the Christian Teacher," by Robert Serreca Smith. The class very definitely decided that mission study classes should be led not taught.

The last three days were given to demonstration classes, using our fall mission study text book, "What is this Moslem World?" by Charles R. Watson. This most timely subject will be studied by the women of twenty-eight Protestant denominations this year.

Sixty women enrolled in this class, thirty-six taking credit and five taking office credit. Forty-four expect to lead the study this fall. There were two members from the Louisiana Conference—Mrs. W. L. Duren and Mrs. S. E. Castle, from New Orleans.

The following Conference officers were present: Mesdames D. L. St. John, C. C. McDonald, Homer Frizell, C. C. Clark and Stanley Wilson. District secretaries: Mesdames A. S. Oliver, Norman Taylor, L. J. Power and T. H. Fore.

Side Lights

The Bay St. Louis Auxiliary Mrs. C. C. McDonald, president, postponed its meeting until Tuesday afternoon, so the members might meet the Conference officers who were attending the School. The meeting was held in the home of Mrs. J. A. Evans, and it was interesting to learn that with a very small member-

ship this auxiliary contributes \$150 a year to our Conference pledge. It also contributes to Scarritt, Wesley Houses and Special. Beside the wife of the pastor, Mrs. A. J. Boyles, there were present three other ministers' wives—Mrs. C. C. Clark, Philadelphia; Mrs. J. W. Gray, Port Gibson and Mrs. W. M. Williams, Magee.

Wednesday afternoon, the Biloxi Wesley House, Misses Mattie and Ethel Cunningham, deaconesses, and the Moore Community House, Misses Sallie Ellis and Sophie Kuntz, deaconesses, kept "open house" for the women attending the School.

Thursday afternoon, the recreational feature was a boat trip to Fort Massachusetts on Ship Island. Among the Confederate soldiers held prisoners at this fort at the close of the war, was the father of Mrs. Norman Taylor, our Jackson District secretary. We saw the cannon which was fired recently in salute to President Roosevelt, after a silence of seventy years.

Friday, Mrs. L. J. Power, secretary of the Seashore District, entertained the Conference officers and District secretaries at lunch, having as honor guest, Mrs. W. M. Alexander, leader of the training class.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Members of the Woman's Missionary Society of Como held their regular program meeting in the auditorium of the Methodist church on June 28. Circle No. 3 led, with Mrs. Jeanie Mitchell as leader, assisted by Mesdames W. S. Embree, Monroe Wallace and Sidney Patton. The theme for the afternoon was "The Love of Christ." The meditation was "The Making of a Missionary." After the devotional a business meeting was held.

Among these business reports was that of the superintendent of Christian Social Relations, made for the whole quarter. The county health officer had accompanied a committee to the County Home and gave it a thorough inspection. One of the inmates, a little girl six years old, was found to be feeble-minded and needed to be sent to the home at Ellisville. All of the necessary papers were filled out and signed by the health officer and some lovely dresses with bonnets and hose to match were contributed by a generous matron with a promise of a well filled suitcase containing all the necessities for a traveling outfit to be given the child before she leaves for Ellisville. The service of a dentist had been secured to correct malformation of a young girl's mouth.

Anti-lynching, Peace Pacts, and Child Labor Amendments were discussed with the suggestion that petitions be passed around for signatures.

A committee was appointed to find seven members who would send a quart

(Brought forward to page 11)

AN INTERESTING CONCEPTION ON THE MEANING OF BAPTISM

By M. F. Wilson, M. D.

In the study of one of the Sunday School lessons on Baptisms, the writer developed, we trust under the guiding hand of the Holy Spirit, what to him was a new meaning of this sacred rite, and one which he has not seen in any exposition of this subject.

There are three prevalent ideas as to the meaning of baptism, one that it is symbolic of Jewish circumcision, brought over into the New Testament. Another symbolic of the baptism of the Holy Spirit, and the other emphasized by our Baptist friends, symbolic of the resurrection of the believer.

These conceptions are interesting, and much truth embodied in each, but I believe there is a deeper underlying meaning that I fear is overlooked.

To put my idea in concrete form, water baptism is the symbol of the transposition from the old fleshly life of sin into the new spiritual life in Christ Jesus.

If we interpret properly the Master's conversation with Nicodemus, in reference to the new birth, when He said, "Except a man be born of water and the Spirit, he cannot enter the Kingdom of Heaven", we see the underlying meaning of baptism.

Also with this sense in view, Scriptural references to the subject in the Epistles are made plain. Take for example the more prominent ones: Colossians 2:11, 12, 13. "Buried with Him in baptism, wherein ye are also risen with Him, through the faith of the operation of God, who hath raised Him from the dead, and you being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses."

Take another Romans 6:1-7 "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not that so many of you as were baptized into Jesus were baptized unto His death: that like as Christ was raised up from the dead, by the glory of the Father, even so we should walk in newness of life * * * knowing this that our old man is crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin." Read also the 11th and 12th verses of this chapter.

1 Peter 3:20 "In the days of Noah while the ark was preparing, wherein few, that is eight souls, were saved by water". In this passage there is the same underlying truth, Noah and his family were being saved out of the antediluvian world of sin into a new beginning — (life.)

If I were to make a spiritual applica-

tion, I would say the sacred truth to us is that every church member is under obligation of the most vital import, to live this new life in Christ Jesus in all its various manifestations.

In Memoriam

RESOLUTIONS OF LOVE AND APPRECIATION

Whereas, in the passing of our close friend and co-worker, Mrs. C. C. Miller, from this earthly life on April 26, 1937, the Belen Church, Sunday School and Missionary Society has lost a most faithful member and

Whereas, the life and influence of Mrs. Miller upon the membership of the organizations of our church and upon the community in which she lived was too great to be recorded in even a feeble way by us, and her life, aside from her family duties, was given untiringly to the church through all its organizations, and for a number of years she served as Steward of the Church, Officer of the Missionary Society, and Teacher in the Sunday School, giving to these her Christian optimism and enthusiasm.

Whereas, because of the faithful discharge of duties committed to her hands and by the constant devoted Christian life which she lived day by day, she was honored and loved by all who knew her and was a real inspiration to those who worked with her, therefore

Be it resolved that we perpetuate her memory by recalling the many deeds of faith and loyal service of her life from time to time to the members of the Church, the Sunday School and the Missionary Society; that we feel a deep sense of personal and community loss in her going away.

Be it further resolved that a copy of these resolutions be passed in the minutes of our Church organizations, and that a copy be sent to the New Orleans Christian Advocate for publication, and that a copy be mailed to her husband and children with a prayer that the gracious Lord will comfort them with the comfort with which he comforts his people.

W. W. Milligan,
Pastor in Charge.

RESOLUTIONS UPON THE DEATH OF MRS. IONE YOUNG

Whereas, God, in His infinite mercy and wisdom has removed from our midst our dear friend and co-worker, Mrs. Ione Young, who passed to her reward May 12, 1937.

Therefore be it resolved:

First—That we extend to the bereaved family our deepest sympathy in their loss, and pray God's blessing upon them in their sorrow.

Second — That our Church, Sunday School, and Missionary Society have lost a most faithful member, and the com-

munity a valued citizen.

Third—That she was recognized as one of the outstanding leaders in all Christian work.

Fourth—That while we miss her, and are grieved over her departure, we realize, "He doeth all things well", and we praise God for her life of influence and Christian association.

Fifth—That a copy of these resolutions be sent to the bereaved family; one copy spread on our Minutes; and one copy be sent to the New Orleans Christian Advocate for publication.

Committee:

Mrs. Della Upton Law,
Mrs. W. B. Morris,
Miss May L. Moore.

SUBSCRIPTION CAMPAIGN REPORT

We are listing below charge by charge report of subscriptions received in our office through Saturday, July 3, 1937.

(*) Indicates quota charges.

LOUISIANA CONFERENCE

Alexandria District

R. H. Harper, P. E.	
Alexandria—M. S. Monk.....	15
Boyce—C. H. Lahey	4
Bunkie—T. F. King.....	3
Glenmora—J. L. Lay.....	1
Jonesville—H. C. Sensintaffar.....	2
Marksville—G. A. LaGrange.....	4
Melville—C. B. Powell.....	1
*Natchitoches—R. R. Branton	18
Opelousas—C. D. Atkinson.....	2
Pineville—H. N. Brown.....	2
*Rochelle-Tullos—E. W. Day.....	16
Sicily Island—J. C. Price.....	13
Trout-Goodpine—W. D. Milton.....	8
Winnfield—G. A. Morgan.....	3
Total.....	86

Baton Rouge District

J. Henry Bowdon, P. E.....	2
Amite—A. A. McKnight.....	1
Baker—G. H. Corry.....	5
Baton Rouge, First Church—J. R. Spann...	8
" " Istrouma—J. A. Alford.....	5
Franklinton—J. W. Booth.....	9
Hammond—Carl F. Lueg.....	7
Jackson—H. B. Hines.....	1
Natalbany—J. P. Bonnetcarre.....	10
Pine Grove—W. E. Akin.....	1
*Plaquemine—William Schuhle	5
*Ponchatoula—A. T. Law	15
St. Francisville—J. D. Nesom.....	7
Springfield—R. V. Fulton.....	7
Total.....	83

Lake Charles District

B. F. Rogers, P. E.	
Crowley—G. W. Pomeroy.....	12
DeRidder—A. S. Lutz.....	4
*Elizabeth—W. W. Perry.....	25
Eunice—M. W. Beadle.....	2
Gueydan—K. W. Dodson.....	3
*Hackberry—C. F. Sheppard.....	8
Indian Bayou—J. A. Knight.....	2
Lake Charles—W. L. Doss, Jr.	15
Leesville—J. W. Faulk.....	1
Moss Bluff-Bell City—Thurmon Spinks....	2
*New Iberia—O. L. Tucker.....	16
*Sulphur—D. B. Boddie	18
Vinton—Alonzo Early.....	3
Zwolle—T. J. Holladay.....	3
Total.....	123

Monroe District

H. L. Johns—P. E.	
Bastrop—W. H. Giles.....	23
Columbia—V. D. Morris.....	16
Delhi-Crowville—S. S. Holladay, Jr.	5
Gilbert—Ira W. Flowers.....	11
Lake Providence—S. A. Seegers.....	2
Mangham—D. W. Poole.....	13½
Mer Rouge—J. A. McCormack.....	9½
Monroe, First Church—W. C. Scott.....	29
Newellton—M. D. Fulkerson.....	5½
Oak Ridge—J. H. Midyett.....	7
Rayville—L. N. Hoffpauir.....	9
*Sterlington-Marion—J. E. Hearn.....	18

Tallulah—C. K. Smith.....	4
Waterproof—J. M. Boykin.....	9
West Monroe—Martin Hebert.....	31
Winnboro—Briscoe Carter.....	2
Total.....	194½

New Orleans District

Elmer C. Gunn, P. E.....	3
Bogalusa, First Church—W. H. Royal.....	22
Covington—R. F. Harrell.....	3
Donaldsonville—A. W. O'Bryant.....	1
Franklin—J. T. Harris.....	1
Houma and French Mission—A. D. George..	1
Lockport—W. C. Mason.....	1
Morgan City—C. M. Morris.....	2
New Orleans, Carrollton Ave.—D. B. Raulins	21
*Epworth—J. B. Grambling... 24½	
*Felicity and Hospitals	
—W. T. Gray.....	10
First Church—W. H. Wallace, Jr.	8
McDonoghville—H. A. Rickey 6½	
*Parker Memorial—H. B. Hysell 19	
*Rayne Memorial—	
W. W. Holmes.....	84
St. Mark's—Jolly B. Harper..	5
Second Church and Gentilly	
—A. W. Townsend.....	1
Pearl Riveh—Walter Clark.....	2
Slidell—L. E. Douglas.....	1
Ministers Association.....	5
Miscellaneous.....	15
Total.....	236

Ruston District

Louis Hoffpauir, P. E.....	1
Athens—J. C. Whitaker.....	2
Bernice-Farmerville—A. A. Collins.....	2
Springhill-Cotton Valley—A. M. Wynne....	2
*Dubach—J. F. Dring.....	16
Eros—W. R. Lyons.....	½
Haughton—O. W. Spinks.....	10
Haynesville—B. H. Andrews.....	18
Hodge—C. B. White.....	2
Homer—B. C. Taylor.....	21
Jonesboro—W. F. Roberts.....	5
Minden—N. E. Joyner.....	7
Ringgold—J. F. Wilson.....	2
Simsboro—R. T. Pickett.....	1
Hospitals.....	10
Total.....	100½

Shreveport District

A. M. Serex, P. E.....	
*Belcher-Gilliam—A. M. Shaw.....	14
*Bossier City—L. W. Smart.....	13
*Coushatta—R. H. Staples.....	23
*Grand Cane—A. R. Hoffpauir.....	14
Hall Summit—T. D. Lipscomb.....	8
*Ida & Hosston—F. J. McCoy.....	14
*Mansfield—J. J. Rasmussen.....	26
*Mooringsport-Oil City—D. F. Anders.....	16
Pelican—F. C. Collins.....	4
*Plain Dealing—P. B. McCullen.....	25
Shreveport, First Church—Dana Dawson.....	123
*Mangham Memorial—R. M. Brown 56½	
*Noel Memorial—C. M. Crowe.....	66
*Parke Avenue—R. T. Ware.....	21
*Wynn Memorial—E. L. Chaney..	8
*Vivian—C. E. McLean.....	22
Total.....	453
Total Louisiana Conference.....	1276

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg, P. E.....	2
Adams—L. T. Nelson.....	6
Crystal Springs—J. W. Leggett.....	4
Foxworth—D. W. Ulmer.....	3
Georgetown—Percy Vaughan.....	3
Hazlehurst—C. W. Crisler.....	1
McComb, Centenary—Otto Porter.....	2
McComb, LaBranch—L. P. Anders.....	1
McComb, Pearl River Ave.—A. M. Broadfoot..	5
Meadville and Bude—A. S. Oliver.....	12
Prentiss—L. L. Roberts.....	6
Wesson—H. L. Daniels.....	2
District Conference.....	6
Total.....	53

Hattiesburg District

W. B. Alsworth, P. E.....	
*Bay Springs—E. A. King.....	21
Bonhomie—R. E. Rutledge.....	5
Bucatunna—W. M. Tabb.....	1
Collins—J. D. Slay.....	10
*Ellisville—G. H. Jones.....	17
*Hattiesburg, Broad Street & Mission—T. O. Prewitt	49
Hattiesburg, Court Street—J. W. Sells.....	23
Hattiesburg, Main Street—J. T. Leggett..	14
Heidelberg—M. M. Black.....	10
Laurel, *First Church—J. F. Campbell.....	35
Kingston—R. A. Allums.....	8

West Laurel—Phil H. Grice.....	8
*Magee—H. C. Castle.....	16
Matherville—L. R. Shumaker.....	1
Montrose—W. L. Blackwell.....	4
*Mt. Olive—J. L. Sells.....	15
*New Augusta—Seth W. Granberry.....	13
Petal—E. E. McKeithen.....	6
*Richton—L. D. Haughton.....	14
*Seminary—J. B. King.....	21
Shubuta—E. A. Kelly.....	7
*Sumrall and Advance—L. M. Reeves.....	10
Taylorville—Andrew Gailman.....	6
Waynesboro—J. T. Weems.....	15
Waynesboro Circuit—J. W. Loudenslager...	12
Williamsburg—A. J. Leggett.....	8
District Conference.....	15
Total.....	564

Jackson District

T. M. Brownlee, P. E.....	
Brandon & Pelahatchie—J. E. Williams....	5
Camden—D. P. Yeager.....	2
Canton—C. W. Wesley.....	14
Fannin—R. E. Case.....	8
Flora and Bentonla—B. H. Williams.....	2
*Forest—W. M. Sullivan.....	16
Harperville—W. F. Baggett.....	2
Homewood—H. S. Westbrook.....	6
Jackson, Capitol Street—B. M. Hunt.....	20
Glendale—J. A. Wells.....	1
Grace—J. H. Jolly.....	7
Millsaps Memorial—M. L. McCor-	
mick.....	8
Lake—J. H. Grice.....	3
Lena—E. W. Ulmer.....	1
Madison and Pocahontas—J. H. Morrow...	1
Mendenhall and D'Lo—H. E. Raley.....	11
Morton—C. H. Gunn.....	2
Terry—T. M. Ainsworth.....	3
Vaughan—A. J. Beasley.....	1
Total.....	113

Meridian District

W. B. Jones, P. E.....	
Chunky—G. G. Yeager.....	5½
*Daleville—J. C. Jackson.....	17
Decatur and Hickory—H. J. Moore.....	2
DeKalk—Murray Cox.....	18
DeSoto—T. R. Holt.....	9
Enterprise and Stenewall—T. E. Nicholson..	12
*Lauderdale & Electric Mills—E. D. Simpson	11
Meridian, Central—Joseph A. Smith.....	26
*East End—O. S. Lewis.....	37
Fifth Street—J. L. Carter.....	8
Hawkins Memorial—Roy Wolfe.....	5
Poplar Springs—R. L. Walton.....	6
Wesley—N. W. Boone.....	1
Newton—M. K. Miller.....	7
Pachuta—W. J. Walters.....	11
*Philadelphia—C. C. Clark.....	29
Philadelphia Circuit—W. C. M. Baggett....	7
Porterville—W. C. Black.....	1
*Quitman—V. G. Clifford.....	32
Rose Hill—G. A. Broadus.....	4
Scooba—S. C. Moody.....	3
District Conference.....	7½
Total.....	259

Seashore District

L. J. Power, P. E.....	
*Bay St. Louis—A. J. Boyles.....	10
Biloxi, Epworth-Wesley—Swope Noblin.....	4
Brooklyn and Bond—E. M. Lane.....	4
Coalville—B. M. Lawrence.....	1
Escatawpa—A. S. Byrd.....	1
Gulfport, First Church—Carroll Varner.....	1
Logtown—F. S. Flurry.....	1
*Lucedale—W. H. Lewis.....	16
Mentorum—R. L. Moore.....	1
Moss Point—L. E. Alford.....	3
Purvis—G. E. Ailan.....	5
Saucier—D. E. Vickers.....	2
Vancleave—P. Olla Nix.....	8
*Wiggins—D. T. Ridgway.....	13
District Conference.....	8
Total.....	78

Vicksburg District

H. A. Gatlin, P. E.....	
Centerville—W. A. Terry.....	1
Edwards—F. L. Applewhite.....	9
*Fayette—J. M. Corley.....	17
Gloster—C. H. Strait.....	6
Lorman—A. W. Wilson.....	1
Louise & Holly Bluff—L. J. Snelgrove....	1
Natchez—C. A. Schultz.....	6
Nebo—J. A. McRaney.....	1
Rolling Fork and Cary—P. H. Grice.....	7
Satartia—F. J. Jones.....	4
Vickeburg, Gibson Memorial—J. V. Bennett	10
Washington—F. B. Ormond.....	2
Yazoo City—J. B. Cain.....	6
District Conference.....	10
Total.....	81

Total Mississippi Conference.....948

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

W. P. Buhrman, P. E.....	
Aberdeen—V. C. Curtis (pastor who is ill as-	
ures us of his quota).....	1
Aigoma—G. B. Love.....	2
*Cahoun City—T. W. Lewis.....	17
Coffeville—J. B. Conner.....	1
Eupora—J. M. Guinn.....	1
Greenwood Springs—T. F. Sartain.....	4
Houlka—E. M. Shaw.....	3
Houston—W. J. Dawson.....	6
Nettleton—W. W. Bruner.....	1
Pontotoc—C. M. Chapman.....	4
Okolona—W. L. Stormont.....	1
Prairie & Strongs—W. D. Smith.....	1
Shannon—H. D. Suydam.....	4
Toccopola—J. A. Biffle.....	1
Tupelo—H. F. Brooks.....	2
*Verona—C. A. Northington.....	25
Water Valley, Main—W. M. Jones.....	3
Total.....	77

Columbus District

L. P. Wasson, P. E.....	
*Ackerman—A. Y. Brown.....	10
Artesia—W. R. Crouch.....	7
Brooksville—R. P. Neblett.....	1
Caledonia—T. W. Smallwood.....	1
Columbus, First—E. Nash Broyles.....	1
Crawford—W. M. Hester.....	6
*Durant—E. S. Lewis.....	18
Kosciusko—T. E. Gregory.....	18
Noxapater—J. S. Maxey.....	2
*Pickens—G. C. Gregory.....	13
Shuqualak—B. F. Bullard.....	2
West Point—J. H. Holder.....	1
Weir & McCool—S. W. Hemphill.....	1
Total.....	81

Corinth District

J. D. Wroten, P. E.....	1
Baldwin—W. C. McCay.....	6
Blue Mountain—W. R. Liming.....	2
Chalybeate—N. N. Maxey.....	3
Corinth Circuit—W. P. Bailey.....	1
Dumas—J. N. Humphrey.....	1
Hickory Flat—D. R. McDougal.....	9
Holly Springs—T. M. Bradley.....	10
Iuka—S. E. Ashmore.....	1
Mooreville—M. E. Armstrong.....	3
Myrtle—L. M. James.....	4
Oxford—W. R. Lott.....	1
Waterford—Travis Filgo.....	1
Total.....	43

Greenville District

J. R. Countiss, P. E.....	2
Arcola and Murphy—H. E. Carter.....	4
Clarksdale—J. E. Stephens.....	3
Cleveland—J. J. Baird.....	3
Dubbs—W. R. Goudelock.....	1
*Dublin & Mattson—G. A. Baker.....	4
Greenville—J. W. Ward.....	2
Indianola—W. N. Duncan.....	2½
Leland—R. G. Moore.....	2
Rosedale & Benoit—W. W. Woollard.....	7
*Shelby—H. H. Wallace.....	8
Tunica—R. G. Lord.....	10
Total.....	48½

Greenwood District

A. T. McIlwain, P. E.....	
Acona—G. W. Robertson.....	3
Belzoni—W. B. Baker.....	2
*Carrollton—L. C. Lawhon.....	20
Drew—T. B. Thrower.....	1
Duck Hill—S. B. Potts.....	5
Greenwood, First—S. H. Caffey.....	3
Inverness & Isoia—S. A. Brown.....	2
Itta Bena—G. H. Boyles.....	2
Kilmichael—W. O. Hunt.....	1
Moorehead—J. R. Murff.....	2
Swiftown—A. W. Bailey.....	7
*Tchula—A. R. Beasley.....	21
*Tutwiler—R. T. Hollingsworth.....	16½
Vaiden and West—J. C. Wasson.....	6
Webb & Sumner—J. W. York.....	4
Winona—W. H. Mounger.....	8
Total.....	103½

Sardis-Grenada District

C. T. Floyd, P. E.....	
Charleston—H. P. Lewis.....	5
Coldwater—G. R. Williams.....	1
*Como—Seamon Rhea.....	8
Grenada—C. A. Parks.....	6
*Hernando—W. L. Robinson.....	13
Holcomb—J. W. Gibson.....	1
Lake Cormorant—E. C. Driskell.....	2
Lambert & Crowder—M. H. McCormack, Jr.	1
Marks-Belen-Darling—W. W. Milligan....	2
Red Banks—W. S. Selman.....	1
Total.....	40

Total North Mississippi Conference.....393

Total three Conferences.....2617

NEW ORLEANS

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A PLEASING POSE

(Courtesy Our Dumb Animals)

Duplicate



Wallet of the Week



DEFINITE PEACE EDUCATION for the coming generation is announced as being the purpose of The World's Sunday School Association which is opening offices in the League of Nations building at Geneva this summer. The Association is said to represent a constituency of forty million Sunday school scholars and workers. With such a constituency and such a field of work, a well-planned educational program should become very effective and far-reaching in its influence.

* * *

THE AGGRESSIVENESS OF MORMONISM is revealed in an ambitious construction program launched at a recent meeting of Mormon leaders in Denver. The program proposed will involve an expenditure of three million dollars, and it will be devoted mainly to the construction of Mormon temples in cities of Idaho and California. In California, it is estimated that there are from fifty to seventy-five thousand adherents of the Mormon Church, and in Idaho there are something like two hundred thousand.

* * *

THE BRITISH ROYAL COMMISSION for Palestine is said to be considering the division of that country into two states. A Jewish state including Galilee and apparently that part west of a line from the Sea of Galilee to Gaza, and an Arab state extending from the Sea of Galilee to Beersheba and across to the Dead Sea. Jerusalem and Bethlehem are scheduled to form an international zone under British authority, and free corridors are to be maintained from Joppa to Jerusalem and the Dead Sea, and from Haifa to the Arab state. It is reported that the president of the Arab Supreme Council is opposing the plan.

* * *

CARLETON COLLEGE, Northfield, Minnesota, recently received a gift of five hundred thousand dollars to endow a foundation for the study of international relations. The donor was Hon. Frank B. Kellogg, of St. Paul, Minnesota. Mr. Kellogg was a former Secretary of State and was co-author of the Kellogg-Briand Peace Pact. The new department will be known as the Frank B. Kellogg Foundation for Education in International Relations; and it will make possible a staff of two regular teachers, with a half-time professor from a foreign country. It will also maintain several scholarships for foreign students at Carleton and scholarships for Carleton students to study abroad.

THE CHILDREN OF DRUNKEN PARENTS is the subject of a tract issued by the Bible Institute Colportage Association. The claim is made that three million children are born annually of drunken parents. Half a million of these are said to be born idiots and another three hundred thousand are born deaf, dumb, or blind. This means that more than one out of four children of drunken parents comes into the world with a physical handicap which can never be overcome.

* * *

GOLD AND SODIUM TETRABROMIDE, a chemical with a gold base, was recently developed as a treatment for epilepsy. Dr. J. Epstein, of New York City, who is credited with the discovery of a similar treatment for whooping cough, and also for other developments in the field of medical chemistry, is said to have been the originator of this latest compound which it is hoped may prove to be a boon to the sufferers from that terrible malady, which has so far resisted the attacks which science has made upon its power.

* * *

A HUMAN INTEREST STORY of an unusual nature is associated with the brief career of the smallest infant ever known to survive. Charles Peter, the son of Mr. and Mrs. Henry Johnston, of Albia, Iowa, at birth, on March 30, weighed but eleven ounces. The babe lived sixty-nine days and at death on June 6, weighed three pounds and six ounces. The case was so unusual as to attract attention throughout the entire medical world. The effort of the physicians to save its life is in every way worthy of that great profession; but, alas, its life was too fragile for the most delicate methods which our science knows.

* * *

AMERICAN CHURCH MEMBERSHIP, according to figures compiled by Maude H. Keiffer and sent out by the **Christian Herald**, made an impressive gain during 1936. Only thirteen of eighty-seven religious groups showed a loss, and seven of those had each a membership of less than a thousand. Only two of the major groups showed a loss and both losses were small. The total gain for 1936 was eight hundred and thirty-seven thousand four hundred and four, of which more than half a million were Protestants. Over a ten year period, only the Universalists lost ground and the percentage of church membership gain was 1.63 as against a gain in the population of the United States of 0.92 per cent.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

THE LAST MILE

The gospel of the second mile is a familiar and an oft-quoted interpretation of the words of Jesus regarding the Christian attitude toward force, whether by legal process or physical compulsion. Equally impressive, however, is the voluntary and joyous devotion of St. Paul who declared at Miletus that he was prepared, resolved to go the last mile for his mission and his divinely appointed ministry. Indeed, we doubt if the literature of the church holds a more vivid and beautiful avowal of absolute consecration than is expressed in the moving and passionate speech of the great Apostle to the elders of Ephesus: "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus to testify the gospel of the grace of God." At that moment a panorama of affliction and of ominous prophecies concerning his visit to Jerusalem filled his thought, but the incandescence of a holy experience and a holy ministry dispelled every shadow from his mind and heart. Unlike James and John who thought to call down fire from heaven to consume the inhospitable Samaritans, St. Paul thought in the terms of the redemption of spiritual mendicants, and for that end he was prepared to go the last mile. In this connection, we recall an incident connected with the ministry of the late Dr. Charles L. Goodell. After a succession of singularly successful and evangelistic pastorates, he was assigned to Calvary Church, New York City. Some one remarked that he had now gone to a church where he could not have a revival. When those words were reported to Dr. Goodell he simply observed: "There will be a revival in Calvary Church, or there will be a funeral in the parsonage." It was his way of saying that he was prepared to go the last mile for Calvary Church and his Lord. These may seem to have been unusual declarations of spiritual determination and devotion, and so they were, but in the front line of the makers of church history, and among the effective promoters of personal and social righteousness will be found these men of iron determination and unquenchable zeal—

men prepared to go the last mile. Jesus went the last mile for humanity on his march to Calvary. Paul's last mile was the melancholy journey to the place of his execution, but he did not falter. Only those who are prepared to go the last mile may hope to bear a worthy part in the joyous ministry of building a Christian empire in the hearts and lives of men and women today.

THE LAYMAN AND HIS PASTOR

In the background of every panel of this study of the layman, is the silhouette of his pastor. The life and work of the two are indissolubly joined together. By the very organization of church activity, the layman and his pastor are partners in a great task and they share together the inspiration and passion of a common experience. No greater tragedy can happen to any layman than for a rift to occur between him and his pastor. The loss of the intimacy of understanding and fellowship is one of the most unhappy incidents of the Christian life. No apology for it and no explanation of the cause can relieve it of its distressing consequences. Deprived of a trusted leadership and support, the layman gropes his way through the mazes of his intricate and delicate problems. Without the directive wisdom and experience of his pastor, he becomes accessible to a form of mysticism—the refuge of those who are uncertain as to the moorings of their faith. But no less bereaved is the soul of the pastor who becomes conscious of the loss of the support of the loyal layman. Without his sympathy and ready response, the pastor is like a bugler whose supporting legions have fled, he hears only the mocking echo of his own command. In the moment of such realization, his ministry becomes like some toppling temple of Dagon whose mighty supports have been suddenly removed. This picture of the tragic effects of a break between the pastor and the layman deals only with the foreground—the more immediate personal interests of the two. In the deep distance, is a lost world which is being robbed of its divinest hope, and from the tragic eminence of Calvary, bends that look which indicates the sorrowful yearning and dis-

appointment of the breaking heart of the Son of God. In the providence of God, the layman and his pastor have been joined together in the plan for the salvation of mankind. If the two shall work together sympathetically and understandingly, power is at hand for the victorious conquest of all hearts and a new Aldersgate experience is waiting for the people called Methodists.

THE WHITWORTH COLLEGE CAMPAIGN

We have no reports from the Whitworth College campaign other than an occasional report from individual charges. We do not write so much to analyze the results of the campaign, however, as to express our feeling as to the College as one of the best established educational enterprises of the Protestantism of this section. Whitworth has served honorably and well in the education of the young women of Mississippi and surrounding territory. We understand that the College has unencumbered physical property and endowment valued at approximately four hundred thousand dollars, which must be sacrificed should the campaign fail. Even the sacrifice of property is of less importance than the abandonment of the educational interests of our people to institutions which are already overburdened, or which may not share our social and religious ideals. If the property were seriously handicapped by debt, there might be some reason for hesitation, but the sheer abandonment of one of the best Junior College plants owned by the Southern Methodist Church and the sacrifice of almost half a million dollar property is not easy to understand. Surely there must be some way to carry on in this very important enterprise of our Mississippi Methodism. There must be incentive to do so in the very aggressiveness of the religious competition which confronts our Church. Can Protestantism afford to contract its work in the face of Catholic educational expansion in this country? Our Catholic brethren added fourteen to their colleges and academies during the past year; they maintain eleven hundred and seventy-nine high schools; and they have approximately two million two hundred thousand pupils attending parochial schools. Surely we may not abandon our educational work to those who do not share our faith, or leave our people to grow up in ignorance except at the cost of the cast and character of our American civilization.

A LAST BULLETIN

On Monday evening, campaign subscriptions to date are: Louisiana Conference—Alexandria, 163; Baton Rouge, 93; Lake Charles, 184; Monroe, 329; New Orleans, 290; Ruston, 105, and Shreveport, 476. Mississippi Conference—Brookhaven, 55; Hattiesburg, 403; Jackson, 125; Meridian, 261; Seashore, 80; Vicksburg, 97. North Mississippi Conference—

Aberdeen, 81; Columbus, 95; Corinth, 69; Greenville, 49; Greenwood, 156; Sardis-Grenada, 50. Louisiana will pass the total of 1936 by at least one-third, Mississippi will make a substantial gain over last year, and we are expecting North Mississippi to make a whirlwind finish. Let no charge fail to do its full part!

Editorial Miscellany

By Dr. H. T. Carley

FENCES AND GATES

Rail fences, board fences, picket fences, barbed wire fences, hog wire fences, poultry wire fences, iron fences—no end of fences! And every fence has its gate.

Some fences are easy to climb over. Perhaps only the older citizens remember the historic rail fence—mule-high, hog-tight, bull-strong. They were good fences. They had gaps, which could be let down for the cattle to pass through. But it was something of a job to let down and then put up the gap; so the foot-traveler usually climbed over. Climbing was easy enough—unless there happened to be some rotten rails.

Rail fences are practically extinct—barbed wire fences have taken their place. There are three ways of getting through a wire fence. One is to lie flat on the ground and roll under the bottom strand; another is to find a place where the post is strong and the wires are fastened securely to it, and, holding to the post for support and using the strands as footrests, climb over. This is not as easy as it sounds. The third way is to find a place where the wires are slack and crawl through. Generally you tear a hole in the back of your shirt where a barb catches; but after some years of experience it is amazing how deftly you can accomplish the feat. But if you want to conjure up a funny picture to your mind's eye, imagine that you see some inexperienced, portly dignitary—a governor, or a senator, or a bishop—negotiating a barbed wire fence!

Such a picture almost made us forget the gate. We are thinking particularly of the lot gate—wide, heavy, and hung on sagging hinges—through which we have to drive when we put the car up at night. Drive up, get out, drag the gate open, get back in the car, drive through, get out, shut the gate and hook it, get back in the car—what a nuisance!

If we ever get rich enough, it is our present mind to hire a lusty colored boy whose sole duty it will be to open and shut the lot gate.

After all, though, it doesn't take long to complete the whole performance.

A lot of our troubles come from hating jobs that are not very hard in themselves.

MUST EACH ANNUAL CONFERENCE IN OUR CHURCH APPROVE THE PLAN OF UNION?

Our recent paper entitled "The Legal Action Required to Adopt the Proposed Plan of Methodist Union" pointed out that the Plan cannot be legally adopted unless it receive the approval of each Annual Conference and two-thirds of the General Conference succeeding, and in addition thereto, three-fourths of the members of the several Annual Conferences present and voting. The approval of each Annual Conference is requisite to amend our Articles of Religion. Since the adoption of the Plan (1) would cause an alteration to be made in the Articles and (2) would change the procedure for amending the Articles, so as to permit them to be amended without the consent of each Annual Conference, it necessarily follows that such consent is required legally to adopt the proposed Plan.

To our paper we have seen three replies. One by Bishop James Cannon, Jr., published in the Richmond Times Dispatch of June 8, 1937 (to which we made a brief reply in that paper on June 11, 1937); one by Bishop John M. Moore already published in a number of the Church papers, and the third, an editorial by Dr. William P. King in the Nashville Christian Advocate.

Bishop Cannon in 1925 was the last Chairman of the "Friends of Unification;" Bishop John M. Moore is senior active Bishop of our Church; and Dr. King is editor of our General Organ. Their views, seriously expressed in the publications above mentioned, should be seriously considered.

1. Both Bishops Cannon and Moore admit that our Articles of Religion cannot be altered without the approval of each Annual Conference; but they say that the Articles will not be altered by the adoption of the Plan. There is, therefore, a factual difference between us, which is very simply solved.

The Plan provides that the Articles of the proposed new Church "shall be those historically held in common by the three uniting Churches." If our Articles are the "historic" Articles of American Methodism, then on this point the two Bishops are correct; otherwise, they err, for any provision in our Articles which is not "historic" does not become a part of the Articles of the new Church.

With the exception of our 23rd Article, the Articles of our Church are unquestionably "historic" Articles of American Methodism. Since 1922 we have had alternative 23rd Articles—the old "historic" Article entitled "Of the Rulers of the United States of America," which until 1922 applied to all our Churches at home and abroad, now applies only to our Churches in this country; and the new Article adopted in 1922 entitled "Of the Duty of Christians to the Civil Authority" which specifically applies only to our "Churches in foreign lands."

Each of these 23rd Articles is an Article of Religion of our Church. Our Church is a unit; it is one Church both at home and abroad. The old Article is no more the 23rd Article than is the new Article. Neither excludes the other. The 23rd Article, which applies to our home Churches, is an Article of the Church and can be altered only with the consent of each Annual Conference, home and foreign, for all our Annual Conferences have exactly the same constitutional rights and duties. Our constitution makes no distinction between the Articles. All are equally protected. Likewise the 23rd Article applying only to our Churches abroad, is an Article of the Church, and can be altered only with the consent of each Annual Conference, home and foreign.

If this new Article 23, adopted in 1922 be an "historic" Article, then it will, in the event the Union be consummated, become a part of the Articles of the new Church. If it be not an "historic" Article, it will not become an Article of the new Church and the adoption of the Plan of Union will delete it from the Articles and thereby alter them.

The two Bishops contend that this new 23rd Article, constitutionally adopted as an addition to the Articles by requisite Annual and General Conference action, is not a part of the Articles, but is simply a "footnote." It is true that in the Disciplines published since 1922 for our work in this country, the new 23rd Article, applying only to foreign lands, is published in the form of a "footnote," following the explanatory statement: "The Twenty-Third Article of Religion in the Discipline of all our Churches in foreign lands shall read:". They confuse this new 23rd Article with a true footnote which for many years existed, the brief history of which is as follows:

In 1820, by General Conference action alone it was directed that an explanatory footnote should be published in the Discipline in connection with the 23rd Article (Journal 1820, pp. 214-215). By General Conference action alone this footnote was amended in 1854 (Journal 1854, p. 364). An error made in the printing of it, was, in 1898, corrected by General Conference action alone (Journal 1898, pp. 236, 89). When the new 23rd Article of Religion was adopted in 1922, the footnote became obsolete and was omitted from the Discipline. This ancient footnote is still printed in the Discipline of the Northern Methodist Church.

The footnote was never submitted to any Annual Conference and, therefore, was never a part of the Articles of Religion. The two Bishops so admit in their papers, and the General Conference of 1898, which investigated this matter, so held. (Journal 1898, pp. 236, 89).

Note how Bishop Moore confuses the old explanatory "footnote" with the new 23rd Article. He says: "The footnote in each case urges loyalty to the foreign governments upon our people who live under them. It is simply explanatory and

interpretative of the Twenty-Third Article, under which our people in this country live." The old footnote was explanatory and interpretative of that Article under which all our people, both home and foreign, lived. But the new Article is explanatory of nothing. By it the old 23rd Article, unexplained and uninterpreted, is confined to our churches in this country, and the new Article applies only to our churches in foreign lands.

Next he says: "When this footnote of 1922 was substituted for that of 1820, which had been declared not any part of an Article of Religion, the Twenty-five Articles were not really changed." Do the two Bishops forget the position they took in 1922? Do they forget that, together with all the other Bishops, they signed the Episcopal Address of that year, and informed the General Conference that as each of the Annual Conferences had recommended "the proposed change" in the Articles of Religion, the change could be consummated only by the two-thirds concurrence of that General Conference; and that the General Conference concurred?

We are accused of "legalistic literalism," whatever that may mean. Surely those who make such a charge will not say that the Editors of the Discipline who saw fit to publish the new 23rd Article in the physical form of a "footnote," were empowered to annul the constitutional process of the Church, and did annul that process, and caused that which was a part of the Articles to cease to be such! Yet that necessarily is what they argue when they attempt by the "footnote" method of reasoning to place the new 23rd Article on the same basis as the old explanatory 1820 note.

No wave of the hand, no epithet can strike out that legally adopted new 23rd Article. No mistaken supposition that we are writing of an explanatory "footnote" can be allowed to obscure the issue. We are writing, as we have been writing, concerning the Articles themselves. We are sorry that Bishop Moore has, to use his own words, "never been able to see" how the new 23rd Article became a part of the Articles of Religion. The record of its constitutional adoption as such, so clearly understood by him in 1922, should enlighten him.

The very date of adoption of the new Article shows that it is not "historic." The fact that neither of the other Churches with which it is proposed to unite has any article like it, shows that it is not "held in common." The adoption of the Plan, therefore, strikes it from the Articles and thus amends them. This can be done only with the approval of each Annual Conference.

2. Bishop Cannon agrees with us in one particular, for he concedes that the Plan alters the method or procedure of amending the Articles of Religion, and therefore requires for its adoption the approval of each Annual Conference. He

(Continued on page 11)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. T. J. Holladay, veteran pastor at Zwolle, sends ten subscriptions on a quota of six. To Brother Holladay and his good people we extend sincere thanks.

Rev. J. C. Sensintaffer sends his full quota from Jonesville charge and we are happy to enroll the pastor and charge as a quota-in-full pastor and charge.

Rev. E. B. Emmerich completes his quota of twenty-six for Oak Grove charge. In this achievement, he had the loyal cooperation of Mrs. Joe Kelly, Mrs. Bernard Byargeon, and Mrs. R. F. Scott.

Rev. J. M. Alford secured every renewal in his charge and added ten new subscriptions to complete the quota of sixteen for Gordon Avenue, Monroe. We regret that we were unable to include this report last week.

Rev. H. W. Rickey, veteran friend of the Advocate, reports in full for Jena and Olla charge, a quota of fifteen. We extend our thanks for his continued loyalty and good work for the Advocate.

Our good friend, Rev. Ellis Smith, sends seventeen subscriptions from Abbeville—the quota in full and four for good measure. We are duly grateful to Brother Smith and his people.

Rev. T. F. King, pastor at Bunkie, sends us nine subscriptions which completes his quota with a margin. He states that he is hoping to be able to add others yet to his completed quota.

Rev. Charles W. Lahey, pastor at Boyce, completes his Advocate quota with two to spare. At the present time, Brother Lahey is with his son in a meeting, and he reports satisfactory progress in his work.

Rev. H. A. Rickey, McDonoghville charge, has sent in nine and one-half subscriptions, which is just one-half subscription less than his full quota. We list his as a quota charge because we feel sure that it will be completed by the time this issue goes to press.

Rev. F. D. Fomby sends fifteen subscriptions, thus completing the quota for Many charge—a District assigned quota sixty per cent greater than the general apportionment. We thank Brother Fomby and those who had part in making this achievement possible.

Rev. W. D. Kleinschmidt, pastor at Algiers, New Orleans, completes his quota with a margin of three subscriptions, the quota being eighteen. We therefore make due acknowledgment of the charge and pastor as having maintained the perfect record of past years.

From Mrs. O. M. Johnson, Advocate campaign chairman for Gueydan, we hereby express grateful appreciation for ten subscriptions on a quota of seven. To this note, Mrs. Johnson adds, "I have the promise of a few more." To Mrs. Johnson, to Brother K. W. Dodson, the pastor, and to the people of Gueydan, we say, thank you.

Rev. A. C. Lawton, who with his family is vacationing in Chattanooga, did not forget his Advocate campaign before getting off for his outing. He sends for the credit of Cedar Grove charge twenty-three subscriptions—two more than his quota.

Mr. G. V. Wharton sends fifteen subscriptions from Slidell charge, which is the exact quota. We thank Brother Wharton and Rev. L. E. Douglas, the pastor, for their good work. Slidell is one of the most delightful little appointments in the Conference.

Rev. Jolly B. Harper and St. Mark's, New Orleans, take quota rank in the Advocate campaign, having sent the full quota of fifteen. Brother Harper has others which he expects to get later. We appreciate this splendid response on the part of our great Methodist mission center in New Orleans.

Rev. W. C. Barham, pastor at Church Point, has sent nineteen subscriptions on a charge quota of nine and he expects to reach twenty-five before the campaign is over. Church Point is a modest little charge in the Lake Charles District and this is nothing less than a splendid achievement.

Rev. J. Cude Rousseaux sends thirteen subscriptions on a quota of nine for Colfax and Montgomery charge. Five of these are new subscriptions. Brother Rousseaux adds an appreciative word for Dr. Harper, "We've had fine leadership in Dr. Harper in this and every other work of the church."

Rev. F. J. McCoy, pastor at Ida and Hosston, has sent fourteen subscriptions on a quota of nine. A record better than one hundred and fifty per cent. Brother McCoy reports a good meeting at Hosston in which Rev. G. W. Pomeroy did the preaching and Mr. Caldwell, of Columbia, La., led the singing.

From Brother Waggoner of Columbia, we have received an additional list of sixteen subscriptions which completes the quota for that charge. We appreciate the fine work of Rev. Virgil D. Morris, the pastor, and Brother Waggoner, the good friend of the Advocate and faithful worker in his church at Columbia. Columbia church had six representatives at the Pastors' School, and a Daily Va-

cation Church School enrolled forty-seven and had over sixty in attendance.

From First Church, Monroe, Rev. W. C. Scott, pastor, we have received fifty-one subscriptions with the heartening notation: "It was a pleasure to get them. Fifty more will follow in a few days."

A list of ten subscriptions sent by Rev. Otis Spinks, of Haughton, reached us too late to be acknowledged in the issue of last week, owing to the post office holiday. We hereby make the acknowledgment with thanks.

The editor regrets to have missed the call of Rev. N. E. Joyner, pastor at Minden, when he called one day last week. We understand that Brother Joyner was in the city to see a personal friend who is in a local hospital.

In a business note to the office, Rev. J. P. Bonnacarrere reports that he had the assistance of Rev. M. Hebert, Rev. P. W. Sibley, and Rev. P. B. McCullen at Tangipahoa, Albany, and Natalbany churches respectively.

Rev. Albert A. Collins, from the Bernice-Farmerville charge, sends six subscriptions which brings his total to eight on a quota of eleven. Thank you, Brother Collins, and blessings upon you and your people.

Mrs. G. F. Poole, Advocate representative for Bogalusa, sends a list of twenty-two subscriptions with the appreciated word: "The Bogalusa church is happy to forward the following list of subscriptions."

Rev. Albert S. Lutz appends to a business note the information that he had a special patriotic service at DeRidder, which was well attended. He is pressing for the completion of his Advocate campaign.

Rev. E. W. Day sends two more subscriptions from Rochelle which exactly doubles his quota for the Advocate. We very greatly appreciate the work of Brother Day and his splendid helpers in the campaign.

Rev. J. M. Alford, of Gordon Avenue, Monroe, sent us an air mail letter and Rev. V. D. Morris sent a telegram regarding their Advocate campaign, but both were too late for inclusion last week, as the Louisiana pages are in the first "form" and go to press Monday night.

Columbia church has submitted plans for a new educational building, and the bids on same will be opened this Thursday noon. The building will be fully paid for when finished, according to the program and purpose of the building committee and Brother Morris, the pastor.

An attractive program has been arranged for the Young People of Louisiana. The Assembly will be held at Centenary College the week of August 2-7, and Rev. Virgil D. Morris is dean. Cards have been sent out for advance registration.

Rev. German P. Comer, pastor of First Methodist Episcopal Church, South, Waco, who ten years ago did evangelistic singing in Louisiana and Mississippi, is in a union tent meeting at Welsh, La. Brother Comer has received 205 members since Conference and half of them on profession of faith.

Dr. W. L. Doss, Jr., pastor at Lake Charles, writes that the organ debt at First Church has been settled, and that the people are responding to plan for meeting the monthly payments on the church debt. Dr. Doss and his wife left on Tuesday of last week for a visit to Junaluska.

Mr. T. L. James, of Ruston, is in a New Orleans hospital, we learn, for the correction of an eye trouble from which he has suffered for some time. We sincerely regret to know of any impairment of the health of such a staunch and valuable layman and citizen. We hope that the treatment may be completely successful.

Rev. C. B. Powell sends a list of subscriptions from Melville, which he says will be followed by others. Brother Powell reports his work as doing well. He says that he has two of the best prayer meetings he has ever had. He began his meeting at Palmetto last Sunday, doing his own preaching and the singing in charge of the local congregation.

Rev. Benjamin F. Rogers, presiding elder of the Lake Charles District, is busy with revival work in his field, with Advocate solicitation and other details of work. He has just closed a meeting at Church Point, where he assisted Rev. W. C. Barham, and he will begin a meeting with Rev. J. E. Selfe at Branch, July 18. Brother Rogers and Mr. A. Miller, of Pitreville, went out one morning to secure subscriptions for the Advocate; they made ten calls and secured eight subscriptions in three hours. That is what we would call beating the big league batting average. Brother Rogers expects to reach the Advocate goal in his District, and with such helpers as Brother Miller, we have no doubt he will.

BLUFF CREEK CAMP

We, the resolution committee of the Christian Adventure Camp at Bluff Creek, submit the following resolution:

Be it resolved that:

1. We extend our appreciation to our dear Mrs. D. F. Tarver for her interesting, splendidly planned, worthwhile program and the efficient manner in which she has conducted the camp.

2. We extend to the teachers and staff our thanks for their splendid service and cooperation in helping make this camp a success.

3. We extend to Miss Clairrette Summers and Mr. Sammy Kohars our appreciation for their contributions to the welfare and enjoyment of the camp.

4. We extend to Rev. A. A. McKnight

and Rev. S. J. McLean, Misses Aralynn Hastings and Lila Curry our thanks for their loyal services to our camp.

5. We express our appreciation to the Baton Rouge District for the use of the camp site.

6. We wish to express to the parents of the boys and girls our thanks for the confidence they have placed in us by putting their children in our care.

7. Our especial acknowledgment goes to Currie and the entire working force for the excellent meals.

8. We extend our thanks to Miss Rushia Mae Butcher for her services rendered as pianist.

And be it further resolved, that a copy of these resolutions be sent to the New Orleans Christian Advocate, State Times, Morning Advocate, the Hammond Vindicator, Hammond Progress and W. D. Boddie.

Respectfully submitted: Edmond Statt, Rushia Mae Butcher, Bob Russell, Jr.; Josie Hubbs, Mrs. I. J. Law, Lila Curry.

DR. H. W. RICKEY NAMED OFFICER OF ACADEMY

State College, Miss., June 16.—The coveted international honor of Officer de la Legion d'Honneur de l'Academie (officer of the French Academy) has been conferred on Dr. H. Wynn Rickey, head of the modern language department of Mississippi State College, according to a letter from the French ministry of education.

Unique in the citation is the fact that Dr. Rickey has been skipped over the lowest rank of the academy, being virtually awarded two honors in one. The three grades are knight, officer, and commander. The eminent distinction dates back to 1802, when Napoleon I founded the order for recognition of military and civil service. It is headed by the president of the French Republic.

The decoration includes a cross of five double points with gold star suspended by a red ribbon, a ribbon and rosette for civilian dress and a certificate.

Official presentation of the palms of honor will probably be made during a military review by French Consul Jean de la Greze of New Orleans, and his staff, at Mississippi State this fall.

Dr. Rickey is a graduate of Tulane

University and was for 12 years head of the department of romance languages at Louisiana College. He served in the A. E. F. in France during the World War. Nineteen years later he received his doctor's degree at the University of Bordeaux, France. He was recently elected president of the Mississippi Chapter of the American Association of Teachers of French.

PAYMENTS TO JULY 3—CONFERENCE CLAIMS

Alexandria District

Alexandria, \$836.53; Bunkie, \$75.00; Glenmora, \$44.00; Jonesville, \$71.00; LeCompte, \$30.00; Marksville, \$25.00; Montrose, \$36.30; Opelousas, \$60.00; Rochelle and Tullos, \$43.00; Trout and Goodpine, \$25.00—Total, \$1,245.93.

Baton Rouge District

Baker, \$103.78; Franklinton, \$80.00; Gonzales, \$7.50; Kentwood, \$45.00; Plaquemine, \$25.00; Ponchatoula, \$213.56; Springfield, \$23.00; Walker, \$42.00; Zachary, \$66.37—Total, \$606.21.

Lake Charles District

Crowley, \$258.35; DeRidder, \$71.50; Hornbeck, \$17.00; Leesville, \$175.00; New Iberia, \$100.00; Oakdale, \$155.00; Sulphur, \$27.25; Vinton, \$70.00—Total, \$874.10.

Monroe District

Bastrop, \$100.00; Delhi and Crowville, \$48.00; Gilbert, \$52.25; Lake Providence, \$137.50; Monroe, First Church, \$665.20; Monroe, Gordon Avenue, \$50.00; Oak Grove, \$125.00; Pioneer, \$62.50; Sterlington-Marion, \$75.00; Swartz and Claiborne, \$10.00; Waterproof, \$75.00; Winnsboro, \$107.07—Total, \$1,506.07.

New Orleans District

Covington, \$20.00; Franklin, \$135.00; New Orleans: Carrollton, \$225.00; Epworth, \$97.50; McDonoghville, \$12.00; Rayne Memorial, \$900.00; St. Marks-Mission, \$150.00; Second Church-Gentilly, \$15.00; Slidell, \$87.50—Total, \$1,642.00.

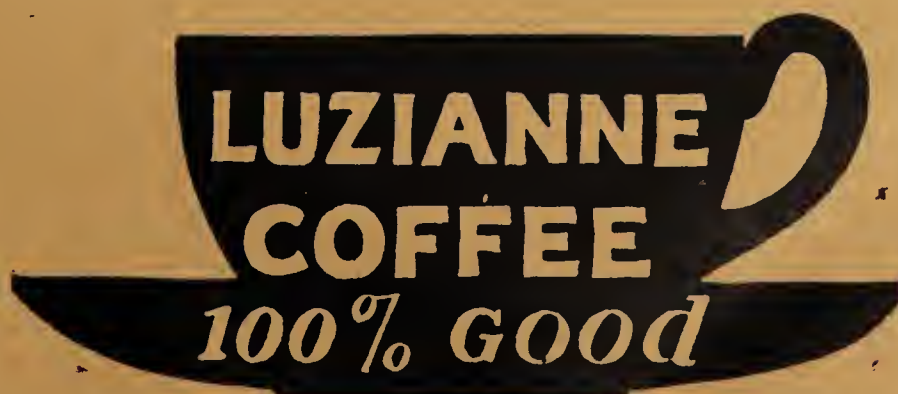
Ruston District

Bernice-Farmerville, \$79.88; Clay, \$8.50; Homer, \$400.00; Ringgold, \$50.00—Total, \$538.38.

Shreveport District

Mansfield, \$541.58; Pelican, \$15.35; Plain Dealing, \$148.15; Shreveport, 1st Church, \$39.00; Sexton's Chapel, \$12.00—Total, \$756.08—Grand total, \$7,168.77.

PAUL M. BROWN, Treasurer.



Mississippi Conference

PERSONAL AND OTHERWISE

HATTIESBURG DISTRICT, UNDER THE SPLENDID LEADERSHIP OF REV. W. B. ALSWORTH, THE PRESIDING ELDER, AND REV. J. F. CAMPBELL, THE CAMPAIGN DIRECTOR, WINS THE PRIZE, HAVING PASSED THE FOUR HUNDRED MARK IN THE ADVOCATE CAMPAIGN. OUR ACKNOWLEDGMENT AND THANKS ARE HEREBY EXPRESSED AND OUR CHECK IS ON THE WAY.

Rev. J. V. Bennett, on a quota of seventeen for Gibson Memorial, Vicksburg, has sent twenty-three subscriptions, and he says that there are yet others that he hopes to secure.

Rev. R. E. Rutledge, in his fourth year as pastor of Bonhomie charge, completes his Advocate quota and says he expects to send one more. Verily his bow abides in strength, even though the shadows of service lengthen.

Rev. J. T. Weems brings his Advocate total to twenty on a quota of sixteen for the Waynesboro church. This is a one hundred and twenty-five per cent response. Thanks to Brother Weems and our friends at Waynesboro.

Rev. J. W. Sells, Court Street, Hattiesburg, has sent thirty-five subscriptions on a quota of thirty-four. We feel sure that he will duplicate his achievement in the Advocate campaign when it comes to Conference entertainment.

Rev. F. L. Applewhite, pastor at Edwards, reports his work as going smoothly and himself as enjoying his work with that delightful people. He says that he has finished his quota, but he expects to continue his solicitation until all his members have been canvassed. "I wish every Methodist home received the Advocate," is his generous appraisal.

Rev. D. T. Ridgway has completed the quota of thirteen subscriptions for Wiggins charge. To this report in full, he adds a very much appreciated word of commendation for the editor, and says "It has always been a pleasure for me to secure my church's quota and I promise you the same cooperation each year." The parsonage at Wiggins has been repaired, re-roofed and refreshed, and a debt of long standing has been paid in full.

From Mrs. Eugene Hollis, Chairman Advocate Committee, Kreole charge, come a list of subscriptions, for which we make acknowledgment to Mrs. Hollis and to Rev. H. Mellard, pastor.

Rev. L. D. Haughton adds four more to his completed quota for Richton, bringing

his list to eighteen—fifty per cent above his quota assignment.

Dr. T. M. Brownlee, presiding elder of the Jackson District, reports progress on his Advocate campaign and the determination to carry through to success. Illness in his family and other things have made his work difficult within recent weeks.

We appreciate the list and the loyalty of Rev. L. R. Shumaker of the Matherville charge. We know that every charge cannot reach a standard quota, but that does not take away from our spirit of loyalty to those who make a sincere effort.

Rev. G. E. Allan, pastor at Purvis, sends four subscriptions with the assurance that he expects to complete his quota in a few days and hopes to have even more than his assignment. Thanks to Brother Allan and our friends at Purvis.

Rev. W. H. Saunders, of the Osyka charge, sends the renewal subscription of Rev. N. E. Alford, superannuate of Holmesville, who is one of the two Confederate soldiers left in that county. At Holmesville, Brother Saunders is being assisted by Rev. L. F. Alford of Gallman.

Our good friend and unfailing supporter of the Advocate cause, Rev. J. L. Sells of Mt. Olive, is good enough to write us the heartening word: "The Advocate is getting better all the time." Whether that is the fact or not, it is exactly what we are trying to accomplish.

Mrs. J. V. Welsh, of Philadelphia, is now eighty years of age, but her years have not subtracted from her interest in the Advocate. She enjoys particularly its missionary messages, and her subscription is changed to her granddaughter in the hope that it may continue long the visits which have so promoted the grandmother's joy.

Rev. L. J. Power, presiding elder of the Seashore District, writes that a meeting in the interest of the Advocate campaign was attended by twenty-two pastors, and that everyone went away determined to do his best to secure the Advocate quota. We prize the loyalty of Brother Power and his men of the Seashore District.

Mrs. C. M. Martin, of East End Church, Meridian, says that she reads her Advocate to many people in hospitals and homes and that it is appreciated. She attributes the success of her work to the fine cooperation given her by the people of East End Church, to which word we would only add that they have a real worker with whom to cooperate.

We appreciate the thoughtfulness of

Mr. G. C. Rutledge, Telegraph Editor of the Daily Herald of Gulfport, in sending us an account of the passing of Rev. Carroll Varner. The Herald report paid a graceful tribute to the character and ability of Brother Varner, whom we have known throughout his entire ministerial career. He was pastor at West Point when we were the presiding elder of the Columbus District, and we have kept touch with him throughout the years.

Dr. W. A. Smart, of Emory University, Ga., is delivering a series of strong and forceful messages twice daily to large congregations at the Seashore Camp Ground, Biloxi, Miss., where the 65th Annual Camp Meeting is now in progress. The services are being conducted under the leadership of Dr. L. J. Power, presiding elder of the Seashore District, with Mr. Chas. O. Chalmers, Assembly Secretary, and the pastors of the District serving charges along the Gulf Coast, cooperating.

APPRECIATION: DR. H. M. BULLOCK; RESOLUTIONS PASTORS' SCHOOL CLASS

We, the members of the class in "Acts," of the 1937 Pastors' School, Biloxi, Miss., desire to express our appreciation of the work that Dr. H. M. Bullock of Millsaps College has done as teacher of the class.

Dr. Bullock's work has been forward-looking, scholarly, and thoughtful. He is a student of high order. His spirit and approach to the scripture has been characterized by reverence and by a Christian spirit. His attitude has been humble, brotherly, and sympathetic towards every member of the class. We feel that his work has been such as to give us a deeper appreciation of the scripture and to enable us to more intelligently study the same.

We thank the Dean and the Board of Directors for procuring the services of Dr. Bullock and assure them that we will be delighted to have him teach us in any future session of the School.

Because Dr. Bullock is the only teacher of the Pastors' School drawn from the bounds of the Mississippi Annual Conference, and because he is a worthy teacher in our own Millsaps College, we request that the New Orleans Christian Advocate print this expression of our appreciation.

Signed by: H. J. Moore, C. C. Clark, H. W. F. Vaughan, J. L. Carter, and adopted by unanimous rising vote of the class in final session, June 26, 1937.

REVIVAL AT BEAUREGARD

The annual revival meeting at Beauregard church, on the Wesson charge, will be held the second Sunday in July, continuing through Friday night, July 16, with Rev. H. E. Raley, pastor Mendenhall Methodist church, doing the preaching and Jimmy Perritt leading the singing.

The services will begin with the 11

o'clock service Sunday morning, July 11, during the noon hour there will be an old-fashioned dinner on the ground. There will be services at 2 and 8 p. m. Through the week the services will be at 10 a.m. and 8 p.m.

All former members and pastors are invited to attend any or all of the services.

H. L. DANIELS, Pastor.

IN APPRECIATION OF REV. CARROLL VARNER

Dear Dr. Duren: I have no doubt that you desire to write some word of appreciation of the life and service of our late minister, Brother Varnar. He had not been long in the service of the First Church at Gulfport when his summons came, but he had already established a place in the confidence and affection of his membership and of the people of the town that many good men do not acquire in a life time. He had reinvigorated the church and developed a spirit of harmony and cooperation that will prove lasting. He had prepared the way, if his life had been spared, for a four-year tenure of the greatest usefulness. He cannot complete the work he had planned, but the demonstration of church capacity he has left will be sure to result in permanent good. The deepest sympathy, not only of his congregation but of his friends is extended to his bereaved wife and members of his family.

With kind personal regards, I am,

Sincerely,

BARNEY E. EATON.

CHRISTIAN CULTURE CAMP

The Christian Culture Camp for the young people of the Methodist church of Seashore District was held from June 23 to July 2, at Palmer Creek Camp Ground, with Brother Van Landrum, of Poplarville, director in charge.

The courses offered were "Survey of the Bible," taught by Brother Featherston Vaughan, Ocean Springs; "Worship in the Sunday School," Brother Swope Noblin, Biloxi; and "Feeding Your Hobby Horses," Brother Van Landrum, Poplarville.

The officers elected to serve were: President, Alice May Skellie, Long Beach; vice president, Robert Colson, Bay St. Louis; secretary and scribe, Hilda Rouse, Saucier.

Other councilors and visitors who helped to make this camp a success were Brother B. M. Laurence, business manager, Coalville; Brother D. E. Vickers, social pastor, Saucier; Brother Paul Samples, leader of camp fire services and recreation, Laurel; Mrs. D. E. Vickers, Saucier; Mrs. Lucile Rudereau, Bay St. Louis, camp mothers; Mrs. John Yates, cook; Brother Boyles, pastor; Bay St. Louis; Brother Powers, presiding elder, Long Beach; Miss Sallie Ellis, -Moore Community House, Biloxi; Brother and



Cooper Hall

The 1937-38 session opens September 9. For catalog and view book address G. F. Winfield, President.

WHITWORTH COLLEGE

FOR WOMEN

BROOKHAVEN, MISSISSIPPI

Whitworth College, as the Mississippi Annual Conference College for Women, is successor to Elizabeth Academy, founded at Washington in 1818. It is thus the oldest school owned by the Methodist Episcopal Church, South. Two years of college work offered in all literary subjects and in Applied Arts and Fine Arts.

Mrs. I. H. Sells, Jackson.

Those attending the camp, and churches they were representing, were: Vancleave, Odelle Ramsey; Biloxi, Thelma Byrd, James Balins; Bay St. Louis, Robert Colson, Donald Nelson; Long Beach, Allie Braseltau, Guida Thomas, Alice May Skellie; Nugent, Mary Frances Havens, Jewel McDaniel, Jean Sanders, Doris Herring, Billie and Jewel Rhea, Homer Lloyd; Beaulah, Beryl Saucier; Poplarhead, Laurence Rause; Saucier, Jennie O'Neal, Harmon Johnson, Lenna Butler, Eloise and Hilda Rause; McHenry, Eloise Walker; Poplarville, Carolyn Landrum.

The program throughout the camp was based upon "The more excellent way to thinking, to worship, to working, to character, to religion and to pray."

This camp was a greater success than any camp that's been held in the past. Plans will be made for a greater camp in the year of 1938.

HILDA RAUSE,

Secretary.

PAGEANT PRESENTED BY THE YOUNG PEOPLE

The young people of Fifth Street Methodist Church of Meridian, Miss., presented a beautiful and impressive pageant at the evening worship hour, Sunday, July 4, 1937.

Mr. J. H. Weems directed the pageant, assisted by Mrs. J. L. Carter. Mrs. Carter was accompanist for the soloist.

Miss Catherine Stampley sang, "Follow the Gleam" as an offertory, after which she lighted the candles on the altar as the scripture was read by Miss Evelyn Ellis.

The pageant, "I Would be True," was the story of Youth in his search for the better way of life. In his search he meets the Spirit of Quest who introduces him to the Spirits: honesty, purity, unselfish giving, humility, friendship, courage and strength. As each spirit is introduced each one places a symbol on the altar.

As Youth pledges himself to make these Spirits a part of his life, the Spirit of Quest returns each symbol to the Spirits during which time Miss Evelyn Ellis sang "I Would be True." Miss Katherine Stampley sang "Just As I am,

Thine Own to Be" as a recessional as the characters left the pulpit and marched out the main aisles of the church.

Those taking part were: Misses Doris Miller, Aurinne Rayburn, Margaret Downey, Calista Holliday, Merle Williams, and Joseph Jordan and W. B. Moulds.

EVELYN ELLIS.

WHITWORTH COLLEGE

To our friends in the Mississippi Conference: It is with genuine pleasure that I write a word of commendation about Whitworth College, where at one time my father, Prof. L. T. Fitzhugh, was president; my husband, then Dr. W. B. Murrah, was vice president, and I was a member of the faculty. I would emphasize the high grade of scholarship that was maintained and the high spiritual influence that permeated the entire school. I understand that this same atmosphere of culture and spirituality characterizes the school now as a junior college for girls.

With interest, I have learned of the campaign that is now on in the Mississippi Conference to adequately endow Whitworth College, and I am writing this little note to express the hope that this very worthwhile task will be accomplished.

Even here in the city of Memphis there is a large group of Whitworth women, all of whom seem to be identifying themselves with the work of the churches.

Sincerely,

MRS. W. B. MURRAH.

Gray's Ointment

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FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

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in 3 days
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first day
Headache. 30 minutes

Try "Rub-My-Tism"—World's Best Liniment

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. G. C. Gregory, Pickens and Goodman, sends thirteen on a quota of ten subscriptions, and he heightens the joy for us by his good opinion of the paper.

Rev. T. E. Gregory, pastor at Kosciusko, seems to have had a little difficulty in getting his list into the mail. He had to add a name as a postscript when he was ready to mail his letter. He now has twenty-six and one-half subscriptions on a quota of twenty-six.

Rev. W. B. Baker, Belzoni charge, has sent twenty-four subscriptions on a quota of fifteen. He adds: "Things are going nicely with us. Belzoni is a good church, fine people to work with. Fishing is good around here. Come to see us." That is in every way a persuasive speech.

Rev. L. C. Lawhon, pastor at Carrollton, completes his quota of twenty subscriptions, and he says that some have sent subscriptions direct, and he has the promise of still other subscriptions which he expects to send along. It is a great pleasure for the editor to place his home town and circuit on the list of quota charges.

Rev. M. E. Scott, pastor at Sardis, reports everything as going well in Sardis and the preacher happy. On May 12, he paid his Benevolences in full for the year, the stewards keep the salaries up to date, he is contemplating some church repairs and other things in his church program. He makes us glad with ten subscriptions for the Advocate, his quota in full, and eight of them are new subscriptions.

Rev. S. E. Ashmore, pastor, writes that the renovation of Iuka church has just been completed. Walls, woodwork, floors and pews have been refreshed, chancel and choir rails have been installed, and an indirect lighting replaces the original lightning—at a cost of more than eight hundred dollars. Salaries are paid to date, one-half, \$400, has been paid on the Benevolences, all other bills have been paid to date, and the church operates on the Unified Budget System. Last, but not least, twenty-five subscriptions on a District assigned quota of twenty-four are in hand.

Rev. A. R. Beasley, on a quota of eight for Tchula station, came through with twenty-four subscriptions, and says that he is not through yet. In line with this achievement, Brother Beasley has paid \$2,575 on the church debt, the salary was raised \$600 when Tchula became a station, a new roof has been put on the parsonage, \$149 was contributed to the Bishops' Crusade, \$510 in cash and

\$110 in pledges was reported in the Grenada College campaign, one-half of the Conference Benevolences has been paid, and a great union revival was held. All this in spite of a serious illness from influenza last winter.

Rev. M. L. McCormack, Jr., assisted Rev. M. L. Brantley in a meeting at Mashulaville last week.

Rev. A. Y. Brown, pastor at Ackerman, is assisting Rev. W. S. McAlilly in a meeting at High Point on the Louisville circuit this week.

Rev. L. P. Wasson, the presiding elder, assisted Rev. J. S. Maxey in a revival at Noxapater. No report of the results has reached our office.

Mrs. J. W. Hamner, Jr., First Church, Water Valley, sends a list of four subscriptions which we appreciate. Rev. T. H. Dorsey is the pastor.

A union Methodist and Presbyterian meeting is in progress at Weir with Rev. S. W. Hemphill and Rev. Charles West, pastors respectively, doing the preaching.

Rev. G. W. Robertson raises his list to five on his quota of eleven for Acona charge, Greenwood District, and says that he hopes to add others still.

From Brother J. W. Caffey, we have received a list of five subscriptions from Lyon, which we credit to his charge, with our sincere thanks.

Rev. W. D. Bennett, pastor of the Schlater charge, has been greatly handicapped by illness this year, but he says that he expects to come through on the home stretch of the Advocate campaign.

Rev. S. B. Potts has our thanks for a good list of names from Duck Hill charge. His two lists followed at intervals of three days and they have the earmarks of an earnestness of effort not counting on defeat.

Rev. H. D. Suydam reports six accessions and a quickening of the life of the church as a result of the revival at Shannon. Brother Suydam did his own preaching and Rev. D. A. Lewis of Upton, Ky., was the song leader.

In a business note, Rev. W. T. Phillips reports things going well at Lula. All claims are paid to date and he expects to report in full. Bishops Dobbs has agreed to dedicate the church on the last Sunday of the Conference year.

Rev. E. M. Allen, his son, and Mr. Joe Ward, all of Chester, have just returned from a fishing trip at Eagle Lake near Vicksburg. Our informant assures us that they left a few fish in the lake. Brother Allen is pastor of the Chester charge.

The Christian Adventure camp recently held at Castalian Springs is said to have been one of the best of the seven camps held there by Rev. J. E. Stephens, president of the North Mississippi Conference Board of Education. Eighty-eight young people attended and others were turned away for lack of room.

Rev. E. F. Tucker sends a list of subscriptions for the credit of Sallis charge, which we sincerely appreciate. Brother Tucker has had to do his work under the handicap of illness. He hopes that the tide may be turning for the better in his physical condition, and we share the wish for his complete restoration.

The Northwest Union of the Young People's Division, Aberdeen District, met at Brewer on July 1. A recreational hour, followed by the business session and a picnic supper made up the outline of the program. Plans were made for the coming year and an impressive vesper service closed the meeting. Plantersville again led in the attendance record.

Rev. J. H. Felts, Fulton, Ky., writes us of an article in the American Magazine for July, "I am a Negro," by Paul Williams. He says, "Numbers of interested people might be helped in their study of the race problem" by this "sane, sound and illuminating" article. We have not seen the article ourselves, but we pass on the opinion as that of a discriminating reader.

Rev. Travis Filgo, chairman of the Young People's Union of zone No. 1 reports that the recent zone meeting held in Oxford was well attended, forty-five persons being present, including four pastors and young people's counselors. The Oxford young people led the worship program and at the conclusion of the meeting a social hour and refreshments were enjoyed.

The program of Christian Education is being given emphasis in the church at Ripley. A training school was recently held under the leadership of Rev. Roy Grisham and Mrs. C. A. Parks. Twenty officers and workers of the Church School attended the class sessions. Plans were completed for a Daily Vacation Bible School which will be held in the near future. Mr. H. E. Finger is superintendent of the Church School and Rev. Jeff Cunningham is pastor.

A revival meeting of more than usual interest was held in New Albany, closing Sunday night, July 4, in which Dr. George Stoves, of Memphis, did the preaching. Large congregations attended the services, including numerous visitors from other churches in the town and out of town as well. Rev. E. M. Sharp, of Grenada College, led the singing and directed a large junior choir. Rev. N. J. Golding's leadership of the church at New Albany continues to show good results.

We regret to learn that Mrs. Clara Doty of Ackerman, daughter of Rev. W. L. Graves, had quite a serious accident

recently when her car, loaded with six girls returning from a Young People's Union meeting, got out of control and went over a steep embankment. All the occupants of the car were bruised and cut about the head, but none very seriously hurt. The damage to the car of Rev. W. L. Graves amounted to about fifty dollars.

The South Union Camp meeting on the Chester charge will begin on Friday night before the fourth Sunday in July. This will be the sixty-sixth consecutive meeting at that place. The preachers this year will be Rev. John W. Robertson of Macon, and Rev. L. P. Wasson of Columbus, presiding elder of the district. Rev. E. M. Allen, pastor, extends a cordial invitation to all preachers and interested friends to attend.

The editor appreciates a note from Mrs. R. W. Baird, of Greenwood, in which she expresses appreciation of the Advocate, and particularly of the Editorial, "Administering the Lord's Supper." We may say that the editorial was written at the request of a good Methodist who is troubled by what seem to be debasing innovations in the administration of the sacred ordinance. We appreciate the letter of Mrs. Baird, as we did the letter to which the editorial was a response.

Rev. Robert A. Clark, formerly a member of the North Mississippi Conference and now presiding elder of the Dyersburg, Tenn., District, manifests his devotion to the homeland by the renewal of his subscription to the Advocate. We have also some resolutions passed by his recent District Conference, regarding his administration of the District during the past quadrennium, which we will notice more fully later. Brother Clark is a native of Attala County, a graduate of Millsaps College, and for thirty-five years he has wrought well and effectively in the ministry of his church.

THE ADVOCATE CAMPAIGN

Brethren of the North Mississippi Conference: The record which we have made thus far in the Advocate campaign is not a record of which we may be proud. Compared with what has been done in the other two patronizing Conferences, we have made a very poor showing. We should do better than this and I believe we will. But it is time we were saying it with subscriptions. The time we have left for the campaign is very short indeed.

We certainly need the Advocate as a medium of expression for the church. The trend of the times is for the state to take over everything. Personally, I do not want to see the state rule supremely over the lives of our people. I prize very highly the heritage that is ours. The Church press is one of the most effective weapons we can use in the preservation of our freedom. Let us maintain it.

If North Mississippi can furnish such a splendid Editor for the Advocate, it seems reasonable to suppose that we could secure more readers for the Advocate than we are now securing. Let us take our place in the front rank.

W. L. ROBINSON.

BISHOP DOBBS TO DEDICATE THE IUKA METHODIST CHURCH

Bishop Hoyt M. Dobbs is to dedicate the Iuka Methodist Church the first Sunday in August. All former pastors and presiding elders are cordially invited to worship with us on this occasion. We are expecting this to be one of the greatest days in the history of the church.

SAM E. ASHMORE, Pastor.

SELLING THE ADVOCATE

Rev. A. R. Beasley says: "It might help to pass along my method of getting new and renewal subscriptions for the Advocate. First, of course, I believe in the Advocate, its editor and its manager. When I go to a home to sell our paper, I ask them if they take a daily paper, and most of them do, not only one, but two daily papers. If the people take the daily papers, they cannot plead poverty and usually I succeed in placing the Advocate in the home. You are giving us a fine paper and it should be more widely read by our people. You may count on me to take care of our Conference Organ."

MUST EACH ANNUAL CONFERENCE IN OUR CHURCH APPROVE THE PLAN OF UNION?

(Continued from page 5)

says this may cause delay, but should an Annual Conference exercise its constitutional right and vote against the Plan, the General Conference can so "gerrymander the boundaries of any such recalcitrant" Annual Conference that ultimately a majority vote in each Conference can be assured.

Does he realize what he writes? Let an Annual Conference, large or small,

home or foreign, exercise its constitutional right to vote against this Plan and he will annihilate or dismember that Conference! What is a right one dare not use lest he die?

Bishop Moore on the other hand takes issue with us, and contends that even though the Plan does change the method of procedure of amending the Articles so as to deprive an Annual Conference of the right to defeat such an amendment, the Plan may nevertheless be adopted without the approval of each Annual Conference.

We have carefully and honestly read and re-read what Bishop Moore has published. We clearly understand the rest of his paper. We are not at all certain that we understand him on this second point. His argument, as we understand it, is the following:

The Restrictive Rules and the method of amending them are only a part of the constitution of the Church. We have no specific statutory provision for amending any part of the Constitution other than that prescribed for amending the Restrictive Rules. That provision permits the first Restrictive Rule, i. e., the Rule which forbids the General Conference to alter the Articles of Religion or the Standards of Doctrine to be changed only on recommendation of each Annual Conference with the approval of two-thirds of the General Conference succeeding; it permits the other Restrictive Rules to be amended by two-thirds of the General Conference and three-fourths of the members of the several Annual Conferences, present and voting. By long and uniform custom we have recognized, by our actions, that other parts of our constitution may be amended by the same method as that prescribed for amending the Restrictive Rules, other than the first. With these factual statements we, and the whole church, are in accord.

But his conclusions! Since those portions of the constitution for which there is no specifically applicable statutory method of amendment may be amended through the procedure prescribed for amending the last five Restrictive Rules, it follows, according to him, that the procedure or method of amending the first may itself be amended by two-thirds of

(Continued on page 15)

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Jackson, Miss.

Christian Education

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CHURCH SCHOOL LESSON, JULY 18

By Dr. J. R. Countiss

GOD ENCOURAGES A LEADER

Among the Hebrews personal names were meant to express character. The name Jacob meant supplanter and Joshua meant savior. To know one's name was to understand the deepest secret of his selfhood, and thus to gain power with him or over him. Each of the two wrestlers at Peniel sought to discover the

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Take good old Grove's Tasteless Chill Tonic! This is no new-fangled or untried preparation. It's a famous medicine you can depend on.

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The very next time you feel an attack of chills and fever coming on, go right to your drug store and get a bottle of Grove's Tasteless Chill Tonic. Start taking the medicine immediately and you will soon get the relief you want.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

name of his antagonist, and it was Jacob who was found out. The Israelites thought that they alone knew the correct name for God, and that it was too sacred for common utterance. It was very important for Moses to use the right word if he went in God's name.

The name that God gave him is significant and impressive—I AM THAT I AM—implying eternal, self-existent, unchanging being. Jesus said, "Before Abraham was, I am." He is spoken of as one who was, who is, and who is to come, and as being the same, yesterday, today, and forever. God is not limited by time or space. He inhabits eternity, filling its every second. The heavens cannot contain him, and there is no inch of space where he is not. The God whom Moses was to preach is ever-present and self-evidencing, revealed and known by other proofs than ancient footprints; but it is comforting to know that he is the God of the fathers.

The name of Jesus stands for his person, his character. To believe in him or on him is to accept him as "the way, the truth, and the life," not merely to register as one of his party, as one might do under Paul or Apollos, or Cephas. The name on a forged check may be correctly spelled, but it is worthless because it does not stand for the proper person, his character and his resources.

Moses is known for his meekness—his modesty and humility, but in this case he seems rather insistent on emphasizing his lack of talent. However, he knew the difficulty of influencing the Egyptian court, and of managing the self-willed, untrained Israelites. He also knew that forty years with the flocks on the silent plains of Midian had not improved his fluency of speech. He seemed to think that God could not use an imperfect man—as if God ever had any other—but One. In spite of their imperfections, God had used Abraham and Isaac and Jacob. He still uses such men and gloriously vindicates the practice. God never needs help; he needs helpers. He never needs power; he needs agents, instruments. Willingness counts with him rather than ability.

Moses recognized that God had given him a wonderful vision in the burning bush, but he did not realize that God was also working at the other end of the line. Already, Aaron was coming to his assistance. Already, the Israelites were praying and God was listening. God was preparing the way while he prepared a leader. He knew the dangers and difficulties far better than Moses. God sees the end from the beginning, and those who listen to his call do not labor in vain.

One of the beautiful names by which

God was known to Israel was El Shaddai—the God who is sufficient, adequate, dependable, satisfying, enough. He is the God of the Eternal Presence. He still calls leaders and followers, still prepares prophets and people. Obstacles still abound, but he is still the God who is enough, equal to every emergency and adequate for every need.

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The Christian Fireside

"BUTEO"—A NOBLE OF THE BIRDWAYS

By Elizabeth Walker Ingles

A magnificent bird circles tirelessly in an azure sky. As it banks, the sun with a swift stroke paints in a cinnamon-red tail barred with black, giving accent to the drab cloak of brown which is the dress of the western red-tail hawk. Below it in a crevice high on a perpendicular cliff or in the top of a lofty valley oak, it may build its nest of sticks and twigs lined with bark. For Buteo loves the inaccessible places and broad acres. Yet he is remarkably adaptable, being able, according to ornithologists, "to maintain himself as well upon the Colorado and Mojave deserts as upon the middle slopes of the Sierras and the jutting cliffs of the boundless chaparral country."

Until about a month ago, my closest acquaintanceship with the western red-tail hawk was by way of binoculars as the bird soared high among the clouds or rested momentarily in a great oak. Then one day two boys found a full grown red-tail with a badly-broken wing and, knowing our interest in wild life, they brought the fighting, evil-looking bird to our home. Judging from the numerous scratches on the arms and hands of the captors, the red-tail came to us much against his will. We named him Buteo, and the bird endured our hospitality for more than two weeks.

Installed in a wire-covered yard Buteo began to run back and forth with lowered head in an effort to escape from the enclosure. Soon, growing tired, he selected an old chicken coop as a point of vantage and with the help of his good left wing and sharp talons crawled to the top where he surveyed the surrounding country. The wing slowly began to heal un-

til within five days the hawk was able to fly awkwardly to the top of the chicken coop. At first, refusing to eat, the bird soon tolerated us enough to snatch proffered food. The cruel-looking talons easily pierced the tough red meat and gristle offered to take the place of natural fare, demonstrating the fate of any small mammal which might come within the grasp of the large raptor.

It seems strange that so magnificent and worthy a bird should be so misunderstood. The popular misconception that the red-tailed hawk is a thief in the



Western Red-Tail Hawk

chicken-yard and the quail covey is responsible for the wide-spread slaughter of this useful species. Some men and boys murder this great hawk in the name of sport; yet it is an easy target as it wheels lazily in the clear blue sky. True, the red-tail is no saint. It gets into the chicken-yard on occasion, especially if other food is scarce, but Buteo much prefers a diet of ground-squirrels, gophers, wood-rats, meadow mice, snakes, frogs, lizards and insects. As a rule the song birds, grouse, quail and pheasants dart to cover much too fast to fall prey to Buteo. However, once in a while the red-tail may kill a sick individual, thus probably benefiting other birds by checking the spread of disease. California, especially, owes a debt to the red-tailed hawk for the Douglas and Beechey ground-squirrels, which are principal items in its diet, are pests to agriculture

and a menace to health. Government statistics show that two per cent of these ground-squirrels are infected with one of two diseases—bubonic plague and relapsing fever. Californians then owe the red-tail their protection rather than a shower of lead.

The day we turned Buteo free was warm and clear. The poor broken wing had healed and although weak was not entirely useless. For a time the top of the chicken coop reproached us with an empty stare, for we had found much amusement and interest in the activities of Buteo. Old Buteo is gone now, but since his visit we have a better understanding of his kind, a comradeship with those great nobles of the airways, the western red-tail hawks.—Our Dumb Animals.

ANTI-SALOON LEAGUE DAY

Dear Dr. Duren: Will you allow me the privilege of reminding the pastors, Sunday school superintendents, leaders of the women's and young people's work throughout the state of the request of the Anti-Saloon League committee that the churches observe July as Anti-Saloon League month, during which time the people be given an opportunity to make offerings for the League's program.

By the time this is read the month will already be half gone, and it is the earnest hope that the churches will not overlook the matter.

The brewers of the nation have already launched their campaign to capture the homes of the nation in the interest of beer drinking. Something must be done to counteract that campaign. The Anti-Saloon League has the machinery to meet this onslaught; but without a proper operating budget we will be horribly crippled. Some churches have already responded and others have given assurances that they, too, will respond. Let's make the response general throughout the State.

I appreciate your helpful cooperation, Brother Editor, and also the many encouraging words which have come to us from others concerning our efforts.

LEON W. SLOAN, Supt.

Sarcasm is the language of the devil; for which reason I have long since as good as renounced it.—Thomas Carlyle.

FAST HELP FOR HEADACHE

Millions Find Relief

When you wake up with a HEADACHE—flashing pain or steady throb—don't depend on slow-working remedies!

Demand the FASTER relief of Bromo-Seltzer! It relieves the PAIN—then attacks the other symptoms. Upset STOMACH settles down—ragged NERVES are soothed. Bromo-Seltzer also ALKALIZES.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

The Baton Rouge District, under the capable leadership of Mrs. S. J. Fairchild, is forging ahead in every department of work. There was a large attendance of missionary women at their annual meeting which was held in Kentwood.

Mrs. Joe Brown Love set the spiritual tone for the day with the opening devotional message. The Efficiency Aim was presented by the following zone leaders: Mrs. William Schuhle, Mrs. A. A. McKnight, Mrs. C. J. Crook and Mrs. Jack Phares. Mrs. J. B. Pollard gave the "Highlights of the Homer Conference." Mrs. W. P. Irwin, of Clinton, gave a most illuminating address on "The Orient Today." The J. M. Eichers presented the cooperative plan for Children's Work and a very lovely solo was sung by Mrs. David Tarver.

The afternoon features of the program were as follows: Service of Remembrance, led by Mrs. Jack Phares; Talk on Supplies, by Mrs. C. J. Jones, assisted by Inez Vicnair, of MacDonell School; Panel Discussion on Young Women's Circles, led by Mrs. Roy Stewart and assisted by a number of young women; The Work of the Baton Rouge District, Mrs. S. J. Fairchild; Spiritual Life and Message, Mrs. E. W. Chaney; Memorial Mercy Home, Mrs. J. G. Snelling; Solo, Mrs. C. S. Miller, and the closing devotional message by Miss Flora Mae McClendon.

* * *

Mrs. John J. Martin, Superintendent of Publicity, sends interesting news from the Gueydan society. Their society has been organized for twenty-seven years and Mrs. W. L. Doss is the only charter member now residing in Gueydan. Mrs. C. M. C. Pulliam, another beloved charter member, has recently moved to Elizabeth. Mrs. W. K. Dodson has taken Mrs. Pulliam's place as study leader for the society.

The local department has placed a new studio piano in the church and a new cook stove and heater in the parsonage. Mrs. Martin tells of the high esteem in which Rev. and Mrs. Dodson are held and sends an earnest appeal to all Methodists in this little city for their loyal support in the kingdom work at Gueydan.

* * *

The women of the Louisiana Conference most affectionately and sincerely tender their sympathy and condolence to our beloved president, Mrs. George Sexton, Jr., and her family in this their hour of sorrow and bereavement.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

Do you know—

Where the "Near East" begins and the "Far East" ends?

* * *

The following are the subscription figures sent out from the World Outlook, as of May 20, 1937, for the Mississippi Conference:

Brookhaven District, 184; Hattiesburg, 142; Jackson, 309; Meridian, 153; Seashore, 157; Vicksburg, 178. Total, 1123.

Our goal, to be reached by December 31, 1937, is 1200. Let's get that goal!

* * *

The 1937 appointments released by Council for the Mississippi Conference institutions are as follows:

Wesley House, Biloxi, Deaconesses Mattie Cunningham and Ethel Cunningham.

Moore Community House, Biloxi, Deaconess Sallie Ellis and Deaconess Sophie Kuntz.

Wesley House, Meridian, Deaconess Annie Trawick.

Miss Jennie C. Congleton, who has served so efficiently at the Meridian Wesley House during the leave of absence of Miss Annie Trawick, has been assigned to Wesley House, Fort Worth, Texas.

* * *

July is the month assigned to the Jackson District for sending boxes to the Wesley Houses and Moore Community House.

* * *

Friends of Mrs. G. P. McKeown, of Carthage, were delighted to see her at the Pastors' School in Biloxi, June 21-26. She has been greatly missed during her illness.

The celebration of the twentieth anniversary of the organization of the China Conference Woman's Missionary Society was held at Davidson Girls' School, Soochow, April 7-11, 1937. Two hundred and nine delegates attended. Our own Mrs. B. W. Lipscomb, representing the Woman's Missionary Council, was the guest of honor at the meeting and led one of the early morning worship periods.

Miss Hallie Buie, Mississippi's daughter serving in Korea, sails July 10, on S. S. President Taft from San Francisco.

Charity is never lost; it may meet with ingratitude, or be of no service to those on whom it was bestowed, yet it ever does a work of beauty and grace upon the heart of the giver.—Middleton.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

On June 29, 1937, the zone meeting was held at Columbiana, opening with prelude, "Love's Dream," by Mrs. Taylor Everette.

Devotional, "The Place of Prayer in Modern Life," was led by Mrs. Dorris, of Kilmichael. She suggested that the Bible outlines the Christian life and Jesus has given place of prayer and that we fail in religion because we fail in prayer.

Rev. W. M. Langley led in prayer.

Little Barbara Jean Rogers, of Columbiana, sang "Jesus Wants Me for a Sunbeam." A motion made by Mrs. Moore, of Winona, to let Coaching Day take the place of third zone meeting was passed.

Mrs. Sturdivant urged all societies to send in their reports.

Mrs. Walker, of Duck Hill, made a report of conference at Aberdeen. She told of interesting things in Bishop Dobbs' talk. Also, Mrs. Newell, of N. Carrollton, gave talks during conference stressing that we have better politics and vote accordingly. She spoke on lynching and the liquor problem.

A duet "God is Love," was sung by Mesdames Holmes and Everette, of Columbiana. "The Highpoints of Coaching Day at Greenwood" were given by Mrs. Moore, of Winona. She also gave outline of fall study book.

Mrs. V. A. Gee, of Vaiden, told of "The Interesting Things of Bible Training School at Grenada," and recommended the book, "New Trails for Christian Teachers."

Minutes were read and approved. Wishes for speedy recovery of secretary, Mrs. Haman, of Vaiden, were extended. Splendid reports were made. There were present: Winona, 5; Kilmichael, 4; Duck Hill, 2 and pastor; Columbiana, 4 and pastor; Vaiden, 5; visitors, 3.

Winona offered used Mission Study books to other societies.

Rev. Langley and Rev. Potts made short talks.

Next zone meeting will be held in Winona.

After hymn, Mrs. Wooten dismissed with prayer.

MRS. SPENCE TOWNSEND,
Secretary Pro Tem.

Nowadays we are hearing little children being described as troublesome brats and motor cars as little beauties.—Rev. W. H. Dunn.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

MUST EACH ANNUAL CONFERENCE IN OUR CHURCH APPROVE THE PLAN OF UNION?

(Continued from page 11)

the General Conference and three-fourths of the members of the several Annual Conferences, present and voting; for, he says, there is no specific statutory procedure prescribed for the alteration of the method or procedure of amending the Articles. With this non-sequitur who can agree?

The Constitution of the United States specifically provides for amendment by two-thirds of the Congress concurred in by three-fourths of the States. But it provides that no State without its consent shall be deprived of its equal suffrage in the Senate. Suppose the whole of the Congress and forty-seven States should desire to deprive Utah of its equal suffrage in the Senate, and Utah should not agree. Would Bishop Moore contend that this great majority might accomplish its purpose by striking out over the protest of any State, the provision "no State, without its consent, shall be deprived of its equal suffrage in the Senate," and having thus amended the constitution, that Utah, without its consent, could be deprived of that equal suffrage?

Suppose that the overwhelming majority in our Church should desire, as nearly happened in New England Congregationalism, to turn us into Unitarians by changing our Articles of Religion and Standards of Doctrine on the person of Christ, but that one Annual Conference, true to the proven faith of our Fathers, should refuse to consent. Will Bishop Moore say that although the Articles and Standards of Doctrine may not be amended without the consent of each Annual Conference, the great majority might indirectly accomplish its purpose, by first providing, over the protest of an Annual Conference, that the Articles and Standards might be amended without the consent of each Annual Conference, and having thus provided that they could without the consent of that Conference so change our expressed faith?

It requires no lawyer to recognize that if a guarantee is made, which can be withdrawn only by unanimous consent, no method of withdrawing it by less than unanimous consent can be substituted, unless all agree thereto. Otherwise the guaranty amounts to nothing. When our fathers assured to each state the right of equal suffrage in the Senate, and to each Annual Conference the right to veto a change in the Articles of Religion, they did not leave open this indirect method, advocated by Bishop Moore, of defeating that which had been directly guaranteed. Yet he accuses us of "legalistic literalism!"

A few additional comments should be made in connection with what Bishop

Moore has to say on this second point: He asks:

"Will Bishop Denny say that our Church has no constitution outside of the Restrictive Rules?"

He should remember that Bishop Denny used his voice and pen to expose the strange report of a Commission on the Constitution that "our constitution was contained in the Restrictive Rules," and the Church overwhelmingly turned down that report. Suppose Bishop Denny "is on record in a report which he largely wrote for a commission on 'What is our constitution?'" Does a check or deed depend for its value on the paper on which it is written, the ink used, the handwriting on its face, or chiefly if not entirely on the signature? That report was presented in 1914. All the Bishops in the Church, fourteen in number, headed by the eldest, Bishops Wilson and Hendrix, and concluding with the last elected, Bishop Mouzon and Bishop McCoy, "adopted" that report. (Journal 1914, pp. 462-463). No man now in the Church, none with whom the Church has ever been blessed, is so great as to be able to sweep away that report by calling it "legalistic literalism." All save two of those Bishops have died, yet they being dead, yet speak.

Bishop Moore attempts to minimize the action of the all-powerful General Conference of 1808 because he says it was composed "of only 129 of the ministers." It may appear to be a small matter, but accuracy is never small. The Journal of that Conference sets forth that 131 were present. So far as we know, Bishop Moore is the first person to discover that those present at that Conference were not possessed of all the power that the Conference would have possessed had every eligible member been present.

Finally Bishop Moore says that the Joint Commission which evolved the pending Plan "adopted this proposal to change the method because they believe there would be far greater safety for the Articles of Religion and the Standards of Doctrine in three-fourths of all the members of all the Annual Conferences than in a majority vote of every Annual Conference;" and "they believe" that the

Articles and Standards "should not be at the domination of any one Annual Conference, large or small, at home or in foreign lands." Of all known strange methods of constitutional amendment, this is the strangest—that the constitutional process of our Church can be amended by the belief of the Joint Commission on Unification."

3. No possible objection can be made to the spirit of the editorial by Dr. King in the June 18th, 1937, issue of the Christian Advocate. He does not deny that the adoption of the Plan will alter our Articles of Religion and that it will change the method of amending the Articles of Religion. He does not offer a word of objection to our contention that neither of these can be accomplished without the consent of each Annual Conference save to make the unproven and unsupported assertion that such a condition is "absurd to the nth degree," and this despite the fact that the law of our Church to which we have called attention has been frequently and recently strictly applied. Indeed one of the most recent applications was the unanimous action of our General Conference of 1918 and 1922, and of the North Georgia Conference, of all three of which he was a member.

He makes the statement that it is "absurd" to suppose—despite the specific language of the Discipline—that a single Conference can prevent a change in the Articles of Religion or in the procedure for amending. We refer him to the record and to the address of the Bishops to the General Conference of 1910 in which they stated that the failure of the Montana Conference, composed of twenty members, clerical and lay, and of the East Columbia Conference, composed of twenty-nine members, clerical and lay, to act upon the recommendation that our 23rd Article in so far as it applied to foreign Conference should be altered, prevented that General Conference from concluding the process of amendment and this, despite the fact that the other Annual Conferences had voted in favor of the change, many, possibly all, unanimously.

On the basis of "absurdity" the Bishops of that day and the General Conference

Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

of 1910, which acted in accordance with the recommendation of that address, were "absurd". On the basis of "absurdity" Utah alone, as shown above, can, against its consent, be deprived of equal representation in the U. S. Senate. We should like to find even one lawyer who would attempt to assert such a claim. Take a recent example: When the Scotch Presbyterians divided in 1843, after ecclesiastical and civil litigation, including action by the House of Lords, The Free Church of Scotland gave up their benefits and went out shorn of church and manse. Under such men as Drs. Chalmers, Guthrie and McCosh—and more than 400 preachers—the Free Church prospered. Not long ago the large majority of members and preachers concluded to re-unite with the established Church of Scotland. Some few, known as the "Wee Frees," (because they were so few), objected. It was alleged in the highest courts of Great Britain that it was absurd to claim that so small a number, not sufficient to occupy the vast majority of the pulpits, could prevent the Union. The calm and able and impartial courts upheld the "Wee Frees" and di-

rected that all property be given to them. In order that the property which could not be occupied by the "Wee Frees" should not go to waste. Parliament adopted a confiscatory act taking from them the property they could not man. If gentlemen wish another example we refer to the situation that developed with the Cumberland Presbyterian Church and to the "absurdity" upheld by a number of courts that it could not accomplish Union save in accord with the law of its Church. So recent and well known is the history of both these instances that further comment and application is superfluous.

4. While it has nothing whatsoever to do with the question of the legal action required of our Church to adopt the Plan, we have noted that Bishop John M. Moore discounts the possibilities of litigation over property questions with the statement that the Uniting Conference "will look after that." We should have thought that it was the function of the Commission on Unification to determine the terms of the Union rather than to recommend that Union be consummated and that the terms and conditions thereof be thereafter established.

There is no provision in the Plan stating when it shall become effective. Under ordinary conditions it would become effective on constitutional approval by each of the three Churches, but as Article X of the Section on the Uniting Conference provides:

"Pending the meeting of the Uniting Conference, each of the three Uniting Churches should be governed by the Rules and Regulations of its own Discipline."

it is clear that the Plan does not become effective until the day the Uniting Conference meets. On that day the new Church comes into existence and our Church dies. Many millions of dollars are held under charters, deeds and wills for the benefit of agencies of the Methodist Episcopal Church, South, or for classes of members thereof or for classes of ministers thereof. On the day the Uniting Conference meets, there will no longer be a Methodist Episcopal Church, South, it will be annihilated; there will no longer be an agency thereof; there will no longer be a minister or member thereof. If by virtue of the terms of the charter or the language of the deed or will, the property can be used only for the agency or the members of the Methodist Episcopal Church, South, the property is forfeited, and there is no way by which the Uniting Conference can breathe life back again into the dead Southern Church, and thus save this property. Bishop Moore's ipse dixit cannot save this property. He will have to meet in Court those entitled thereto in the event the trust has failed, and all his good intentions and statements of piety will then give way to the question, has the Church proceeded legally and has the trust failed?

We hope no man desires piety more

than do we, and daily we pray that in all things God's will may be done, but we are not willing by our desire for piety to close our eyes to the fact that an illegal action is never made legal by the pious intent of the actor.

Twelve years ago those that favored the Plan of Unification then before the Church made claim to a monopoly of piety and even used threats of divine wrath against their objectors? Yet not long ago the first Chairman of those who in 1924 and 1925 called themselves the "Friends of Unification" publicly declared that the defeat of that plan was providential.

COLLINS DENNY,
COLLINS DENNY, JR.

In Memoriam

RESOLUTIONS OF APPRECIATION AND RESPECT

Whereas, in the providence of our all-wise Father, He has called to His eternal reward our good friend and brother, J. S. Henderson.

Wherefore, be it resolved, by a committee of the official representatives of the church of the Vaughan charge that we hereby express our very keen sense of the deep loss that has come to our church. For many years Mr. Henderson has rendered faithful service as superintendent of Ellison Sunday school.

Resolved, 2. That we greatly appreciated his Christian character, his loyalty and devotion to the church, his interest and help in every good cause in the community in which he lived.

Resolved, 3. That we submissively bow to this dispensation of providence and extend our heartfelt sympathy to his good wife, and pray that our Heavenly Father may bring comfort and consolation to her grieved heart.

Resolved, 4. That a copy of these resolutions be spread upon the minutes of the church and copies be sent to the New Orleans Christian Advocate for publication, and to his wife and sister, Mrs. Mamie Clark, in Colorado Springs, Colo.

MRS. SUPELIA FRIZELL,
MRS. F. C. HAYDEN,
MISS LAURA LEGGETT,
MR. J. E. BULL,

Committee.



OUR FOUNDER

STEADY GROWTH DOWN THROUGH THE YEARS

1903--1937

This Is Founder's Year

Thirty-four years ago a Southern Methodist preacher caught a vision of the real meaning of life insurance for his brethren. He interested others . . . made a beginning . . . launched forth.

Success, in the larger meaning of the word, has crowned his efforts.

The Methodist Benevolent Association is recognized today as a sound institution that has a definite place in the total life of our great Church.

The Association is dedicating this year to its beloved Founder and General Secretary—Rev. J. H. Shumaker.

Methodist Benevolent Association
808 Broadway, Nashville, Tenn.

Gentlemen:

Please send me information regarding your Life Insurance Plans for Southern Methodists. Amount of Insurance in which I am interested, \$ _____

Plan of Insurance: (Check below)

Whole Life ☐
Twenty Payment Life ☐
15-Year Endowment ☐
20-Year Endowment ☐
Endowment at Age 60 ☐
Endowment at Age 65 ☐
Endowment at Age 70 ☐
Term Insurance ☐
Juvenile Insurance ☐

Yours very truly,

(Signed) _____

Address _____

My age nearest Birthday _____

(Detach and mail to above address)



Duplicate

NEW ORLEANS

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Christian Advocate

Vol. 84.—No. 29.

NEW ORLEANS, LA., THURSDAY, JULY 22, 1937.

Whole No. 41244.

Is this the paradise the salesman promised?



Jackson (Mich.) Patriot cartoon reproduced courtesy National Voice News Bureau



Wallet of the Week



DR. TOYOHICO KAGAWA is reported to have added ten thousand yen to a gift of thirteen hundred dollars from the Christian Council of Boston. With the joint fund it is his purpose to erect a much needed settlement building in a congested industrial section of Osaka. The structure will be known as "Boston House," and one section of it will be called Puritan Institute. This enterprise is presumably the outgrowth of Dr. Kagawa's recent tour of America.

* * *

THE PROBLEM OF CHURCH ATTENDANCE seems to have been greatly simplified in seventeenth century New England when Puritan religious ardor was at its height. It is said that church attendance was compulsory and that absentees from church service were fined each a peck of corn. That was before the days of liberal opinions, golf and Sunday automobiling. If such a law were enforced today, it would require the genius of another Joseph to store the grain of mulcted church members.

* * *

BIG GAME PROTECTION in the United States is getting results, according to **Our Dumb Animals**. A recent enumeration of bear, deer, elk, moose, mountain sheep and goats, and antelopes shows an increase of ten per cent during 1936. It is estimated that a million five hundred and twenty-three thousand big game animals now have refuge in national forests. This is a gain of approximately two hundred and fifty thousand animals since January 1, 1935. This gain is an unfavorable commentary upon the ruthless destruction of the American hunter.

* * *

THE ORIGIN OF BRIDAL ORANGE BLOSSOMS is one of the curious customs of our civilization. It is held to be a relic of the time of the Crusades, and the custom, introduced into Europe probably by the Crusaders, was taken over from the Saracens who regarded the orange flower as emblematic of a happy and prosperous marriage. Strangely enough, the Saracens, or Arabs, were the arch enemies of the Crusaders, and there one would least expect to find the origin and the explanation of the custom which for hundreds of years has dominated the wedding ceremony of the civilized world.

* * *

A CROW CONTROL CONTEST is still an annual event in Indiana, despite the fact that other states have abandoned the bounty on crows. Prizes totaling hundreds of dollars are offered to clubs killing the greatest number of crows within a five-month period. In recent years the United States Department of Agriculture has conducted investigations into the food habits of the crow which show that he probably contributes as much as he destroys, and **Our Dumb Animals** thinks that Indiana may ultimately find that there is another side to the crow question.

* * *

THE JEWISH PROBLEM, according to an editorial in a prominent American religious journal, is largely the reflection of the age-old doctrine of a covenant race, a doctrine incompatible with the fundamental concepts of democracy. The writer charges the race with "trying to pluck the fruits of democracy without yielding itself to the processes of democracy." He thinks that Jewry needs prophets who have the courage to proclaim that for millenniums Judaism has been feeding its racial pride on an illusion, prophets who will recognize that its martyrdom is in large measure self-invited.

* * *

THE BELGIAN CONGO is to the average person a spot in the interior of Africa and few people really know what it comprehends. In area, it represents a million square miles, it has a total population of approximately twelve millions, almost half a million of whom are Protestant Christians, and forty-four Protestant denominations are united together to form "The Church of Christ in the Congo." It is claimed that there are ten thousand Protestant schools, a million and a half consultations in Protestant hospitals annually, and numerous other religious activities, the result of fifty years of sacrificial pioneering effort.

GEORGE WASHINGTON UNIVERSITY graduated seven hundred and nine young men and young women at its recent commencement, June 9. Of this vast regiment of trained men and women loosed in the arena of American life, thirty-one are listed as graduates of the School of Government, which was established about ten years ago by Scottish Rite Masons of the Southern Jurisdiction of the United States. It is to be hoped that the graduates from the School of Government may prove themselves capable and worthy captains of the forces attacking the social and political problems in the days ahead.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

AN ECONOMIC BOYCOTT

We note in some of the exchanges "An Appeal to Christianity" for a nation-wide boycott of German goods as a means for suppressing the religious persecutions of the Hitler government. Aside from all opinion as to the iniquity of the course being pursued by the German government, we feel that the method proposed involves dangers for our own government which no organization of private citizens can afford to become responsible for. Two phases of national life which always lie in the same plane are the political and the economic. Some years ago when Count von Bernstorff was dismissed as the German Ambassador to the United States, we think it was the late Mr. Mooney, then editor of the Commercial Appeal, who said that the severing of diplomatic relations is practically always followed by war. The reverberations of the world's greatest conflict still give point to that observation. A boycott is in effect another method of severing diplomatic relations. It involves such a disturbing of fundamental economic necessities and relations as to become a serious threat to international peace. We bring no railing accusations against those promoting this boycott—our thought is concerned entirely with the boycott as a weapon of Christian warfare. As we view it, it is an effort to coerce by a process of starvation instead of the use of guns and battleships. We do not understand a doctrine of world peace which is confined to arms and high explosives, but which leaves men free to invoke a process of destruction even more indiscriminate and terrible. We cannot comprehend a doctrine of tolerance based on brotherly love, which outlaws the sword, but permits the use of a deadly alternative for achieving the same end. We raise the questions: Can a good citizen afford to preach peace and at the same time do that which increases the danger of war? Would not the very process invoked be a reproach to Christianity?

ANY DOG MAY HAVE HIS DAY

A few days ago there was dumped upon our desk in a single morning's mail three pieces of material dealing with dogs. One was a poem on a puppy, another the story of a boy and his dog, and the other an interesting statement by Henry East, owner and trainer of "Wimpy," the dog-star in David O. Selznick's movie, "Nothing Sacred." Mr. East said: "The dog's professional life, if it follows the normal motion picture course, is limited to about eighteen months. Our dogs quickly respond to the training and attention given them in motion pictures. After awhile, working before cameras and with big name stars, the cur develops a sparkle and a keenness which takes him entirely out of the cur class. . . The nondescript appearance fades. The dog holds his tail high and takes on airs. When that happens, his usefulness as a screen cur is ended, and he usually lands in a fine home with some director or performer who is charmed by his personality."

That little story, out of the experience of a dog trainer, set us to thinking. "Cur" is just a name for a mongrel breed of dog. It is an uncomplimentary label for a pup that represents anything and everything from fox terrier to St. Bernard. It means that such a mongrel is hopelessly off the social register, the blue book, of aristocratic dogdom. His exclusion is not so much because he is without individuality or parts, but because no strain of aristocratic dog blood can be offered as an explanation of his marvels of performance, or as evidence of his promise for the future. Such a cur finds the door of every lordly kennel closed and sooner or later he winds up at the dog pound, where as an unloved cur he waits the day of his execution. His only hope for fame or fortune is in finding a chance patron, a trainer who will give his individuality a chance. Then, Wimpy-like, he crashes the gates of fame and for eighteen short months, the little monarch struts his stuff before the cameras and the footlights, and then retires unregistered and individual. Wimpy, the cur, achieves fame. The dog has his day.

MRS. FRANKLIN N. PARKER

In the sudden passing of Mrs. Franklin N. Parker on last Thursday morning, the Church in Louisiana has lost a staunch friend and Methodism at large a radiant personality. She was the wife of Dr. Franklin N. Parker, dean of Candler School of Theology, and before her marriage, she was Miss Minnie Jones of Baton Rouge. Surviving her are her husband, Dr. Franklin N. Parker; two daughters, Misses Nell and Margaret Parker; three brothers, Stephen and Benjamin Jones of Baton Rouge, and Dr. J. McGregor Jones of New Orleans; and a sister, Mrs. Frank Preston, of Havana, Cuba. Mrs. Parker's attachment for her home church was such that she kept her membership there to the end of her life, and her body was laid to rest in the "God's Acre" of her native city.

Sooner or later sorrow brings us all to the brink of this most forbidding precipice. It is not easy to behold with composure the wreckage of life's dearest relationships, nor to contemplate a confusion of memories which have become as the brilliant petals of a shattered rose. The effort of the mind to resolve the chaos dissipates none of the shadows of that realm which we call death, and in our mental helplessness, we catch the echoes of those haunting lines of Tennyson:

"But who shall so forecast the years
And find in loss a gain to match?
Or reach a hand thro' time to catch
The far-off interest of tears?"

From that dark horizon, the heart is brought to its greatest affirmation of faith, the belief in immortality. We cannot abide the tragedy of death without the blessed hope of heaven's eternal morning and we listen eagerly for those words from the lips of Jesus: "Let not your heart be troubled." We know that the life of our friend was built upon the foundation of God which standeth sure and that her hope was anchored within the veil. So we say Goodbye, appropriating a thought of the late Dr. F. B. Meyer written to a friend with the knowledge that death was at his gate, She has entered the Palace. "We shall meet in the morning."

SENATOR JOSEPH T. ROBINSON

In the sudden and unexpected death of Senator Joseph T. Robinson of Arkansas, the entire nation is stunned and a feeling of personal bereavement is wide-spread. We knew Mr. Robinson only as a man in public life, hence we speak only of that side of the man. On a number of public issues, we did not see eye to eye with him, but we entertained no doubt of his personal ability, and it is no disparage-

ment of others to say that we regarded him as the ablest man in his party, barring none. As a political leader of these troubled times, he was probably a potent force in maintaining the political and social equilibrium of the nation. We think that he was one of the ablest lawyers in Congress and, differing from him as we did, we had felt that his elevation to the Supreme Court to succeed Judge Van Devanter might be both logical and desirable. But, alas, the glamorous romance of his distinguished career comes abruptly to an end. We are profoundly sorry that he is gone from us.

Editorial Miscellany

By Dr. H. T. Carley

ROLL-TOP DESKS

Only old-timers now use roll-top desks—the modern business man has fallen in with (or fallen for) the stream-line vogue in everything, from lead pencils to locomotives. Roll-tops, along with Model T's, are strictly out-of-date.

But, next to the top bureau drawer, the roll-top desk is the most useful piece of furniture in the house. It has a place for everything—and everything is usually in its place! If it's not in the top bureau drawer, look on the desk.

My desk has forty compartments, pigeon-holes, and drawers, to say nothing of two pull-out leaves, an expansive writing surface, and a table-like top. And practically all the space is utilized.

The pigeon-holes, compartments, and drawers are stacked full of stationery, old letters, papers, blank-books, circulars, catalogs, and various and sundry odds and ends. Why and when they were put there, and what for, only eternity can reveal—time has already failed.

The flat surfaces also have their supply of more or less useful articles. A hasty glance reveals a loaded shotgun shell, a rock picked up in the field that might have been the head of an Indian war-club, a small green vase, a fountain pen set, a bottle of ink, seven books, a weather-beaten cypress shingle, three stacks of magazines, a rusty iron bolt, a small tin box full of assorted sizes of nails, a fishing rod and a box of fishing tackle, a pin tray, a file, an Aladdin lamp, a screwdriver, a rolled-up map, a package of beans, a cigar box full of kodak pictures and the like, a lead pencil, and various other things that would require a more extended survey to enumerate.

Not all old-fashioned things have lost their usefulness.

AN UNNOTICED ASPECT OF UNIFICATION

By Geo. A. Teasley

In the Baltimore Southern Methodist of July 1, there is an unusually strong editorial upon the subject, "Colored People Issue Manifesto Complicating Unification."

The editorial quotes from Dr. Sloan and Bishop John M. Moore opinions as to what will be the constitution of the united church if it come into existence through the adoption of unification. It would have added to the value of the editorial if it had also quoted these words from Bishop Edwin H. Hughes, "My own view is that the virtual constitution of the united church would be those parts of the Plan that could be changed only by the constitutional process." By this he seems to mean that only those things protected by the Restrictive Rules of the Plan are a part of the constitution. This is much more reasonable than the rather fanciful contention of Bishop Moore that each part of the plan is a part of the constitution. If to change each provision requires constitutional procedure, what possible significance could attach to any of the Restrictive Rules save that alone which protects the Articles of Religion?

I think the Editor has also misread Bishop Cannon's article. As I understood him, Bishop Cannon is not asking that a general vote of the membership be taken. He seems to hold to the view that the vote of the Annual Conferences will show what the membership of the Church desires. But since this vote will be cast by less than one-half of one per cent of the membership of the Church it is difficult to see how anyone could look to this vote to find out what the membership of the Church desires. But if the bishops had desired to see how the membership felt upon the subject they could have had the pastor take a vote in each church. If they had desired to have the sentiment of the officials, they could have instructed the presiding elders to have taken a vote of the quarterly conferences. Of course, they are without authority to do that. But they were also without authority to determine to present a constitutional proposal to the Annual Conferences. I think it may be safely taken for granted by everyone that it is no part of the intention of those leading in the effort to get unification to allow the membership or even the officials of the Church to vote on the question.

But it is my chief purpose at this time to call attention to a serious point in the present situation which for the most part is passing unnoticed. The constitution of our Church gives to the General Conference the power, by a two-thirds majority, to propose constitutional changes to the Annual Conferences. It does not confer this power upon any other body. It is doubtful—but still it is

possible—that the General Conference might be adjudged to have the power to confer upon some other body its power to transmit a constitutional provision without its having first been presented to the General Conference. But as a matter of fact, the General Conference has made no effort to give any one or any body of men the power to present to the Annual Conferences a constitutional proposal for adoption and the constitution itself does not give the authority to anyone.

But we are now witnessing a constitutional proposal being presented to the Annual Conferences for them to act upon. And preparation is being made for the vote. Who is using this constitutional authority which belongs only to a two-thirds majority of the General Conference? In the Christian Advocate of December 25, 1936, page 1657 (25), there is an article by Bishop John M. Moore, Secretary, and entitled, "The Meeting of the College of Bishops." From it I quote the following words as being pertinent to the subject under discussion: "They appointed the Senior Bishop, E. D. Mouzon, the Secretary, John M. Moore, and Bishop Paul B. Kern a Committee to prepare for the approval of the College of Bishops at their meeting in May, 1937, a proper form in which this matter will be presented to the Annual Conferences." So, the evidence is indisputable that the College of Bishops is presenting to the Annual Conferences a proposed constitutional provision, an authority which belongs alone to a two-thirds majority of the General Conference.

But if I were to ask the Bishops to present a proposed constitutional provision to the Annual Conferences, wouldn't that confer upon them the same power that belongs to two-thirds of the General Conference alone? Certainly not. But what if 30 out of the 40 Annual Conferences were to request them to do it, wouldn't that confer the authority upon them? Certainly not. There is a regular way under the constitution itself by which the Church may confer this power upon the bishops if the Church desires to do it and it cannot be conferred legally otherwise.

But here is the grave danger in the situation. In the Methodist Church, quiet acquiescence by those concerned is supposed to have enough regenerative power to make legal that which is illegal and fasten it upon the Church until changed by constitutional process. If space permitted, I could give important instances. And if the Annual Conferences proceed quietly to vote upon this proposal this fall, the right of the College of Bishops to propose constitutional changes to the Annual Conferences and order them to vote upon them will be unchallenged in the Methodist Church hereafter. And the probabilities are that it would soon become the favorite method of making constitutional changes. It would be easier to get a majority of the bishops to propose a change than to get a two-

thirds majority of the General Conference to propose it. Having agreed to propose a change, they can go before the Annual Conferences with the enormous power which inheres in the office of a bishop with great hopes of getting the necessary two-thirds majority. Armed with this backing, they can easily cause the General Conference to become a mere puppet insofar as constitutional measures are concerned. With all the seriousness of my being, I call upon my brothers of the ministry to beware of this dangerous step which they are about to take.

Has anyone shown any satisfactory reason for voting on the Plan before the General Conference meets? The General Conference of the Church, North, did not elect its delegates to the Uniting Conference or make any arrangements for their election. Nothing can be finished concerning the uniting of the churches, therefore, until after their General Conference of 1940. Why should we rush to a vote in 1937? So far as I have been able to see, there is no reason for the vote this fall unless it be to get the brethren to commit themselves by their votes before they have time to discover the grave dangers which lie hidden away in this whole situation.

GEO. A. TEASLEY.

Ridgeville, S. C.

AN OPEN LETTER IN RE UNIFICATION

Dear Brother Duren: I have just been informed by one who I think speaks with authority, that there is to be NO DEBATE on the floor of the Annual Conference when the subject of Unification comes before the house.

May I ask:

Who issued such an edict?

Has the Methodist Episcopal Church, South, a Dictator?

Has the Methodist Episcopal Church, an Archbishop?

Are we being led?

Is not the POWER of the Church still invested in the People?

Who's afraid of whom, and why?

Am I to understand that only Instructed Delegates, instructed to vote for Unification, will go to the Annual Conference?

Has politics gotten into the Church, and is this an attempt, as the politicians say, to railroad the measure?

Has there been a SECRET CAUCUS of which the laity knows nothing?

Who put the soft pedal on the discussion of Unification in the church papers?

Are not the bishops, presiding elders, and the preachers, still the servants of the people?

Is it not a fact that in all mergers one of the parties lose their identity, their power, and frequently their substance?

What does the Methodist Episcopal Church, South, expect to get out of Unification?

Church papers, please copy.

JAMES W. LIPSCOMB, M. D.,
Layman.

Louisiana Conference

QUOTA CHARGES

We give here a list of charges which have completed their quotas since our last issue. If by any chance a charge entitled to quota credit should be omitted, please notify us of the omission and the correction will be made promptly.

Natalbany, Rev. J. P. Bonnacarrere, pastor. Quota 23, sent 23.	First Church, Monroe, Rev. W. C. Scott, pastor. Quota 63, sent 134.
Carrollton Avenue, New Orleans, Rev. D. B. Raulins, pastor. Quota, 30, sent 31.	Gordon Ave., Monroe, Rev. J. M. Alford, pastor. Quota 11, sent 16.
Epworth, N. O., Rev. J. B. Grambling, pastor. Quota 16, sent 24½.	Newellton, Rev. M. D. Fulkerson, pastor. Quota 5, sent 10.
Hodge, Rev. C. B. White, pastor. Quota 9, sent 13.	Oak Grove, Rev. E. B. Emmerich, pastor. Quota 15, sent 26.
Arcadia, Rev. H. M. Johnson, pastor. Quota 19, sent 26.	Oak Ridge, Rev. J. H. Midyett, pastor. Quota 13, sent 18.
Rayne, Rev. J. E. Selfe, pastor. Quota 14, sent 14.	Rayville, Rev. L. N. Hoffpauir, pastor. Quota 9, sent 12.
Haughton, Rev. Otis Spinks, pastor. Quota 16, sent 16.	Sterlington-Marion, Rev. J. E. Hearn, pastor. Quota 15, sent 18.
Sicily Island, Rev. J. C. Price, pastor. Quota 14, sent 15.	Tallulah, Rev. C. K. Smith, pastor. Quota 18, sent 23.
Homer, Rev. B. C. Taylor, pastor. Quota 24, sent 27.	Waterproof, Rev. J. M. Boykin, pastor. Quota 7, sent 11.
Haynesville, Rev. B. H. Andrews, pastor. Quota 20, sent 21.	West Monroe, Rev. Martin Hebert, pastor. Quota 33, sent 50.
Bernice and Farmerville, Rev. A. A. Collins, pastor. Quota 11, sent 11.	Winnsboro, Rev. Briscoe Carter, pastor. Quota 10, sent 10.
Ferriday, Rev. E. C. Dufresne, pastor. Quota 8, sent 15.	Wisner, Rev. R. M. Bentley, pastor. Quota 8, sent 14.
Minden, Rev. N. E. Joyner, pastor. Quota 30, sent 47.	Campti, Rev. A. H. Baggett, pastor. Quota 8, sent 8.
Eunice, Rev. M. W. Beadle, pastor. Quota 8, sent 9.	Zachary-Slaughter, Rev. David Tarver, pastor. Quota 14, sent 14.
Vinton, Rev. Alonzo Early, pastor. Quota 9, sent 16.	Jonesboro, Rev. W. F. Roberts, pastor. Quota 13, sent 13.
Liberty Chapel, Rev. G. W. Dameron, pastor. Quota 5, sent 5.	Lafayette, Rev. A. L. Gilmore, pastor. Quota 25, sent 25.
Baker, Rev. G. H. Corry, pastor. Quota 20, sent 20.	Trout-Goodpine, Rev. W. D. Milton, pastor. Quota 10, sent 12.
Ruston, Rev. Guy M. Hicks, pastor. Quota 41, sent 43.	Pelican, Rev. F. C. Collins, pastor. Quota 11, sent 11.
Lessville, Rev. J. W. Faulk, pastor. Quota 14, sent 20.	Pleasant Hill, Rev. B. D. Watson, pastor. Quota 14, sent 19.
Bastrop, Rev. W. H. Giles, pastor. Quota 22, sent 31.	Crowley, Rev. G. W. Pomeroy, pastor. Quota 22, sent 25.
Columbia, Rev. V. D. Morris, pastor. Quota 11, sent 32.	Chalmette, Rev. Jerome Cain, pastor. Quota 3, sent 3.
Delhi-Crowville, Rev. S. S. Holladay, pastor. Quota 13, sent 17.	Gilbert, Rev. I. W. Flowers, pastor. Quota 15, sent 20.
	Montrose, Rev. T. T. Howes, pastor. Quota 4, sent 4.

Rev. J. C. Price, in addition to reporting his quota and excess, says that things are moving satisfactorily at Sicily Island and Harrisonburg churches.

Mrs. R. L. Morgan, Advocate representative for the Baker charge, sends a good list of subscriptions for the credit of the charge, Rev. G. H. Corry, pastor.

Rev. Lastie Hoffpauir sends another list which brings his Advocate campaign for Rayville to twelve. He reports everything moving along satisfactorily.

Rev. R. F. Harrell, reporting for Covington charge, sends a list of subscriptions which brings his total to seven and a half, for which we are grateful.

Rev. S. S. Bogan, Noble and Benson charge, has our thanks for a list of five subscriptions which we add to the impressive total of Shreveport District.

We have an appreciated note from Rev. W. C. Mason, of Lockport, sending some subscriptions and saying that he expects to have his full allotment for the Advocate.

Rev. W. D. Milton reports the completion of his Advocate campaign in Trout and Goodpine charge, and he turns in his quota and a twenty per cent excess.

Rev. C. B. White, who is at Glenmora assisting Rev. J. L. Lay, the pastor, in a meeting, raises his Advocate campaign list to thirteen. He reports a good start in the meeting.

Rev. G. W. Dameron did not allow personal illness to cheat him out of a part in the Advocate campaign. He found time to secure the quota of Liberty Chapel with two to spare.

Rev. J. W. Faulk says that he closed a good meeting at Simpson on Monday night of last week. Brother Faulk did his own preaching and there were seven additions to the church.

Mrs. H. B. McEachern has our gratitude for a magnificent piece of work at Haynesville, where she is the Advocate representative. She has exceeded the quota for the charge.

Mrs. A. F. Horn secured the full quota for her church at Crowley and we accord to her and her church the place of honor which they have earned. Rev. G. W. Pomeroy is the pastor.

Rev. J. T. Harris sends a list of eleven subscriptions from the good town of Franklin where he presides over the spiritual destinies of the flock, and no finer flock do we know.

Rev. M. S. Robertson, pastor of Angie charge, sends a list for his charge and reports his work as progressing as well as might be expected despite the dullness of the season in his section.

Rev. Frank A. Matthews reports on the Advocate campaign for Lake Arthur and says that the work is moving well and he expects to make a good report at the end of the Conference year.

PERSONAL AND OTHERWISE

MONROE DISTRICT, THROUGH THE FINE GENERALSHIP OF REV. H. L. JOHNS, THE PRESIDING ELDER, AND THE ABLE SUPPORT OF REV. MARTIN HEBERT AND REV. VIRGIL D. MORRIS, CO-CAPTAINS, AGAIN FLIES THE FLAG OF A WINNER IN THE ADVOCATE CAMPAIGN. THE DISTRICT GOES OVER WITH A BANG—A CLEAR MARGIN OF SEVENTY-THREE SUBSCRIPTIONS. WE EXPRESS TO THE

LEADERS AND THE DISTRICT, PASTORS AND PEOPLE, OUR SINCERE GRATITUDE, ATTESTED BY A FIRST CLASS CHECK FOR \$100.

From Ringgold, Rev. J. F. Wilson sends seventeen subscriptions. This good list brings him to seventeen on a quota of twenty.

Rev. J. H. Midyett, Oak Ridge, makes a remittance for a quota of sixteen, two short of his quota, and he expects these to be forthcoming.

Many of the pastors are engaged in revival work—their own or assisting others. Rev. Elmer C. Gunn has just returned from a two-weeks' stay in camp.

Mrs. Charles Williams sends us two subscriptions from Swartz - Claiborne charge of which Rev. H. W. Ledbetter is the pastor. Mrs. Williams is the secretary of the Missionary Society.

Rev. J. B. Shearer sends a list of subscriptions and says that his Advocate campaign has been handicapped by a local situation. He expects to carry on, however, till Gibsland is a quota charge.

Dr. Dana Dawson remembers the editor of the Advocate with a greeting card from the Black Forests of Germany. At the time, he was at Baden-Baden, and we appreciate his thought of us.

We appreciate the fine spirit and splendid loyalty of our good personal friend, Rev. J. M. Boykin, pastor at Waterproof. He is doing an excellent work at Waterproof and St. Joseph.

Dr. Briscoe Carter, veteran of many battles and many campaigns, says that he and Winnsboro will make the grade. He always does and we should be disappointed if he failed to do so this time.

Rev. and Mrs. Henry A. Rickey, of McDonoghville, are attending the Missionary Conference at Mt. Sequoyah this week, as guests of the Board of Missions and the City Union of Young People.

The business manager makes due apology to Brother R. S. Walton for the omission of Kentwood in the report of the Advocate campaign. It was one of those embarrassing slips which sometimes happen.

Rev. David Tarver, pastor of Zachary charge, called at the office on last Friday and brought his full Advocate quota. We are sorry to have missed his visit, and we hope that he may give us another chance.

Rev. C. M. Morris, pastor at Morgan City and Berwick, has our thanks for a list of eleven subscriptions, nine of which are new ones. This list completes the quota according to the district readjustment.

Rev. B. C. Taylor, captain of the Advocate campaign in the Ruston District, set a good example for his associates in his own charge by exceeding his quota. He says that he is hoping for a good finish.

Rev. C. K. Smith, Tallulah, sends a check to complete his campaign quota which we genuinely appreciate. He reports great congregations at Downs ville where he is assisting Rev. J. R. Roy in a meeting.

Rev. D. B. Boddie, pastor at Sulphur, has secured the renewal of all the old subscriptions, and he adds to his quota already completed a list which brings his total to twenty-four on an apportionment of eleven.

Bishop Hoyt M. Dobbs spent a few hours in New Orleans Tuesday, July 13, en route to Gulfport to discuss the naming of a successor for Brother Varner whose translation a few days ago left a vacancy there.

Rev. H. B. Hysell assisted Rev. C. B. White in a gracious meeting at Hodge recently. Brother Hysell was pastor at Hodge when he was moved to New Orleans two years ago, and he has many warm friends at his old church.

Rev. N. E. Joyner, our good friend, the pastor at Minden, sends us forty subscriptions and an encouraging word regarding his purpose for the Advocate later. We appreciate the loyalty and the good wishes of our long time personal friend.

Rev. A. D. St. Amant sends us a list of subscriptions from Pioneer charge of which we make grateful acknowledgment. Reports reaching us are to the effect that Brother St. Amant and his wife are doing a splendid work at Pioneer.

The father and stepmother of Dr. A. M. Serex, presiding elder of the Shreveport District, made a safe arrival from their long voyage across the Atlantic and are now enjoying the rest and fellowship in the home of Dr. Adrian M. Serex, Shreveport.

Rev. H. N. Brown, Pineville, adds to his business note to the office, a word of appreciation for himself and on behalf of the patients at the U. S. Veterans Hospital, for the Advocate made possible by a collection taken at the New Orleans District Conference.

In the Monroe District, where they accepted additional quotas, we have made no report on quota charges. At the head of this column is a list of quota charges according to regular Advocate campaign apportionments. In this we include all quota charges of Monroe District.

Rev. Martin Hebert, who presides over the pastorate at West Monroe, says of his last list of subscriptions: "may get a few more, but this will get us out of the hole and put us among the great." We have not a greater leader in our Advo-

cate campaign than is our friend, Martin Hebert.

Miss Eleanor Cain, daughter of Rev. and Mrs. L. W. Cain, was married to Mr. Gordon O. Day on June 26. The ceremony was performed at the home of the bride's parents in Baton Rouge. The Advocate joins with many others in wishing a happy journey through life for the young couple.

Rev. A. R. Hoffpauir sends a list of three subscriptions to add to the completed quota for Grand Cane. Brother Hoffpauir says that his meeting at Keithville came to a great climax with a sermon by Dr. Serex, the presiding elder. Following the sermon came a basket dinner and the quarterly conference.

Mrs. Joe A. Morris sends a list of twenty-three new and renewal subscriptions to which the Board of Stewards of Ruston added twenty complimentary subscriptions. Rev. Guy M. Hicks, vacationing at Mt. Sequoyah, is the pastor. Mrs. Norris interests us with the statement that she had better response this year than last.

A letter from Bishop Dobbs says that his daughter, Mrs. Bain of Shreveport, underwent an emergency operation for appendicitis last week. We sincerely regret that the ordeal was necessary, but we are happy to be assured that the operation was successful and that Mrs. Bain will make a speedy and we hope a complete recovery.

From Rev. B. F. Rogers, presiding elder of the Lake Charles District, we have received an optimistic telegram. He expects to come through in his old time form. Last year he ran past the goal post before he found out that the race was over. From the very beginning of the campaign, we have counted Brother Rogers among the winners.

The report of Rev. B. D. Watson for Pleasant Hill charge reads like a romance. Observed Bishops' Crusade, Centenary College claim, Memorial Mercy Home, Golden Cross, secured Advocate quota plus, increase pastor's salary, and benevolences, planning parsonage repairs, revivals beginning, and expect to report everything in full at Conference.

(Continued on page 9)



Mississippi Conference

QUOTA CHARGES

We give here a list of charges which have completed their quotas since our last issue. If by any chance a charge entitled to quota credit should be omitted, please notify us of the omission and the correction will be made promptly.

Shubuta, Rev. E. A. Kelly, pastor. Quota, 10, sent 13.

Harrisville, Rev. M. H. Wells, pastor. Quota 23, sent 23.

Tylertown, Rev. Ira E. Williams, pastor. Quota 15, sent 15.

Bucatanua, Rev. W. M. Tabb, pastor. Quota 12, sent 13½.

Columbia, Rev. B. L. Sutherland, pastor. Quota 28, sent 45.

Yazoo City, Rev. J. B. Cain, pastor. Quota 25, sent 25.

Benton, Rev. R. L. Lane, pastor. Quota 14, sent 18.

Purvis, Rev. G. E. Allen, pastor. Quota 14, sent 14.

Picayune, Rev. J. O. Ware, pastor. Quota 18, sent 23.

tative for the Poplarville charge, adds to our fortune a good list of subscribers for which we are duly grateful. Rev. V. R. Landrum is the pastor.

Rev. Swope Noblin sends a list of six subscriptions to be applied on the quota of the Epworth Wesley charge, Biloxi. He gives assurance that we can count on him to do his best for the Advocate.

Rev. W. B. Jones, presiding elder of the Meridian District, has issued an S. O. S. for the conclusion of his District campaign for the Advocate. The District is within striking distance of victory.

Rev. J. B. Cain, pastor at Yazoo City, completes the quota of twenty-five subscriptions for his charge, and reports that the returns may not be all in, and he will make his final report this week.

Rev. G. E. Allan sends another list of subscriptions and says that this "rings the bell" for Purvis charge, and so it does. He reports other prospects which he hopes to have included in the final report.

Rev. Hillary S. Westbrook reports a fine meeting in progress at Gasque church, on the Homewood charge, with Rev. Fleet J. Jones doing the preaching. Brother Westbrook says that Brother Jones is good help in a meeting.

Rev. J. T. Leggett sends an additional list of subscribers from Main Street, Hattiesburg, and then adds humorously that it is a case of get the quota for the District or hire a special nurse for the elder. May the tribe of that elder increase.

Court Street, Hattiesburg, did a magnificent piece of work in the Advocate campaign under the leadership of Rev. J. W. Sells, the pastor. Brother Sells is to be the pastor-host of the approaching session of the Mississippi Conference.

Rev. A. Joe Beasley favors us with a copy of his Year Book and Directory of the Vaughan charge. The book is neatly gotten up and generously supported by local business interests. It is a credit to the pastor, the charge and the people.

Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, acknowledges the receipt of the victory check from the Advocate and invites the editor and business manager to attend the Annual Conference. To his invitation, we say, "Such is our purpose."

Rev. C. W. Beasley, pastor at Canton, reports that he has labored in season and out of season for his Advocate campaign. He has not found it easy to maintain the high level of interest which he aroused in the General and Conference organs last year.

Rev. T. O. Prewitt, already credited

with more than his quota, sends six more subscriptions which bring his total to fifty-seven on a quota of thirty-two. In this splendid record, Rev. T. A. Carruth shares honors with Brother Prewitt at both Broad Street and the mission.

Rev. Roy L. Lane, pastor at Benton, has sent his full quota with three to spare. He says that he and his people are looking forward with pleasant anticipations to their annual meeting which begins next Sunday. Dr. W. W. Holmes, of New Orleans, will do the preaching and Mr. and Mrs. H. Y. Swayze, of the local church, will have charge of the music.

REV. CARROLL VARNER

Whereas, God in his infinite wisdom has seen fit to remove from our midst our beloved pastor and loyal friend, Rev. Carroll Varner, one whom we all loved and appreciated and whose life was above reproach, whose earnestness and sincerity was unequalled and whose association was a benediction to all with whom he came in contact; and whereas our church and community has suffered a severe loss in his passing.

Now, therefore, be it resolved that in so far as words can express the appreciation of the heart, this Board, by these presents does affirm its deep sense of an abiding loss in the death of our beloved pastor, friend and brother, of whom it might well be said, "To know him was to love him."

Be it further resolved that we extend our deepest sympathy to his beloved wife and family, and that a copy of these resolutions be sent to the family, a copy to the New Orleans Christian Advocate and a copy spread on the minutes of the Board.

Board of Stewards,

First Methodist Church, South, Gulfport.

W. H. FAVOURITE,

W. A. McDONALD,

E. T. RIEMANN.

THE TESTIMONY OF A YOUNG PASTOR

Dear Dr. Duren: I would like to add my "two cent's worth" to the words of appreciation that are being expressed for the Advocate. It has meant a great deal to me ever since I first learned to read; and it has been particularly valuable to me during this the first year of my active ministry.

More of our members here are reading the Advocate than ever before in the history of the church. And that is just a part of the progress that is being made. At the beginning of the current Conference year, we voluntarily withdrew from the Mission Board, and became for the first time in our history a self-supporting body. The pastor's salary was raised to \$1200 (an increase of \$300), a new bathroom with gas fixtures has been in-

PERSONAL AND OTHERWISE

To Rev. J. E. Williams, pastor at Brandon, we make acknowledgment for a list of subscriptions from his charge.

With a list of subscriptions from Rev. L. M. Reeves of Sumrall, is a note which we appreciate as we do his work for the paper.

Rev. J. Early Gray, who has been delayed for various reasons in his Advocate campaign reports that he expects to put it over.

Rev. B. H. Williams sends some renewals for the Advocate, and with them the assurance that more subscriptions will follow later.

Rev. Ira E. Williams, pastor at Tylertown, has sent his full charge quota of subscriptions and five of the list of fifteen are new subscribers.

Mrs. C. W. Farris, of Union Church, sends a list of subscriptions for the credit of Galatia church, Scotland charge, of which Rev. L. L. Matheny is pastor.

We thank our genial friend, Brother B. L. Sutherland, pastor at Columbia, for a splendid list of subscriptions and for a generous word of appreciation for the paper.

Rev. Morelle H. Wells, pastor at Harrisville, sends a list of twenty-one subscriptions, and with the list a note which we sincerely appreciate. We publish it as a separate article.

Mrs. H. C. Moody, Advocate represen-

stalled, together with a new gas refrigerator and stove. But, best of all, we have had twenty accessions to the church on profession of faith and eight accessions by certificate. Our revival meeting began on Sunday, July 18. Rev. L. Shannon Holloway, of the North Georgia Conference, had charge of the music, and the pastor did the preaching.

PHIL HAROLD GRICE.

WHITWORTH COLLEGE, NOW AND FOREVER

"How soon we are forgotten!" said Little Nell, the heroine of Old Curiosity Shop, and all who have lived to years of maturity have observed with sorrow that this is true, unless the vital spark be transmitted to other worthy spirits. This is true not only of individuals but of communities and institutions.

Today, the Methodists of Mississippi are facing the alternative of allowing one of their most worthy and useful educational institutions to die and be forgotten, or giving it such substantial aid that it may go forward in much needed service to present and future generations. Unless the Conference at large cooperates, the Church will lose a great material and spiritual asset.

That Whitworth College, our oldest Conference school for women, is now much alive and its present administration approved has been recently demonstrated by the way the citizens of Brookhaven—those who know her work most intimately—have responded and gone "over the top" in this subscription to the endowment fund.

But this is only a beginning. It is now necessary for all Methodists to do their part, for each church to raise its endowment quota. The pastors of our various churches have ever been leaders in "every good word and work." Can they—will they—fail in this instance? Can it be possible that we are not awake to the risk we run of losing what the Church most needs in this secular age—a center of religious and ethical training?

As a granddaughter of Dr. B. M. Drake, who was one of the early presidents of Elizabeth Academy, as the widow of Dr. I. W. Cooper, who gave himself unreservedly for twenty-five years to the upbuilding of Whitworth, and as one who taught in this school for many years, I shall watch with profound interest the result of this campaign. Will it prove "how soon we are forgotten" or will it inspire us to believe that "our echoes roll from soul to soul and go on and on forever?"

JANIE DRAKE COOPER.

GULFPORT CHURCH SUPPLIED

Rev. W. C. Newman, President resigned of Grenada College, has been appointed to supply First Church, Gulfport, for the remainder of the Conference year, according to announcement of

Bishop Hoyt M. Dobbs. The church became vacant through the death of Rev. Carroll Varner. We know that the appointment of Brother Newman will give great satisfaction to the congregation, for he is a good preacher and an elegant gentleman.

PERSONAL AND OTHERWISE

(Continued from page 7)

Rev. H. L. Johns, presiding elder of Monroe District, is having such an easy task in his Advocate campaign that he turns to poetry:

"Remit, remit
Your Advocate bit,
Some new ones git,
Old ones renew,
Then we'll be through!"

Rev. Frank Collins reports two meetings on the Pelican charge. At Pelican, he was assisted by Rev. John Rasmussen, and at Harmon, by Rev. R. H. Staples, with Rev. Sam Nader leading in the work with the young people. Nineteen members were received on profession of faith and six by certificate. On June 15, "open house" to ninety guests was observed and the "Little White House on the Hill," the new parsonage, was dedicated in a service by Dr. Serex, the presiding elder.

Rev. W. C. Scott, the deservedly popular and effective pastor of First Church, Monroe, has secured one hundred and thirty-four bona fide subscriptions—a quota more than double the Advocate campaign assignment. His presiding elder, Dr. Johns, pays high tribute to Brother Scott's loyalty and leadership. Brother Johns says that he has had little direct share in the campaign this year. He has entrusted it largely to Brothers Morris and Hebert, and they have done, with the assistance of the presiding elder, a good job.

"GOIN' HOME"

"Doc George" was sitting in the high-backed pulpit chair in the Mansfield church ready to preach before holding "quarterly meeting." A shaft of late summer sunlight, colored into radiance as it glowed through the lonely stained glass figure of the Transfigured Christ, illuminated his lined face and silvered hair. "Doc George" was listening.

The organist was playing Dvorak's "Goin' Home." As the music swelled into a triumphant climax and softened into its final whisper of "Home . . . home . . . a young voice took up the words. A contralto voice, deep as a man's but soft and gentle as only a woman's voice can be.

"Goin' Home, goin' Home. I'm agoin' Home. It's not far—jus' close by. Through an open door. "Doc George" was listening—rapture in his face,

"Mother there, 'spectin' me,
Father's waitin' too
"All the friends I knew—
Home—Home. I'm a' goin' Home.
The song ended.

"Please." Doc's eyes shone. They were wet with tears. "Please do that again, won't you? It's a favorite of mine. That's the sweetest thing I ever heard."

The organist and singer did it again, more tenderly perhaps because of the appreciative listener.

"Thank you." Doc spoke huskily, and rose to preach.

Our eyes were misty, too, as we watched him. His body did not look strong but his face was radiant. As he spoke we could see that he was no longer in the Mansfield church. He was a boy again, back in Tennessee. He was back with his mother, being changed from an awkward mountain boy into God's man at the touch of her gentle hands. He reminisced of youthful experiences filled with simple faith and tremendous power. We shook with laughter at his escapades and wept at the pathos of some of his memories.

He's a grand man, Doc Sexton, and never grander than as he stood that night and led us through the experiences of a life wherein there was "happiness deep as tears." We who listened found God in a new and precious intimacy.

Just at breakfast time this morning here on Mt. Sequoyah we read of Doc Sexton's "goin' home." Strange that our very first association with him was here on our Methodist Mountain eleven years ago when together with him and Mrs. R. E. Smith and other Louisianians we put on a "Louisiana" stunt. It was a morning coffee hour in old Louisiana and Doctor George was the genial host. Ah, he didn't have to "play" the part, he was a natural!

"Goin' Home." He didn't have to go far. "Jus' close by, through an open door."

He took us all mighty close to "Home" that night in Mansfield. He's there now with those who were "spectin' him."

We who love him grieve deeply because we miss him so. But already that Home is more real to us because he's there—"waitin'."

GUY AND BESSIE HICKS.

CHRISTIAN ADVENTURE CAMP

RUSTON DISTRICT

Dear Editor: One of the outstanding events of the summer program for the Ruston District was the Christian Adventure Camp for Intermediates, which was in session from June 28, to July 2, at Dubach, Louisiana. This being the first camp of its kind to be held in the district, we are very happy to report a great success. There were approximately fifty people in attendance including teachers,

(Continued on page 16)

North Mississippi Conference

QUOTA CHARGES

We give here a list of charges which have completed their quotas since our last issue. If by any chance a charge entitled to quota credit should be omitted, please notify us of the omission and the correction will be made promptly.

Lexington, Rev. J. T. McCafferty, pastor. Quota 19, sent 22.
 Swiftown, Rev. A. W. Bailey, pastor. Quota 11, sent 12.
 Ripley, Rev. W. J. Cunningham, pastor. Quota 11, sent 12.
 Inverness, Rev. S. A. Brown, pastor. Quota 12, sent 19.
 Moorhead, Rev. J. R. Murff, pastor. Quota 11, sent 18.
 Macon, Rev. J. W. Robertson, pastor. Quota 17, sent 20.
 Acona Ct., Rev. G. W. Robertson, pastor. Quota 11, sent 11.
 Coldwater, Rev. G. R. Williams, pastor. Quota 11, sent 12.
 Artesia, Rev. W. R. Crouch, pastor. Quota 9, sent 9.
 Corinth Circuit, Rev. W. P. Bailey, pastor. Quota 16, sent 16.

PERSONAL AND OTHERWISE

Rev. T. A. Filgo sends two subscriptions from Waterford charge, of which he is pastor, and adds that there will be more subscriptions later.

Rev. G. M. McCord, pastor of Burns-ville charge, has our thanks for a list of subscriptions and no less for his sympathetic interest in the paper.

Rev. W. O. Hunt, pastor at Kilmichael, is in the midst of his Advocate campaign, and he says that he expects to meet the Advocate apportionment for his charge.

Rev. R. A. Bozeman, pastor at Greensburg, sends eight subscriptions which brings his total to ten. He reports that he will send an additional list in a few days.

Mrs. C. A. Thompson, Columbus, sends her renewal in response to a statement from the office, and she graciously adds the word: "The Advocate means much to me."

Rev. A. W. Bailey, pastor at Swiftown, adds to a business note a word of appreciation of the loyalty and goodness of his people—traits which add greatly to the joy of ministerial service.

Rev. S. B. Potts, pastor at Duck Hill has sent sixteen and one-half subscriptions on a quota of twenty. That is a

good record and we appreciate the faithful work of Brother Potts.

Rev. T. M. Bradley, pastor at Holly Springs and a college mate of the editor, remembers the Advocate with a substantial list of subscriptions, a number just short of his quota of twenty-two.

We regret to learn that Mrs. W. D. Bennett, wife of our pastor at Schlater, is critically ill in the Methodist Hospital at Memphis. Last reports indicated that she was slightly better, but still critically ill.

Rev. J. O. Dowdle, pastor at Sunflower, sends a list of subscriptions and assures us that he expects to get his full quota of sixteen. That has been his record in the past, and we do not doubt that he will sustain it.

Rev. W. M. Langley reports progress and prospects in the Advocate campaign on Winona circuit. We have a high appreciation of the people who make up that circuit and we appreciate their interest in the paper.

Bishop Hoyt M. Dobbs will dedicate the church at Baldwyn on the evening of August 1, according to announcement of Rev. W. C. McCay, the pastor. Former pastors are invited to be present for the service.

Rev. G. W. Robertson, pastor of Acona charge, brings his quota to completion, a record which he has established in other campaigns. We make proper acknowledgment in the column for quota charges.

Rev. E. B. Sharp gives a favorable report of progress at Crenshaw, where an addition to the parsonage is being completed. The improvements will make it a comfortable and roomy house, with water and lights, and free of debt.

Rev. T. B. Thrower reports a good revival at Drew in which Rev. A. T. McIlwain, the presiding elder, did the preaching, and Mr. Percy Sides of Louisville led the singing. Six were added to the church on profession of faith with the prospect of others later.

Rev. Mathis E. Armstrong says that he is in the midst of his revival campaign on the Mooreville charge. He has held a good meeting at East Tupelo, in which Rev. E. C. Driskell did the preaching. He says that he expects a successful conclusion of his year's work.

Rev. W. L. Robinson has received twenty-three into the church since Conference, has paid three-fourths of the assessment on Benevolences, and other financial obligations are paid to date. He is now in the midst of a Vacation Bible

school, and there is a fine spirit in the Hernando church.

We make acknowledgment of the splendid work for the Advocate by Rev. J. R. Murff at Moorhead. At the time of his writing, he was in the midst of what had the prospect of being a great meeting. Rev. T. B. Thrower was doing the preaching and Rev. George D. York leading the singing.

Rev. S. A. Brown sends a list of subscriptions for Inverness and Isola charge which gives him his quota with a bountiful margin. He was in the midst of a meeting at Inverness with Rev. A. T. McIlwain doing the preaching and Rev. R. T. Hollingsworth leading the singing and work with young people.

Mrs. Ruby C. Robertson, Mrs. J. W. Robertson, sends the quota for Macon charge with a good margin and a much appreciated good word. Macon has a tender spot in the editor's heart. It was the only appointment ever given him by Bishop Galloway, and no church was ever more loyal to his leadership.

A note from Rev. A. H. Williams, Attalla, Alabama, informs us of the translation of Mrs. Williams who for fifty-one years had been his help and stay in the ministry. Brother Williams was formerly a member of the North Mississippi Conference. We sympathize deeply with him and his children in their great loss.

Rev. A. T. McIlwain is confidently expecting to maintain his record for success in his Advocate campaign in Greenwood District. For two years in succession, the Advocate campaign has been the means of keeping an excellent young woman in college. We feel sure that the District will not fail Brother McIlwain now.

Rev. J. C. Wasson, at Vaiden and West, had the misfortune to cut the Achilles tendon of his left foot recently with a grass blade. The tendon was not severed, but the accident came near to being serious. He was first carried to the hospital at Winona, but at last account he was recuperating at the home of Rev. L. P. Wasson, in Columbus. Despite his misfortune he has sent thirteen subscriptions on his quota of fifteen.

Rev. T. M. Dye, Jr., says that he has just finished his first revival in his native state. The meeting was at Minor Memorial Church, and thirty new members were added—a record for that staunch little congregation. Brother Dye has four other revivals which follow in immediate succession, and after each revival he puts on an intensive campaign for the Advocate. Brother Dye is the grandson of Rev. T. W. Dye of sainted memory.

Rev. A. R. Beasley writes that the union revival at Tchula closed on July 2. Methodists, Baptists and Presbyterians held services in their own services at the morning hour and all joined in an

evening service. The local pastors did the preaching. Sixteen have been received into the Methodist Church on profession and others were to be received the following Sunday. Brother Beasley sends a list of three new subscriptions which added to those sent previously brings his total to twenty-four on a quota of nine.

LEWIS MEMORIAL HOSPITAL FUND

Recently you were kind enough to publish a list of the contributors to the Lewis Memorial Hospital Fund, extending over a period of the past few weeks. I am now enclosing another list of contributions received since that time. Among them was one from Rev. W. S. Shipman, a superannuate of the North Mississippi Conference, in the amount of one hundred dollars. I thought this gift and his letter accompanying it were so noteworthy that I requested and obtained his permission to publish the letter with this list. If you have the space, please publish his letter, a copy of which is attached:

Holcomb M. E. C., S., Jas. W. Gibson, P. C., \$10; Eupora Methodist S. S., B. McMullen, Treas., \$15; Robinsonville M. E. C., S., E. C. Driskell, P. C., \$3; Derma M. E. C., S., G. R. Meaders, P. C., \$5; Rev. W. S. Shipman, personal, Lambert, Miss., \$100; Ripley W. M. S., Circle No. 1, Mrs. Lee Cox, Treas., \$7.

Following is Brother Shipman's letter which has heartened the writer very much, and I think it will do the same for all friends of this great cause:

"Dear Brother Wall: I am enclosing my check to you for Brother Lewis and his great work that he is trying to do under great difficulties.

"How I do wish that it was ten thousand times this, but I hope and pray that it will do some good for the great cause.

"Stir the folks all you can. About all the money they will save is what they give to the kingdom.

"(Signed) Just the same Mr. Shipman."

His letter, giving me permission to publish the above, reads as follows:

"Dear Brother Wall: Thank you for that enlarged receipt.

"I really think there was nothing in my letter, except the check, worth anything, but if you think there is, I have no objection to your giving it publicity.

"If I live to this time next-year, I hope to send you another hundred or two. That young fellow I met at your District Conference was quite an interesting man to me. Told me he could have brick laid down for \$2 per thousand and yet he has not the \$2. May the Lord have mercy on our stingy souls."

S. V. WALL, Treas.

Cleveland, Miss.

Bride (at the telephone): "Oh John, do come home. I've mixed plugs in some way. The radio is all covered with frost, and the electric ice box is singing, 'Way Out West in Kansas'."

GENERAL CONFERENCE

By E. Nash Broyles, D.D.

From now until General Conference, which meets in Birmingham next year, the church papers will be filled with materials and discussion of matters pertaining to proposed legislation to be considered there.

We note, for instance, a memorial from the Florida Conference to the effect that superannuate bishops be returned to their home Conferences for membership and support. According to our immediate judgment, we are opposed to that request. It violates "natural justice, vested rights, and the fundamental principles" of our church government.

In the first place, a superannuate bishop cannot be a member of an Annual Conference, except, of course, by procedure as in constitutional matters.

Incidentally, this brings us into the discussion as to whether or not the Episcopacy is an order or merely an office.

In the second place, the General Conference cannot determine who shall be superannuates of an Annual Conference. According to paragraph 732 of the Discipline, "An Annual Conference is the judge of the suitability of a preacher for the itinerant ministry." To change this law so as to give the General Conference the power now held by the Annual Conference would, according to our judgment, require a vote by both the General and Annual Conferences, and we doubt the willingness of the several Annual Conferences to surrender this right and power to the General Conference.

It is contrary to our fundamentals for the General Conference to be given powers to determine who are to be superannuated in our Annual Conferences. If such power is granted the General Conference, a time limit for superannuation may also be decided by that body. If such a time limit may be imposed upon the bishops, as is the case, then also may a time limit be determined for the clerical members of the Annual Conferences—if the General Conference be granted the power.

The General Conference superannuates its bishops; the Florida proposal

would eventually give it power to superannuate the preachers of the Annual Conferences also.

No, brethren, we cannot agree that this would be a good law. Let the General Conference take care of its own superannuates. Let the Committee on Episcopacy continue to decide their allowance, and the General Conference take care of it. Why the Annual Conference? These men are not members of the Annual Conference, and cannot be members, unless they surrender their consecration papers; in which event they take up membership in the Annual Conference as traveling elders—with the Annual Conferences alone to judge of their superannuation.

We are opposed to the Florida memorial. It trespasses the rights and powers of the Annual Conferences, violates the rights of the clerical members of the Annual Conference, and gives the General Conference too much power. Be careful, brethren.

The brethren of the Annual Conference are not jealous of the care our General Conference takes of the superannuate bishops; but, being fine and noble and generous, they desire wholeheartedly that for that last few years remaining the Church may honor them to the end.

MAXIMS FOR CHURCH MEMBERS

To enter fully into your church life.

To find a form of definite Christian service.

To preserve carefully the contact between church and fireside.

To prepare yourself to contribute to the atmosphere of public worship.

To read your Bible daily, perhaps with a guide from the Scripture Reading Society.

To cultivate private prayers, always remembering in them your church and your own loyalty and value in its membership.—Christian World.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you and what people think of you.—Charles Kingsley.

MILLSAPS COLLEGE

Fully Accredited by all Regional and National Rating Agencies.

Has all the marks of a good Church College as defined by the General Commission on College Policy.

College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JULY 25

By Dr. J. R. Countiss

GOD PREPARES A PEOPLE

Great social movements and reforms may originate and be led by a single individual, but popular response and co-operation are essential to success. No one man, however great, can influence and organize all the people. Moses knew

that sub-leaders were needed and he wisely called the elders to his assistance. Age and experience were respected in Israel, and the counsel and leadership of these elders would be invaluable in the discipline of this chaotic group of slaves. No great organizer attempts to carry out all details himself, nor will he personally claim all glory and honor.

The meticulous detail of instructions for the selection, slaughter, cooking, serving, and eating the passover lamb, as well as for the disposition of any remainder and the sprinkling of the blood may seem tedious and unimportant, but not so. Escape from Egypt and entrance into the land of promise depended on strict obedience, and obedience is best learned in mechanical ways, as children learn accuracy and fitness with blocks and puzzles. Any departure from instructions becomes immediately observable, whereas, variation from moral standards are more difficult to discern. The ceremonial laws of Moses trained men for spiritual life in the kingdom of God.

The time was short. Haste was demanded. There was no time for leaven to work its ferment in their bread. Sandals were fastened on the feet, cloaks wrapped about the shoulders, and everything made ready for flight. The bitter herbs eaten with their bread reminded them of their experience as slaves in Egypt. A wonderful deliverance awaited them, but its issue depended on their cooperation with God. He would open the way, but they must be on the march.

The Bible is a record of human history shot through with God, revealing his interest in life and destiny as he rewards goodness and punishes evil. Through the few he was teaching the many, and through one people instructing all peoples. The succession of plagues brought fear to Pharaoh and confidence to Israel, assuring all that God was working for the one and against the other. It has been said that "God is on the side of the strongest battalions." A truer saying is: "Thrice armed is he whose cause is just." God is ever on the side of right, regardless of might. The chosen people are those who stand for righteousness. God is ever against the evildoer. Those who pursue wrong ends soon come to employ wrong methods, and so accomplish their own defeat. Evil is self-destructive. A rope of sand cannot hold, nor can a lawless organization endure. Criminals cannot trust one another. They dare not. From our small arc of knowledge, we may not be able to trace the circle of God's providence in history, but by and large, we may discover his guiding hand and be sure of his unfailing interest in all that makes for goodness and well-being.

Men need reminders of God and duty, memorials of dangers and deliverances. There can be no progress for the race unless they profit by the experience of the fathers and avoid repetition of ancient errors. Memorials are milestones marking the road to safety. If they are red with blood, it is but the symbol of the sacrifice made by noble souls. When the observance of these memorials becomes a mere form, it degenerates into a meaningless mockery or a powerless talisman. The sacraments are pregnant with meaning and power for discerning spirits, filled with precious memories of the past and glad hope for the future.

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HAPPINESS OF LITTLE THINGS

By Willie C. Page

To find joy in life's little things—
The ripening, billowing fields of grain,
The silent night—time's fashionings
Of soft, rapturous sounds. The dripping
rain,

Many blossoms, the cloud, the snow,
Sweet, elusive things that come and go,
The heart with joy doth overflow.

Greetings of friends, hearts tried and
true,

The friendly smile, the wide-open door,
Of garnered harvests, soft skies of blue,
The patter of little feet upon the floor,
Beauty of gray mist far on the hills.
Happy laughter, low, singing rills,
The heart with gladness thrills.

The clear, bright stars, the wind that
blows,

The beauty of the waning moon;
Gay, bright colors of bud and rose,
Long happy hours of the afternoon.
The great joy of these little things
Peace and comfort to sad hearts bring
Greater than thrones or crowns of kings.

THE LITTLE LEAF

The little leaves were all whispering
in the wind.

"Isn't it a fine world we've come into?" one little elm leaf whispered to the others. "I'm going to have a lot of fun! I will play with the breezes and the sunbeams! I will grow to be the biggest leaf on my bough and get the best place in the light!"

"I'm going to dance all spring and summer, and hop and turn somersaults!" another little leaf whispered. "And when autumn comes I will fly right away! I'll fly in through Robbie's window and tickle his nose when he's asleep."

"I'm going to be the most beautiful leaf on the whole tree," a third little leaf said. "I will have the finest green color and the prettiest scalloped edges and the most graceful veins. I will be so beautiful that even the people on the ground under me will look up and admire me."

The wind laughed as he ran past. He gave the littlest leaf of all a little shake. "What are you going to do, you funny little bit of a leaf?" he asked.

"I going to try to make people happy," the little leaf whispered. "I will grow so that I make nice shade for children to play in on hot days."

"You! You little bit of green foolishness!" And all the other young elm leaves laughed a rustly little laugh. "You aren't big enough to make shade! You couldn't shelter even a mouse from the sun!"

The littlest leaf gave a rustly little sigh. "I am going to try, anyhow!" it said.

Every day the littlest leaf did its best to grow. It didn't spend time playing with the breezes or frolicking with the moonbeams. It didn't bother about whether its edges were perfectly scalloped, or whether its veins were the most graceful. It just tried to grow big and shady for little children.

But it was so high up on the tree that nobody even noticed it. Robbie played in the yard below, but he didn't need the littlest leaf's shade. There were plenty of bigger leaves on the maple tree to shade him on a hot day. The littlest leaf gave a rustly little sigh. It wanted so much to be kind to somebody—and there was nobody who wanted it to be kind to him. It felt very bad indeed.

"I wonder if there's any use trying to be good?" the little leaf sighed. "Anyhow, I suppose I'll have to keep on trying—it's grown to be a habit now."

Just as he was saying it, the littlest leaf heard a chirping little voice in the tree. It was Mrs. Brown Wren, and she was looking for a good place to build her tiny nest.

"Just the leaf to build it under," Mrs. Wren chirped, when she caught sight of the littlest leaf. "It's so green and shady. It will keep the hot sun off my eggs and the rain off my babies." And she went to work at once building under the leaf—which wasn't really a little leaf at all any more, but a fine big shady leaf.

And the leaf whispered to himself: "Think of a family of baby wrens—all my own!"—Our Little Ones.

THE LITTLE ROOM

It is in a hotel in the city of M.—this little room. All orchid and mahogany and rosewood, an exquisite table, a soft lovely rug, comfortable chairs, writing desk, ceiling light, radiant lamp, graceful draperies—so much to make the "Little Room" inviting to one.

So one little lady loved the little room. Day by day she sat there knitting and weaving into her work, thoughts—sometimes glad and contented, at other times sad.

The little lady saw the elevators going up and coming down with their cargoes of humanity. Sometimes the guests entered the little room and talked and rested. The knitter was pleased and conversed with the guests, about points of interest in the city of N.—about places to visit, historic places, amusing places, lovely places. Some of the visitors were witty, others serious. So interesting, all these!

At other times, a newcomer would en-

ter timidly, wearily. "Do you want to rest a bit?" asked the little lady. "Yes," answered the visitor, and sympathetic talk would follow. Possibly, the manager and his wife, who occasionally entered the "Little Room," smiling cheerily, little knew of the kindness of their attitude toward people, rich or poor, high or low, happy or unhappy, the "Little Room" sheltered these, not being watched to note their position in life—a democratic spirit, God's creatures, all welcome!

The little lady, knitting and thinking, wished that this dear room might be even faintly like "The House by the Side of the Road." The man who lived in this house by the side of the road wanted no greater joy than to live there and "be a friend to man."

Many hours of pleasure, of sadness, of contentment, of pathos, were the heritage of "The Little Lady" in "The Little Room."

May the memory of contentment born there linger with her always.

EDDIE BENTLEY.

INDEPENDENCE DAY, 1877

"Is it too soon to hope that it may be the mission of this Republic to unite all nations of English speech, whether they grow beneath the Northern Star or Southern Cross, in a league which, by insuring justice, promoting peace, and liberating commerce, will be the forerunner of a world-wide federation that will make war the possibility of a past age, and turn to works of usefulness the enormous forces now dedicated to destruction?"

Henry George,
Fourth of July Oration,
San Francisco, 1877.

Men are never likely to guard well their rights and their privileges unless they know well the full extent of their values; unless they duly appreciate the superiority of their condition and the fearful depths they must fall if through negligence or ignorance they forge to themselves chains.—Albert Pike, Arkansas Advocate, 1834.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Zone No. 1 of the New Orleans District held a most interesting meeting recently at St. Mark's Community Center. Mrs. S. E. Castles, zone leader, presided. Mrs. J. H. Thatcher, District secretary, was present and brought the attention of the group to a number of items of the Efficiency Aim. Mrs. C. J. Jones, Conference superintendent of supplies, paid tribute to the work and workers of St. Mark's, and Mrs. J. B. Pollard spoke briefly of the Pastors' School held in June at Centenary College. The program for the afternoon was in charge of Deaconess Margaret Young. About thirty boys and girls of the Center were present and gave a demonstration of the work of the Vacation School. At the close of the program a very delightful tea was given in honor of the deaconesses who will soon be leaving for new places of service. The deaconesses, Conference officers, and Mrs. L. D. Chaffee, president of St. Mark's Board, stood with Mrs. Castles while receiving the guests. A large number had come to bid farewell to the deaconesses and bid them God speed in their work.

* * *

A Conference-wide Retreat will be held at MacDonell School on September 28, 29 and 30 in connection with the Mid-year Executive Meeting. The committee on plans for the Retreat is composed of Mesdames R. E. Smith, George Sexton, Jr.; G. W. Dameron, D. C. Metcalf and W. M. Ledbetter. It was decided that due to the limited space at the School, the personnel of the Retreat should be limited to sixty and that those eligible for the Retreat would be the following guests of the Retreat: the executive committee, the leader of Spiritual Life of each District, and four women at large from each District, one of whom shall be a young woman. Miss Daisy Davies, of Atlanta, chairman of the Spiritual Life Department of the Council, will be the guest for the occasion and will direct the worship periods. As soon as the book for study has been decided upon, it will be announced in this column. It is hoped that a number of retreats throughout the

Conference will follow this one, which will be in the nature of a Leadership Retreat.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

Do you know—

Which countries comprise the Moslem world?

What per cent of the world's population is Moslem?

* * *

Mrs. John Boone, of Brookhaven, our Conference superintendent of supplies, has asked that we call attention to the urgent need of a new car for the Moore Community House, Biloxi. The one now in use is a 1929 model which transports forty (sometimes more) children into the community each Sunday for the Church School. Anyone who will make a contribution is requested to send it to Mrs. Boone as soon as possible, as the present car cannot be used much longer.

* * *

Deaconess Jennie Congleton writes:

"At the invitation of Miss Minerva Mounger, I recently made a hurried trip to Brookhaven to present the work of the Meridian Wesley Community House. The occasion was a meeting of the Business Woman's Circle of the Methodist Church. The whole auxiliary was invited to meet with us, that they, too, might hear of the work. I have never presented the work to a more interested and appreciative group.

"The program was followed by a social hour.

"I was impressed anew with the graciousness of the missionary women of the Mississippi Conference, which I have felt during my few months here. It was good to see Mrs. Boone again, and I found Miss Mounger a very busy and charming hostess."

* * *

Those who have been studying Africa through the book, "Out of Africa" and "Congo Crosses," will be interested in the following news from the Missionary Bulletin, especially as it speaks of the work of our own Dr. and Mrs. W. B. Lewis:

Congo Women Are Waking Up

Women of the Congo are waking up to the fact that they are not slaves and that there is more in life than just a rice field, according to Dr. W. B. Lewis, in charge of medical work at Tunda Station.

The principal work among the Congo women is being accomplished through the missionary societies at the different stations and out-villages. Mrs. Lewis has charge of the work among the women at Tunda; Miss Anne Parker at Minga;

and since the departure on furlough of Mrs. William DeRuiter, the missionary society work at both Wembo Nyama and Lodja is being carried on under the supervision of Mrs. A. J. Reid. Many native women are being reached through these missionary societies and the results are most encouraging.

New laws, recently put into operation by the Belgian Government, will mean much to Congo womanhood and greatly help the missionary's work. Child marriages are no longer allowed, and if a father or brother is found who has accepted money for a child with the promise of marriage later on he is severely punished. When state officials come upon a child marriage they usually break it up at once, often sending the girl to a mission station for education and training. Another new-law is that no woman can be forced by her male relatives to marry against her will, and the news of this is spreading far and wide among Congo women.

Missionaries are hoping that the day is not far distant when Congo women—especially some who have been trained in the Girls' Homes—will want to undertake some sort of vocations of their own, such as nursing or teaching. Mrs. Lewis recently placed three of the girls from the Tunda Home as apprentice nurses in the Tunda hospital under Miss Mary Moore, and they learned readily and well and wish to continue with the training. Another woman from an out-village recently came in asking for hospital training and is making good.

Women on the mission stations who have been under the constant training of the missionaries show the greatest development. Three of the native women at Tunda were recently elected on the official board of the station church.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The Vacation Church School held at Rosedale for the week, June 28, was directed by Miss Myrta Davis and represented in its teaching force the Baptist, Presbyterian and Methodist Churches. There were Beginner, Primary, Intermediate and Junior groups who studied, sang, worked at handcraft, looked in on China, and spent a most profitable week in fellowship one with another. Mrs. Wong, a Smith graduate and a resident of Rosedale, added to these hours with stories based on living experiences in China.

To those who had met the standards of the School, certificates were awarded at a night service which depicted the activities and interests of the Church School. One of the most interesting of these numbers was an original play written by a junior group and describing Chinese customs.

(Continued on page 15)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

A SENSIBLE CHILD LABOR AMENDMENT

Thirteen years ago Congress submitted to the states a Child Labor Amendment which, in Section 1, said: "The Congress shall have power to limit, regulate and prohibit the labor of persons under eighteen years of age."

The effort was made in Committee to change the drastic language of this proposed Amendment, but the advocates of it flatly refused to do so, believing that such an Amendment was unnecessary and that it would be ratified speedily by the states.

Now at the end of thirteen years it has become increasingly manifest by the adverse action of several important states this past year that this proposed Amendment will not be ratified. As a sincere opponent of improper Child Labor I have steadfastly maintained that the proposed Amendment was too drastic in three particulars: First, that it gave the power to "regulate" which is such a sweeping, indefinite term that almost any legislation could be authorized by it, regulating any kind of labor of any person under eighteen years of age. Second, that the word "Labor" is not qualified or restricted in any way whatever. It could be made to apply to intellectual as well as physical labor. Third, that the limit of eighteen years is too high, that hundreds of thousands, even millions, of young people under eighteen can and should be engaged in useful and profitable labor. Finally, that it took from parents and gave to Congress absolute authority as to the regulation and control of any kind of labor whatever in the home, on the farm, or in the school.

For these reasons I have opposed at the meetings of the Federal Council and elsewhere the resolutions offered in support of this Child Labor Amendment, and have been much disturbed that because of opposition to improper Child Labor large and influential bodies of Church people, besides other organizations, have insisted upon ratification. It has been a matter of great satisfaction that very few of the Southern states have so far ratified the proposed Amendment, and those chiefly because of the insistence of the present administration.

It is with great gratification, therefore, that I have read of the introduction in the Senate by Senator Vandenberg of a Child Labor Amendment which eliminates the drastic features of the present proposed Amendment and places proper limitations upon Congress in the passage of supporting legislation. The new proposed Amendment reads:

"The Congress shall have power to limit and prohibit the employment for hire of persons under sixteen years of age."

The obnoxious word "regulate" is stricken out. The sweeping words "the labor" are changed to "the employment for hire," and the age limit is reduced from eighteen to sixteen.

Had the advocate of the Child Labor Amendment thirteen years ago agreed to these limitations, I have no doubt that the Child Labor Amendment would have been ratified long before this, for now great numbers who have opposed the Amendment in its present form would be perfectly willing to accept this new form of Amendment. Certainly, it is hoped that those who have favored the Amendment, which has failed of ratification because of its drastic features, will now join wholeheartedly in the effort to secure the passage of the Vandenberg Amendment. I have understood that the report of the Senate Judiciary Committee was unanimous.

JAMES CANNON, JR.

Richmond, Va.

THE ADVOCATE CAMPAIGN AT HARRISVILLE

Dear Dr. Duren: We have just concluded our Advocate campaign. When we started, July 6, at 10 a. m., there were two of us whose subscriptions were up-to-date, Mr. W. G. Bell, of Braxton, and my own. We found only two others who were subscribers, still receiving the paper, but whose subscriptions had expired, making four in all. Our quota, as you will see, is 23. Working off and on at it, in connection with a young people's training school about 14 miles from the parsonage, Mrs. Wells and I secured the remaining 19 by July 9, and enjoyed a good round of visiting as well. And I can truthfully say that we encountered very little difficulty, for we did not work at it nearly all the time, and most of the new, or one time subscribers, responded quite readily. We are ashamed for not having started sooner, for we feel that if we had we could have gone quite above our quota. Our revival season proper began on July 11, and we will have to let the campaign go with simply the quota, but promise to try to do better next year.

MORELLE H. WELLS.

WOMAN'S MISSIONARY SOCIETY

(Continued from page 14)

Program of Work for Third Quarter July

1. Business meeting. 2. Special cultivation of women not members of the auxiliary. 3. Coaching Day and Spiritual Life Group meeting. 4. World Outlook program. 5. Study Efficiency Aim.

August

1. Business meeting. 2. Report of Negro woman. 3. World Outlook program. 4. Study Efficiency Aim.

September

1. Business meeting—(a) Plan a C. S. R. activity, (b) Plan fall mission study class. 2. Octagon campaign. 3. World Outlook program. 4. Executive meeting; reports mailed; three-fourths pledge paid. 5. Study Efficiency Aim.

REPORT OF THE ITTA BENA MISSIONARY SOCIETY FOR THE SECOND QUARTER OF 1937

We sent a nice box to Wesley House. A new dining room suite has been purchased for the parsonage.

A World Outlook program was given each month.

Planned programs were given each month.

A donation was sent to our District parsonage.

We sponsored Mission Study for Primary and Junior children.

Stewardship has been presented during this quarter.

Half of the membership pledge has been paid.

Some of our members went with our pastor to hold service for rural people, the third Sundays in May and June, and plan to continue this work through the summer. The people wanted sermons rather than mission programs at present.

We sent donation to Methodist Hospital Auxiliary.

We presented special programs on "Peace" and on "Status of Women" in our church.

A program was given on Scarritt and both donations were made to that cause. \$5 was sent to the Killingsworth special.

Five of our members attended the zone meeting, All Day Retreat, and Coaching Day at Greenwood.

The fourth Monday in June was devoted to our membership drive. An Octagon Playlet and several other interesting numbers were given. A very nice crowd attended.

The Business Women's Circles are carrying out their programs and are doing splendid work. Half their membership pledge has been paid.

Mrs. J. E. Cone,

Superintendent of Publicity.

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CHRISTIAN ADVENTURE CAMP

(Continued from page 9)

chaperons, and directors. We who participated had the choice of one of four very helpful courses including the following:

What It Means To Be a Christian—taught by Rev. William Whitacker.

How To Get Along With People—taught by Miss Louise Delony.

Worship—taught by Mrs. William Whitacker.

Negro American Leaders—taught by Miss Hazel Lee Nowell.

We cannot say enough for the wonderful spirit of cooperation and congeniality that was prevalent in this camp. Each person contributed his share of unfailing devotion, in turn causing the wonderful success that was due such a gathering. Neither can we say too much about the splendid way in which the occupants of the town of Dubach opened their arms to us, making us feel that we were honored in choosing the wonderful little city for our place of worship the past week. We were very fortunate in having as our dietician Miss Maurine Hedgepeth who provided us with excellent meals. It was also our pleasure to have as dean of the camp Miss Ruth Lowery, whose gracious help and management we so much appreciated. Morning worship was led by Mrs. William Whitacker, whose kind and beautiful words brought us to a closer walk with God. The vesper hour was in charge of Miss Hazel Lee Nowell who impressed us very much with the beautiful lessons which seemed to come straight from the heart. The night activities which were in charge of various groups, were very interesting and consisted of many helpful programs; including a most impressive missionary program on the Negro question. Another of great interest was the challenge night program in which everyone entered whole-heartedly.

We shall never forget the loving way in which Mrs. Nowell, the "Mother of Assemblies," cared for us, healing our aches and pains.

Our very capable song leader and director of games was W. D. Boddie, who did so much toward the success of the camp.

The bugler for the week was J. V. Smith of Minden and we must say he was always on the job, especially at six forty-five every morning.

Everyone present was so lovely and entered into the activities of the week so anxiously that we should like to mention each person, but as that is impossible I shall close with the mention of one other person without whose wonderful personality and capable direction we would have been at a loss. One upon whose shoulders so many burdens rested and who so willingly bore them; our most honored and highly efficient district director, Mr. John Rhinehart.

RUTH CHANDLER.

AMERICA, OUR FATHERLAND

A PATRIOTIC SONG

Dedicated to American Youth

By ALEXANDER C. MILLAR,

I have written this song for the youth of America, and trust that it may be sung by them; because it is genuinely national and not sectional; patriotic without being warlike; truly American without arousing prejudice against other nations; and may be sung by youth of all races and faiths, thus creating in all alike love and loyalty to one land and one people. It should promote unity and co-operation, peace and harmony, fellowship and goodwill among all men in the United States.

AMERICA, OUR FATHERLAND

Words by
Alexander Copeland Millar

Music by A. C. Millar
Harmonized by Clem A. Towner

Maestoso

1. A - mer - i - ca, our Fa - ther-land, We come to hon - or thee.
2. We love the North, we love the South; We love the East and West;
3. In spite of col - or and of race, In spite of dif - fring creeds,
4. As chil - dren of this ho - ly land, No mat - ter where we roam,

To thee we pledge our lives, our love, In last - ing loy - al - ty.
But bet - ter far than an - y part We love our Na - tion best.
We love the same great lov - ing God, And seek the way He leads.
We think of thee, we pray for thee, Our ha - ven and our home.

CHORUS

A - mer - i - ca! A - mer - i - ca! Loved land of lib - er - ty!

U - ni - ted States! A - mer - i - ca! We pledge our lives to thee.

U - ni - ted States! U - ni - ted States! Our lives we pledge to thee.

Copyright 1937 by Alexander C. Millar, Little Rock, Ark

This song by Dr. A. C. Millar, editor of the Arkansas Methodist, may be copied and sung in schools and churches on special occasions. As soon as they are printed, extra copies may be secured from the composer, Little Rock, Arkansas.

NEW ORLEANS
Christian Advocate

Vol. 84—No. 30.

NEW ORLEANS, LA., THURSDAY, JULY, 29, 1937.

Whole No. 41245.

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Pilgrim in Palestine

By Muriel Doe Thurneysen

No whisper stirs in Gath or Ascalon;
Gaza is dust; no battle-shout of foe
Disturbs the fallen walls of Jericho;
Gone is the glory of great Solomon;
On meager cornfields beats a burning sun
Where splendid cities stood so long ago,
And a few lonely cedars stand to show
The one-time pride of wooded Lebanon.

But in the prophet-breeding wilderness,
Surely we hear the deathless voices cry;
Stars over Bethlehem still shine to bless
Shepherds who nightly scan the ancient sky . . .
And we, with eyes of faith, again may see
God in His human form by Galilee.

—Zion's Herald.



Wallet of the Week



A DEPOSITORY for storing the records of our civilization is a novel scheme proposed by a certain Southern college. The outline of the plan is to place articles and records sealed in nitrogen-filled containers inside a vault with a stainless steel door, in a crypt to be built beneath the main building of the college. The crypt to be marked with instructions not to be opened until 8113—a date as far in the future as the beginning of recorded history is in the past. The scheme may seem fantastic, but it cannot be said to be lacking in ambitious forethought.

* * *

SALVATION ARMY HEADS in one hundred and twenty cities of forty-one states are definitely of the opinion that liquor is responsible for an increase of destitution in the American home, as indicated in their response to a questionnaire sent out by the National W. C. T. U. some time ago. Eighty-four said destitution is on the increase; twenty-one observed little change; four reported destitution diminishing due largely to an increase in householder income; and the remaining eleven said that they were not in position to make specific reply. The Salvation Army head should be a competent witness on this subject if there is such to be found anywhere.

* * *

FAMINE IN CENTRAL INDIA is the sensational headline which tells of the latest catastrophe in the Far East. Multiplied thousands have been dying in famine-stricken districts of China, and now comes the distressing word that other thousands are facing the same horrible fate in Central India. Heroic efforts are being made to send relief, but in spite of all that may be done many of the famine-cursed millions will meet death by starvation. In Canada, the appeal for China has been extended to include India also.

* * *

THE REV. JOHN STEPHENSON, first Methodist missionary to Bermuda, was imprisoned and fined at St. George's, Bermuda, for preaching to the Negroes. During the period of his imprisonment, he preached through the iron grating of his cell to the people gathered outside, and he cut the record of his imprisonment in the cedar floor of his cell: "John Stephenson, Methodist Missionary, was imprisoned in this jail six months and fined fifty pounds for preaching the Gospel of Jesus Christ to African blacks and captive Negroes, St. George, Bermuda, June, 1801." These same words were inscribed upon a tablet to the memory of John Stephenson by the Wesleyan Methodist Church of Bermuda in 1936.

THE GIDEONS OF CANADA, the official name of the Christian Commercial Travelers Association, are reported to have obtained permission from the Department of Education of the Provincial Government to place Bibles in the public schools of Winnipeg. The placing of Bibles in the schools of Ontario was done by arrangement with the school boards. More than nine thousand Bibles have been placed in the schools of Toronto. This action offers a striking contrast to the evasive timidity of school authorities in the United States.

* * *

THE FAKIR OF IPI is being hunted on the northwest frontier of India by a British army of thirty-three thousand men supported by a powerful air squadron, according to a paragraph in *The New Outlook* of Canada. Little publicity has been given to the conflict, but the casualty lists are said to be lengthy and "British homes," says the *Outlook*, "have again become familiar with the dreaded announcement, 'Killed in action.' It is not to be wondered at that some people are asking the simple question, 'What for?'"

* * *

A REVOLT OF KURDISH TRIBESMEN in an inaccessible part of Asia Minor has been successfully put down, according to Turkish official announcement. The leaders of those bandit tribes are said to have made a last stand against civilization and the modern Turk. The district involved in the revolt is said to abound in mountain fastnesses and is largely without roads. These two facts made the task of suppressing the revolt both difficult and dangerous. The tribesmen fought valiantly, but they had no weapon to offset the attack from the air. The captured leaders will be deported.

* * *

THE TOMB OF EDMUND SPENCER in Westminster Abbey appears to be the center of attention for those interested in the Shakespeare-Bacon controversy, according to *The New Outlook*. When Spencer died in 1559 the record is that his body was followed to the tomb by a procession of poets and that "mourning elegies and poems, with pens that wrote them, were thrown into his tomb." It is believed, therefore, that the tomb may contain a manuscript written by William Shakespeare from which the authorship of Shakespeare's works might be authoritatively determined. It is said that the Dean of Westminster is being asked by the Baconians to reopen the tomb for a possible poem signed by Shakespeare.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

THE RESPONSIBILITY FOR SOULS

We have noted recently a number of statements to the effect that there has been a decided reaction against the destructive criticism of a few years ago, and a no less pronounced trend toward the conservative position as to the credibility of the Old Testament records in particular. Only last week we ran across a statement that Dr. Jack, the archaeological editor of the *Expository Times*, had said that the advanced critics were retreating from the positions once so confidently held, and that archaeological discoveries had confirmed the Old Testament in many disputed points. Professor Van Duseh, of Union Theological Seminary, was quoted as saying: "Criticism has proved its premises invalid. The passage of events has branded its expectations as absurd. It must be discarded. Liberal theology, its child, must likewise suffer drastic reconstruction, if not abandonment." He was reported to have said further that their claims come either from deception or hypocrisy and are without warrant.

We do not pretend to say how far these quotations may have been colored by a reactionary theology, but it is our sincere opinion that the results of recent archaeological research have almost without exception, given decided emphasis to the trustworthiness and the accuracy of the Scripture records. Aside from all questions as to Biblical criticism, however, we doubt if modern criticism has contributed very substantially to religious life. Its effect has been to rationalize and to humanize the Scriptures to such a degree as to strip them of their true meaning and authority. We believe that the religious situation in Germany today may have been due, not so much to the godless ambitions of the Hitler regime, as to the fact that German religion had been so intellectualized as to under-cut and even to negative its message to the hearts of the German people. There is a heart-hunger which can never be satisfied with Biblical criticism, nor with the opinions which reflect such criticism. The hearts of men everywhere hunger for God and for a conscious salvation, and the ministry which fails in that, fails in all that is of permanent value.

REV. S. J. DAVIES PASSES

It is with sincere sorrow that we chronicle the passing of Rev. S. J. Davies, at Shreveport, last Friday morning at 2:30. We do not know the particulars of his death, except that he had been in a hospital some weeks ago, and was reported to have improved slightly, and that he was carried home. It appears, however, that the tax upon his recuperative powers was too great. His tired body crumpled and his noble spirit found surcease from pain in the call of the angels. Bro. Davies was long an effective man in the ministerial ranks of Louisiana Methodism. There was nothing of the spectacular in his make-up, but he was a man of solid character. In the years that we have known him, we do not recall an instance of a reproachful word spoken against him, nor do we recall an unbrotherly word from him concerning another. The funeral occurred Saturday with Dr. W. W. Holmes assisting Dr. Serex and others.

TO OUR FRIENDS

The curtain is down on another Advocate campaign—the most successful we have had for many years. On June 9, we estimated that we would receive not less than 4644 subscriptions, and the total number received was over five thousand. This is a gain of more than thirty-seven per cent over 1936, and sets a new record in Advocate subscription efforts. For this splendid achievement, we make sincere acknowledgment of the loyal support of Bishop Dobbs who spared not himself, nor failed in any particular.

We had expected that the Louisiana Conference would lead in the number of subscriptions, but the response was far greater than we had anticipated. Five districts raised their full quotas and every district is well ahead of the 1936 record. The presiding elders gave excellent leadership, the pastors were unselfishly loyal, and only nine charges failed to make response in the campaign. The Conference total has passed twenty-seven hundred subscriptions—a seventy per cent increase over 1936. For this support

upon the part of our own Conference and friends, we shall never cease to be grateful.

The educational campaigns in both the Mississippi Conferences made the way less favorable, and some charges for that and other reasons have not been able to complete the solicitation. They have been perfectly frank with us and we understand their problem. In the Mississippi Conference, one district secured its full quota, two districts did better than last year, and three districts appear not to have reached last year's goal at the close of the campaign period. Thirty-three charges are not represented in the tabulated report. The total number of subscriptions is thirteen hundred and seventy-eight as against twelve hundred and sixty-two in 1936, and there are many charges which expect to carry on regardless of the close of the special period.

In the North Mississippi Conference, one district secured its full quota, and every district except one made a gain over 1936. Sixty-six charges appear to have failed to make a report in the campaign. We make no complaint, but we had sincerely hoped that the Conference, of which we were first and for many years a member, might make a better response than it has made in recent years. The total number of subscriptions is eight hundred and fifty-nine as against seven hundred and seventy-nine in 1936.

We know the problems of the pastors and the charges, we have shared their difficulties, and we give sincere and unstinted praise to all. In the tabulated report found elsewhere in this issue the charges raising the quota in full are indicated by a star. The editor and the business manager have tried to be fair and just to all and any error that may be made will be cheerfully and promptly corrected. The Advocate owes no past due account, it is our purpose to go forward in contemplated improvements, and we solicit the help of all our friends and patrons in making a better paper. Our final word is in the nature of a confession. If you are seeking an easy task, and some one suggests that you edit a paper and serve as chief cheerleader in a subscription campaign at the same time, yield not to the wooing.

BRITISH METHODISM

According to a summary in the *Christian World*, the Methodist Church in Great Britain has again reported a loss in its "full membership." This time the loss is 8,531, the largest of any year since union. It appears that the Church is evangelistically active, but for the past five years there has been an average of eighteen thousand annually who have "ceased to be members." There are those who are of the opinion that there has developed a laxness of discipline which has caused membership to "become haphazard and almost meaningless, instead of being

a realized fellowship in the Body of Christ." The recession is made more serious and threatening by reason of the fact that there has been a loss of 6,325 teachers and 66,625 scholars in Sunday School enrollment and 490 out of nearly 1,300 circuits did not report even one member received from the Sunday school during the year just ended. We doubt if the condition is much different in our own church, but we do not believe that any "stop-leak" policy will cure the trouble either in Britain or with ourselves. It is not so much a tightening of discipline as it is an old fashioned revival that Methodism needs. Without an experience of personal salvation, we shall have little upon which to found a hope of denominational fidelity and discipline will not be other than an irritating regulation.

Editorial Miscellany

By Dr. H. T. Carley

CHORES

We are disposed to be wholly sympathetic with the little boy who, when his mother told him to bring some wood for the kitchen stove, exclaimed, "Stovewood! Stovewood! It's stovewood all the time."

The lexicographer says that chores are the daily small work of the household or farm. If by "small work" he means to suggest that chores are easily and quickly done, we are definitely of the opinion that he doesn't know what he is talking about. A chore—all right; but chores! They are as multitudinous as the sands on the seashore, and as never-ending as the ebb flow of the tide.

We are led to these reflections by reason of the fact that Harrison (the colored handy-man) has chosen to take a vacation right here in the middle of this hot month of July. We do not begrudge him a period of rest—but, oh that he had taken his chores with him!

It is "small work" for him to shuck and shell corn for the chickens and pigs, to sweep floors; to mow the yard; to work the garden; to gather the eggs; to drive the calves to pasture; to wash dishes; to mend the hole in the fence where the hogs get out; to clean the lamps; to tote a five-gallon can of coal oil from the store; to run errands; to wash the car, and drive it around to the front gate every morning; etc., etc.

We frankly confess that such chores as can await Harrison's return are not being done daily. He can take up very deftly where he left off—and all will be well.

But the things that can't wait! Well, they are being done after a fashion. How we miss Harrison!

Some of the humblest workers add greatly to the sum total of human happiness.

MOSES IN EGYPTIAN HISTORY

Why do the scholars, who prepare our Sunday School Lesson Helps, continue to say that, in all probability, Rameses II was the Pharaoh of the Oppression and Mernephtha the Pharaoh of the Exodus?

Recent archeological discoveries, as well as certain well known inscriptions, clearly indicate a date at least two hundred years earlier for the Exodus.

The question will probably be asked "What difference, after all, does it make who was the Pharaoh of either the Oppression or the Exodus?". To historians it is a very live question but to the average Bible reader it might be of no special significance had it not been used to discredit historical statements and references in the Pentateuch.

Three verses are generally quoted from Exodus in defense of the Rameses-Mernephtha theory—

(1) Chap. I, vs. 11, regarding the building of Pithom and Raamses.

(2) Chap. II, vs. 23, indicating a long reign for the Pharaoh of the Oppression.

(3) Chap. XII, vs. 37, "the Children of Israel journeyed from Rameses to Succoth."

The varying composition of the bricks, found in the excavated walls of Pithom, diminishing in straw content from top to bottom, long since furnished corroborative evidence of the building of this city by the Israelites. The same condition may be found in the walls of Raames or Rameses but it will be no proof that either of these cities were originally built during the reign of Rameses II or Mernephtha. In Gen. XLVII, vs. 11, it is related that "Joseph placed his father and his brothers— in the land of Rameses, as Pharaoh had commanded," several centuries before the powerful Rameses family had ruled Egypt.

Those who favor a comparatively late authorship for the Pentateuch may say that the name Goshen was probably changed to that of Rameses, since he was notorious for inserting his name in inscriptions of his predecessors to perpetuate the power and glory of his reign. The same thing could have applied to a change in the name of the city of Rameses. On the other hand the Genesis quotation would indicate that the name Rameses was well known in Egypt long before the days of Moses.

Regardless, however, of these conflicting views there appear to be six good reasons why Rameses II and Mernephtha could not have been contemporaries of Moses.

FIRST.

It has been impossible heretofore to reconcile the biblical account of Moses' life with Egyptian history and with the chronological statements of the Old Testament. In I Kings VI, vs. 1 we are told that Solomon began to build THE TEMPLE "in the four hundred and eightieth year after the Children of Israel were come out of Egypt." The

generally accepted date of the laying of the Temple foundations is between 957 and 960 B. C. If we add four hundred and eighty years to this we get a date of from 1437 to 1440 B. C. for the exodus, corresponding with the reign of Amenhotep II, 1447 to 1423 B. C. Josephus said the Pharaoh of the Exodus was "Amenophis" and for a number of good reasons this name has long been identified as Amenhotep II.

SECOND.

In the British Museum there is an inscription of Mernephtha, in which he assumes credit for the subduing of Canaan, mentioning Askalon, Gezer and Yen-oam and boasting that "Israel is desolated, her seed is not. Kharu (South Palestine) has become a widow." Israel could certainly not have been mentioned in connection with other sections and nationalities of Canaan, if they were still wandering in the Wilderness. Mernephtha reigned only nineteen years and if he had been the Pharaoh of the Exodus the Israelites could not have been in Canaan during his lifetime. In all probability they had been there nearly two hundred years and had reached that stage under the rule of the Judges when "every man did that which was right in his own eyes"—a time of civil and religious confusion.

THIRD.

Well known Egyptian inscriptions refer to the tribe of Asher as being in their proper place in Palestine about 1300 B. C. This was at least seventy years before Mernephtha had come to the throne, and about 100 years after Joshua had crossed the Jordan, if recent archeological evidences have been properly interpreted.

FOURTH.

The author of Exodus says in Chap. I, vs. 6 "Now there arose a new king over Egypt which knew not Joseph." The Hyksos Kings, who ruled Egypt for over seven hundred years, and had been friendly to Joseph and his kinsmen, were expelled by the Egyptian Princes, who founded the XVIII Dynasty about 1573 B. C. Naturally the new rulers were suspicious of the Israelites and as they had "waxed exceeding mighty" it might have been possible for them to secretly assist their former benefactors, the Hyksos, in recapturing Egypt, as it required some years after taking Thebes to completely subdue these Shepard Kings.

It seems most reasonable, therefore, to believe that the oppression began in a moderate form at this time, instead of over two hundred years later and that it grew in intensity as the Egyptians realized that their efforts to minimize the birthrate of the Hebrew male children was proving futile. If the approximate date of 1440 B. C. is correct for the Exodus, then Moses was born about 1520 B. C., during the reign of Thotmes I, some fifty years after the oppression began.

It appears also more than a coincidence that the daughter of Thotmes I, known as Princess Hatasu or Hathepset (Thermusis by Josephus) played an important part in the Egyptian history at this time and was a very remarkable woman. After her father's death she virtually ruled the kingdom for nearly thirty years, as Regent for her two younger brothers, Thotmes II and Thotmes III. There is every reason to believe that she rescued Moses from the bullrushes and educated him as her son and as a member of the Royal Family. Only one in practically supreme authority would have been permitted this privilege with the son of a despised Israelite. She died when Moses was nearly forty years old, in the sixteenth year of the reign of her youngest brother, Thotmes III. He was one of the ablest and most powerful kings of Egypt, at the height of its glory, and ruled for fifty four years (in full accord with the biblical statement.) He so hated his sister Hatasu, that he tried to obliterate her memory by erasing her name from the inscriptions. Moses, the special charge and favorite of this hitherto powerful princess, was naturally persona non grata to Pharaoh, and he was probably only waiting for some good excuse to get rid of Moses. Ordinarily the mere killing of an Egyptian overseer by a member of the Royal Family would have passed unnoticed.

About thirty eight years after the death of Hatasu, the reign of the powerful Thotmes III came to a close and on the basis of the dates already tentatively accepted we find Moses shortly afterwards, at the age of 80, leading the Israelites in the wilderness about 1440 B. C., during the reign of Amenhotep II.

FIFTH.

The Tel el Amoarna Tablets, discovered in Egypt in 1887, constituted a portion of the correspondence between the petty kings of Palestine and Amenhotep III and IV, their overlords and protectors, to whom they paid tribute. Archeologists and scholars of ancient history are in accord in ascribing a date from around 1400 to 1360 B. C. to these letters. They describe the invasion of the Habiri and their remarkable success in overcoming the military tactics of the native rulers and predicted that unless Egypt sent reinforcements all would be lost. There is little doubt in the minds of unprejudiced scholars that the Habiri referred to were none other than the Hebrews, under the command of Joshua. If the date of 1440 B. C. for the Exodus is correct there can be no doubt on the subject.

SIXTH.

The excavations of the city of Jerico, during the past five or six years, under the direction of Professor Garstang, acting for the Department of Antiques of the Palestine Government, would seem to have definitely established an approxi-

(Continued on page 7)

Louisiana Conference

QUOTA CHARGES

Moss Bluff-Bell City, Rev. W. R. Corrigan, pastor. Quota 9, sent 9.
 Grayson, Rev. E. R. Braithaupt, pastor. Quota 5, sent 13½.
 Pollock Circuit, Rev. H. B. McCann, pastor. Quota 5, sent 5.
 Marksville, Rev. G. A. LaGrange, pastor. Quota 13, sent 14½.
 Lake Providence, Rev. S. A. Seegers, pastor. Quota 13, sent 20.
 DeRidder, Rev. A. S. Lutz, pastor. Quota 15, sent 15.
 Merryville, Rev. B. F. Roberts, pastor. Quota 11, sent 14.
 Jeanerette, Rev. A. P. Smith, pastor. Quota 7, sent 12.
 Melville, Rev. C. B. Powell, pastor. Quota 15, sent 16.
 Baker, Rev. G. H. Corry, pastor. Quota 21, sent 21.
 Indian Bayou, Rev. J. A. Knight, pastor. Quota 20, sent 28.
 First Church, Shreveport, Rev. Dana Dawson, pastor. Quota 162, sent 162.
 Franklin, Rev. J. T. Harris, pastor. Quota 15, sent 19.
 Lecompte, Rev. W. R. Harvell, pastor. Quota 8, sent 8.
 Glenmora, Rev. J. T. Lay, pastor. Quota 14, sent 20.
 Rayne, Rev. J. E. Selfe, pastor. Quota 14, sent 22.
 Second Church-Gentilly, N. O., Rev. A. W. Townsend, Jr., pastor. Quota 14, sent 20.

PERSONAL AND OTHERWISE

IT IS WITH GENUINE PLEASURE THAT WE LIST THE LAKE CHARLES DISTRICT VICTOR FOR THE THIRD TIME IN THE ADVOCATE CAMPAIGN, UNDER THE ENERGETIC AND EFFECTIVE LEADERSHIP OF REV. B. F. ROGERS, THE PRESIDING ELDER. WE DO NOT KNOW A MORE LOYAL GROUP OF CHURCHES AND PASTORS ANYWHERE THAN ARE THOSE OF LAKE CHARLES DISTRICT.

NEW ORLEANS DISTRICT, ELMER C. GUNN, PRESIDING ELDER, AND REV. J. B. GRAMBLING, DISTRICT DIRECTOR, ARE VICTORS AGAIN IN THE ADVOCATE CAMPAIGN. THEY HAVE SECURED THE NORMAL QUOTA OF ONE FOR EVERY TWENTY-FIVE MEMBERS AND ALSO THE PRIZE QUOTA OF FOUR HUNDRED. WE ARE GLAD TO ENTER THE ADVOCATE DOMICILE AMONG ITS STAUNCH AND UNFAILING FRIENDS.

ALEXANDRIA DISTRICT, UNDER THE LEADERSHIP OF DR. R. H. HARPER, PRESIDING ELDER, AND DR. M. S. MONK, CAMPAIGN DIRECTOR, HAS ACCOMPLISHED A MARVELOUS FEAT IN BRINGING THE ADVOCATE CAMPAIGN TO SUCCESS. NO DISTRICT MAKES A GREATER SHOWING, AS COMPARED WITH THE RECORD OF PREVIOUS YEARS, EXCEPT SHREVEPORT. WE HONOR THE LEADERS, PASTORS, AND CAMPAIGN REPRESENTATIVES FOR THEIR GREAT ACHIEVEMENT.

We acknowledge a list of subscriptions from Rev. A. D. St. Amant for the credit of Pioneer charge. This list brings his total to five.

Rev. J. C. Sensintaffar adds another subscriber to his list at Jonesville, which gives him an excess of four. Splendid achievement!

Rev. A. S. J. Neill sends a list of eight subscriptions from Logansport in the Shreveport District. Five of the names are new subscribers.

Rev. Carl Lueg has a total of nine subscriptions from his charge. His quota is fourteen and he says that he will continue to stress the Advocate.

Rev. Frank A. Matthews, of Lake Arthur, is pressing hard for his quota, and he is also in sight of success. We appreciate his determination.

The morning's mail brings a list of six subscriptions from Winnsboro, which are to be added to the completed quota of Dr. Briscoe Carter, the pastor.

We acknowledge a list of subscriptions sent in by Miss Alpha Puckett for the credit of First Church, Baton Rouge, of which Dr. J. Richard Spann is pastor.

Rev. L. R. Nease, Jr., makes us his debtor for a list of four and one-half subscriptions from Alco charge. This brings his total to eight and one-half.

Rev. B. H. Andrews sends us a list of additional subscriptions from Haynesville charge. The charge will be given credit for this list as a part of the campaign.

Rev. Frank C. Collins sends two more subscriptions for credit of Pelican charge. This list is an addition to his quota which has already been acknowledged.

Bro. A. S. Lutz, pastor at DeRidder, adds more to his campaign total and then indicates that the push for the goal is still on. We appreciate his word as to the Advocate.

Rev. W. F. Henderson, Jr., sends us a list of subscriptions from Clay charge

and asks that we change the address of his father's Advocate from Shreveport to Stephenville, Texas.

Rev. G. A. Morgan, pastor at Winnfield, sends another list of subscribers for his charge which brings his total to twelve. He is at work and hopes to secure his full allotment.

We rejoice to be able to report the continued improvement of Mrs. Bain, daughter of Bishop and Mrs. Hoyt M. Dobbs, whose illness in a Shreveport hospital was reported last week.

Rev. J. L. Lay, pastor at Glenmora, has done a magnificent piece of work in the Advocate campaign for his charge, as the quota list published herewith shows. We appreciate the fine showing and we hope to make many fast friends.

Dr. Marion S. Monk, of First Church, Alexandria, has done a splendid piece of work in the Advocate campaign, both in his own church and as campaign director for his district. We have received for the credit of First Church forty one subscriptions.

Rev. Benjamin F. Rogers gives us instructions as to how to send his campaign check, and then adds: "Well, it has been a thrilling race with Old Father Time. I have really enjoyed helping 'the boys' put it over, as dear Dr. Sexton would have said."

Rev. D. B. Boddie, pastor at Sulphur, sends an additional list of subscribers, which makes a total of thirty sent on a quota of eleven. That is a splendid illustration of what Advocate loyalty can do. Bro. Boddie has been uniformly loyal to the church paper.

Mr. E. C. Wells, a member of Rayne Memorial Church, New Orleans, is in a local hospital where he went for an emergency operation for a trouble of long standing. He is reported to be in a satisfactory condition, but still a condition which is quite serious.

Rev. R. V. Fulton and Miss Ella Wales of Greensburg were married on July 18, according to report sent by Rev. R. A. Bozeman who performed the ceremony. The Advocate joins with the friends of both in wishing for them a happy journey in the pilgrim path.

We have another list of subscriptions from Gueydan charge, Rev. K. W. Dodson, pastor, which brings the total to twelve. The list was sent by Mrs. O. H. Johnson, Advocate representative, and the quota of seven was completed and acknowledgment made in a previous issue.

Rev. J. T. Harris, who is doing a fine work at Franklin, writes that he had despaired of securing his campaign quota until he noted that all subscriptions reaching the office in time for the issue of July 29, would be counted. See the quota list for the splendid results which he achieved.

We learn that, in the election for a tax levy to make possible a proposed Junior College for Shreveport, the result was three to one against the proposition.

Rev. F. J. McCoy is in the midst of building Munnerlyn Chapel — his tenth building enterprise. The building is being paid for as it progresses and it is to be dedicated on August 15.

We regret to learn that Miss Dorothy Van Lue, a member of Parker Memorial Church and President of the New Orleans Union, had to submit to an emergency operation for appendicitis last week. Her condition is said to be good and we are glad to report that she is making progress toward recovery.

A pastor from the Lake Charles District says that the presiding elder has had the Advocate campaign so much on his heart that when he wrote about an Intermediate camp he called it the "Intermediate campaign." A check for \$100 is on the way to Bro. Rogers, thanks to his consuming interest.

Rev. James C. Whittaker, pastor of Athens charge, has found time in the midst of his revival campaign to take care of his Advocate campaign in a very worthy manner. He sent a list of eight which brings his total to ten. We appreciate his faithful effort and the good response of his people.

Rev. G. A. LaGrange, Marksville, pays high tribute to the energy and the brotherly helpfulness of Dr. R. H. Harper, his presiding elder. The Advocate campaign report in this issue shows that Dr. Harper has done a piece of work which is in every way commendable and praiseworthy. He has had the able assistance of Dr. Marion S. Monk of First Church, Alexandria.

Rev. W. R. Harvell, pastor at Le-compte telegraphed the quota in full for his charge, and to his message adds the distressing information that Mrs. Harvell is quite ill. We are sorry to know this and we join with many interested hearts in the prayer that somehow, in the providence of the Heavenly Father, the clouds may lift and that she may be spared for an extended lease of years.

Rev. G. H. Corry, Baker, has another subscription in the office which brings to complete success his Advocate campaign—twenty-one on a quota of twenty-one. He reports a good year thus far with all obligations met in full to date, and the whole program of work being put on. He has received twenty-eight members into the church, most of them by profession of faith. He speaks in high praise of the people of Baker charge and of his presiding elder.

Rev. Albert S. Lutz, writing from De-Ridder where he is pastor, says that Bro. B. F. Rogers, presiding elder, has certainly been on the job and pushing ahead for his Advocate quota goal. Bro. Rogers himself says that he never ex-

pects to work harder for any paper than he has for the Advocate. And we will say that we do not know a more successful organizer and campaigner than Bro. Rogers. He is at this writing in sight of success in his third Advocate campaign in succession.

Rev. J. E. Selfe, pastor at Rayne, has established quite a record in the Advocate campaign in his charge. On a quota of fourteen he has secured twenty subscribers. This is nearly twice the record for 1935, and is more than three times the record of the charge for 1936. This is of a piece with the record which Rayne is making under the leadership of Bro. Selfe in carrying forward the entire program of the Church. An example was the \$70 raised for the Bishop's Crusade. According to reports, the Men's Bible Class has been reorganized and revitalized and the congregations are unusually good.

Quite frequently we get a stinging letter from some reader of the Advocate about something which we publish concerning liquor control, and we get cancellations of subscriptions which we have some reason to believe reflect resentment for such utterances—our own or others. We more frequently get words of appreciation. We sincerely appreciate this postal card received last Friday: "Accept my congratulations for your front cover this current number. I am a member of no denomination, and I am unshackled with chains of immortality and criminality as is being practiced in high places as regards the traffic in tools of destruction. I, and many, are with you in a campaign of eradication and control." We reserve the name because we are not sure that it was written for publication.

MOSES IN EGYPTIAN HISTORY

(Continued from page 5)

mate date of 1400 B. C. for the overthrow of that city. Unmistakable evidence seems to have been discovered, and interpreted by reliable and conscientious archeologists, to fully substantiate the biblical account of the destruction of Jericho by the Israelites. In referring to the remarkable findings of Prof. Gar-

stang, Sir Chas. Marston, in his "New Bible Evidence" says "His name should go down to posterity for having discovered the correct chronology of the Old Testament, from the Exodus onward and for the evidence he has found which suggests that the narrative of the taking of Jericho was written by contemporaries."

Time and space will not permit a detailed account of the evidences discovered, further than to say that thousands of specimens of pottery and potsherds were minutely examined as well as many Egyptian scarabs in tombs of adjacent burying grounds. From the definitely established technique of archeologists governing such evidences and from logical deductions as to the absence or presence of certain scarabs, a date approximating 1400 B. C. was definitely determined as the time of the collapse of the walls of Jericho and its destruction by fire.

With this as a focal date it is an easy matter to reconcile other historical events connected with chronological statements of the Old Testament, both before and after the entry of the Israelites into the Promised Land. It is difficult to understand why unprejudiced Bible scholars would not be keen to utilize these conclusions of reputable and reliable archeologists, based upon indisputable evidences, in substantiating the historical statements of the Pentateuch and coordinating them with well established events in Egyptian history.

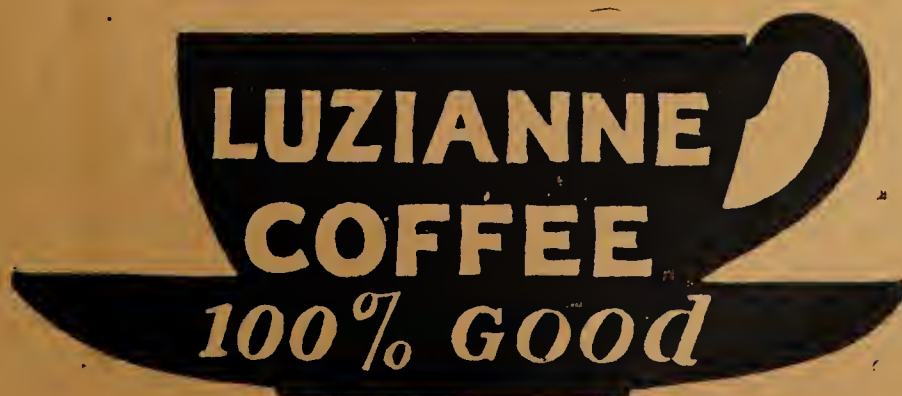
H. N. PHARR.

WHY METHODISTS BAPTIZE BY POURING AND BAPTIZE BABIES

Second Edition

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Mississippi Conference

QUOTA CHARGES

Pascagoula, Rev. J. W. Moore, pastor. Quota 10, sent 10.
 Poplar Springs Drive, Meridian, Rev. R. L. Walton, pastor. Quota 12, sent 12.
 Biloxi, Main Street, Rev. W. J. Ferguson, pastor. Quota 30, sent 30.
 Biloxi, Epworth-Wesley, Rev. Swope Noblin, pastor. Quota 12, sent 15.
 Vaughan, Rev. A. Joe Beasley, pastor. Quota 12, sent 15.

PERSONAL AND OTHERWISE

Rev. M. K. Miller, pastor at Newton, has our thanks for a list of subscriptions which brings his campaign total to twelve.

Rev. Swope Noblin, pastor at Wesley charge, Biloxi, completes his Advocate quota and reports everything as going well in his work.

Rev. F. L. Applewhite came through with his quota for the Edwards charge, and we have given credit for same in the quota list above.

Rev. J. W. Moore, pastor at Pascagoula, completes his quota for his charge and expresses the hope that the campaign has been a great success.

Rev. S. N. Young, pastor of Walnut Grove charge, sends two subscriptions for the credit of his work, and we acknowledge same with gratitude.

Mr. W. D. Hawkins, District Lay Leader for the Meridian District, sends a list of five subscriptions for the credit of the Hawkins Memorial Church.

Rev. C. Y. Higginbotham sends a list of subscriptions, from Carriere charge and says that he has others pledged which he expects to send with renewals soon.

Rev. W. H. McRaney, pastor at Mosselle, has turned in nine subscriptions on a quota of ten, and before this goes to press will doubtless have completed his task.

Rev. W. C. M. Baggett, Philadelphia circuit, is conducting his own revivals and reports that he is greatly encouraged by the large crowds attending every service.

Rev. W. O. Sadler sends two renewals from Woodville which brings his campaign total to five. Woodville is another of the historic spots in Mississippi Methodism.

Rev. A. M. Broadfoot, Pearl River Avenue, McComb, sends a list of sub-

scriptions which makes a total of ten for his charge. He says that he hopes to be able to send others later.

Rev. Roy L. Lane, pastor at Benton, makes good his statement that "Benton is an over charge," by adding an additional four subscriptions to his completed quota, reported last week.

We acknowledge a list of subscriptions from the Coalville charge, sent by Rev. B. M. Lawrence, the pastor. We appreciate his interest and his words of appreciation for the paper.

Rev. F. B. Ormond, Washington charge, sends two renewals from that historic church. It was there that Elizabeth College was located, probably the first college ever established for the education of women.

Rev. H. W. F. Vaughan held a meeting at Bonnie Chapel recently. He was assisted by Rev. John Carter of Fifth Street Church, Meridian, whose work was constructive and highly satisfactory to Bro. Vaughan and to his people.

Rev. W. J. Ferguson, Main Street, Biloxi, sends his full quota of subscriptions, and with it a word of generous praise which we greatly appreciate. Mrs. Ferguson also enriches the message with her word of regard for the editor and his wife.

Rev. H. L. Daniels, pastor, announces that Rev. J. L. Neill, of Brookhaven, will do the preaching in his revival at Wesson, August 1-8. The music will be in charge of Mrs. J. M. Ewing. The services will be at 11:00 a. m. and 8:00 p. m.

Rev. W. B. Jones, presiding elder of the Meridian District, lent personal assistance to Rev. G. A. Broadus in the Advocate campaign at Rose Hill, and the result was eleven and a half subscriptions—making a total of fifteen and a half for the charge.

Rev. J. L. Neill, pastor at Brookhaven, has had a difficult situation for his Advocate campaign. He says that his people have had their minds centered on Whitworth College and, since that seems to have been definitely settled, he hopes to get a good response for the Advocate.

Rev. H. W. F. Vaughan will assist in two District Intermediate Camps: One at New Prospect, July 26-30, and another at Union Church, August 2-6. This report was delayed in reaching our office, hence we mention the fact without the detailed information, which is too late to be of use.

Dr. Joseph A. Smith, pastor of Central Church, Meridian, preached for Rev. Osmond Lewis recently and in beginning

the service he paid a graceful and well deserved tribute to Mrs. C. M. Martin, who has again carried the Advocate campaign in East End Church to a glorious success.

Rev. J. V. Bennett, pastor at Gibson Memorial, Vicksburg, brings his list to thirty-three. His quota has been reported already. This worthy achievement is credited largely to Mrs. Cunningham, the Advocate representative, who has worked under the handicap of illness in her home.

Mrs. O. H. Johnson, Advocate chairman for Picayune charge, says of her effort: "This has been a pleasure. When I ask a person to contribute to a cause, another is to be the beneficiary, but when I ask one to subscribe for the Advocate, I'm only asking him to do a nice thing for himself."

Rev. A. Joe Beasley, Vaughan charge, reports that he has worked hard and long to secure his list in full, and its achievement is a happy experience for him and his people. The credit is given in the special list of quota charges. He says that his revivals are in full swing, and that everything is going well.

Rev. C. W. Wesley, pastor at Canton, says that his people have voted him a vacation and he plans to take it beginning the second week in August. He inquires about fishing down our way, and we regret that we have no tall story to tell him—we have been able to go fishing only once in about two years.

Rev. J. Melvin Jones, assistant pastor at Galloway Memorial Church, Jackson, writes that they expect to complete their Advocate campaign in a few days, but too late for the special period. We know the loyalty of Galloway Memorial Church and its splendid leadership, and we entertained no doubt as to their purpose in this matter.

We appreciate the fine spirit of Rev. J. A. Wells, of Glendale Church, Jackson. He has not completed his quota, but his devotion to the Advocate is unmistakable. He reports a splendid Vacation Bible School, and says that the obligations of the charge have been met for the two years by the plan of "Storehouse and Tithing."

The Young People's camp held at Palmer Creek recently was eminently successful, according to a report reaching this office. Rev. V. R. Landrum was dean, Eual Samples, Director of Recreation, Rev. Swope Noblin and Rev. H. W. F. Vaughan, teachers, and B. M. Lawrence, business manager. Rev. and Mrs. D. E. Vickers of Saucier also rendered valuable assistance.

One of the most beautiful examples of brotherly interest in the struggles of a young man serving a hard charge that we have known has come to our attention in this campaign. No one has ad-

mitted it, but we can see that two brother preachers have joined with a young pastor in a difficult field to pull him over the hill. We appreciate always a spirit like that.

REVIVAL AT ROSE HILL

Gentlemen: We have just closed a very successful revival meeting at Hopewell Church on the Rose Hill circuit. The preaching was done by Rev. John W. Ramsey, one of our superannuate preachers. Brother Ramsey is not only a church revivalist, he is a soul winner also.

We really had a great meeting and any pastor in need of a good preacher will do well to write to Rev. John W. Ramsey, whose address is Meridian, Miss. G. A. BROADUS.

LAMBUTH MEMORIAL DAY SERVICE

The Annual Lambuth Day and Memorial Service will be held in the Pearl River Church, on the Madison charge, on Thursday, August 5, 1937. The service will begin at 11 o'clock and close at 2:30 p. m. A basket lunch will be spread on the grounds at noon. The baskets will be brought by those who attend the service and will be spread together.

Pearl River is five miles east of Madison. Markers will be placed along the road so that strangers will have no trouble in finding the way. The markers will start at the right turn off highway No. 51, about one-fourth mile north of Madison.

This is the Church that Bishop Lambuth's grandfather was a member of and his dust sleeps in the little cemetery near the Church. All the descendants of the Lambuths are urgently requested to attend this service and bring any relics of any historic nature concerning the Lambuths.

The program for this service, which has been arranged by the committee is as follows:

11:00 a. m. Sermon by Rev. B. M. Hunt.

12:00 Basket lunch spread on the ground.

1:30 p. m. Address by Rev. J. B. Cain and others of an historic nature.

2:30 p. m. Doxology and benediction. C. W. WESLEY, for Committee.

FROM HAMBURG

Dear Mr. Editor:

It has been a long time since I wrote to the dear old Advocate. Having an invalid in the home for five years has kept me so busy that I have had little time to read or write. I have had so much to do. I have a few hours a day and thought I would get my Bible and write a thought from each chapter that I read. It has been quite a pleasure to spend these few hours in thinking, and putting these few thoughts on paper. I hope it may be so that I can find time

for a few thoughts each day. I miss my old pastors, and think often of how I enjoyed listening to the dear sermons, songs and prayers of those consecrated men of God. I have had no opportunity of attending divine service during these years. My heavenly Father knows the yearning of my heart to hear once more those precious services.

"Lonely, no, not lonely", while Jesus stands by; His presence fills my chamber,

I know that He is nigh;

145 Psalm; 18,

Friendless, no not friendless. For Jesus is my friend; I change but He remaineth true; faithful to the end.

18 Chap. Prov.; 24.

Tired, no, not tired while leaning on his breast; My soul hath sweet possession of His eternal rest. Matt. 11:28,29.

Saddened, ah, yes saddened; By earth's deep sin and woe; How can I count as nothing what grieved my Savior so.

Luke 19: 41.

Helpless, yes so helpless, but I am leaning hard on the mighty arm of Jesus, and He is keeping guard.

Isa. 41: 10.

Waiting, Oh yes, waiting. He bade me wait and watch; I only wonder often what makes my Lord so late. 130; Psalm 6.

Happy, yes happy, so happy with joy too deep for words; A precious sure foundation, a joy that is my Lord's.

Peter 1:8.

Unto all that believe, He is precious.

1 Peter 2:7.

I have tried to serve the Master all these years, and expect to be ready to answer the summons when he calls.

Wishing you success in your work.

MRS. L. JESSIE ABEL.

LOUISIANA YOUNG PEOPLE

Shreveport District

Bill Fleming, Jr., recent addition to the family of the Shreveport District Directors, has been the recipient of numerous gifts, and honors. The Shreveport City Union presented him with a cup on which was engraved the names of Bill, Jr., and the Union. He also was given a life membership in the Woman's Missionary Society. The Louisiana Young People send their congratulations and best wishes.

The Trees City Young People under the direction of their pastor, D. L. Dykes, are still having large numbers at their meetings and are continuing the high standard of work which they began several months ago.

The Intermediate Camp of the Shreveport District was held at Camp Margaret Hutchinson June 7 to 11. The officers were: President, Dorothy Lester, Mangum Memorial Church, Shreveport; Vice-president, Bobby Lytton, Gilliam; Secretary, Marion Bolin, Noel Memorial, Shreveport; Recording Secretary, Peggy Sawyer, Belcher.

The class, "Choosing our Heroes", was taught by Miss Elizabeth Lowrey of Mansfield and "How Can I Know I Am A Christian" by Rev. Elwyn Chaney of Wynn Memorial, Shreveport. Among the other members of the Camp Staff were: Miss Ruth Lowrey, Dean and Director; Mr. William L. Fleming, registrar; Mrs. J. C. Parsley, business manager and dietitian; Miss Sue Ellen Brown, pianist; Mr. Jack Cooks, chairman of worship, Mr. J. D. Lindsey, life guard; Mrs. C. L. Wheeler, nurse; and W. D. Boddie.

The most practical work of the camp was done in the committees. This work covered the field of worship, recreation and personal development, citizenship and community service, and missions and world friendship. Music, nature study and handicraft comprised the interest groups. The four evening programs were a party, a program of hobbies, a missionary program, and a challenge night which was climaxed by a beautiful and impressive candle-lighting service under the direction of Revs. Chaney and Cook.

Ruston District

We send apologies to the "His Builders" Union for the error in the Bulletin as to the number present at a previous meeting. There were 134 instead of the printed 34.

A most interesting and profitable meeting was conducted by the A. F. C. Union at Haynesville July 4. The impressive devotional was conducted by Miss Hazel Lee Nowel. The District Director, Mr. John Rinehart, conducted the installation service for the newly elected officers. Mrs. J. C. Whittaker is president. After the service, while refreshments were served by the Haynesville people, assisted by several women of the church, Miss Ruth Lowry told of the Young People's Camp to be held at Dubach the following week. The co-operative pastors present were Revs. Whittaker, Dring and Taylor, pastor host.

New Orleans District

On May 11, the New Orleans City Union met at Carrollton Avenue for their regular monthly meeting. There were 113 present, among this number being seven pastors and six pastors' wives, and representatives from McDonoghville, Carrollton Avenue, Parker, Epworth, Rayne, Felicity, St. Marks, First Church, and Algiers which had the largest number. The theme of the meeting was "Religious Drama". Thanks to Miss Dorothy Van Lue, president, and Mary Lou Henson, secretary, for this report.

Miss Van Lou sent in the following report also:

"The monthly meeting of the New Orleans Methodist Young People's Union was held on Tuesday, June 8, 1937 at the First Methodist Church. At this meeting, following a short devotional, were presented the essays on Tithing. These essays were the ones which survived the preliminaries held in the various churches."

W. D. BODDIE.

North Mississippi Conference

QUOTA CHARGES

Houston, Rev. W. J. Dawson, pastor.
Quota 15, sent 25.
Crawford, Rev. W. M. Hester, pastor.
Quota 8, sent 8.
Ruleville and Doddsville, Rev. W. M. Campbell, pastor. Quota 10, sent 14.
Friars Point, Rev. W. L. Pearson, pastor. Quota 8, sent 10.
Rosedale-Benoit, Rev. W. W. Woollard, pastor. Quota 11, sent 11.

PERSONAL AND OTHERWISE

FOR THE THIRD CONSECUTIVE ADVOCATE CAMPAIGN, THE GREENWOOD DISTRICT AND DR. A. T. McILWAIN HAVE COME THROUGH TO VICTORY. THIS IS A GREAT VICTORY AND THE DISTRICT HAS MADE UNSELFISH AND CONSTRUCTIVE USE OF THE PRIZE MONEY. WE REJOICE THAT THEY WIN AGAIN.

Our good and loyal friend, Rev. W. M. Campbell of Ruleville, has sent ten subscriptions—his quota.

Rev. A. J. Henry sends a list of four subscriptions from Sherman charge. We appreciate his efforts for the campaign.

Rev. J. W. York, Webb charge, has our thanks for a list of seven subscribers. Webb is in the Greenwood District.

Rev. E. M. Shaw, pastor at Houlika, sends some subscriptions for the credit of his charge. This brings his total to five in the campaign.

Rev. Seamon Rhea adds to the completed quota of Como church, Sardis-Grenada District. His total now stands ten on a quota of seven.

Rev. W. C. Galceran, Jr., is not overlooking his Advocate campaign, and he writes us to the effect that he will report for Hollandale in the near future.

We appreciate the subscriptions and the generous word of Rev. R. C. Nanney, pastor at Ashland. The good opinion of our friends is an important factor in our work.

Rev. J. H. Holder is credited with a list of seven subscriptions recently received. We make due acknowledgment to Bro. Holder and West Point for the list.

We are glad to learn from Rev. W. D. Bennett that his wife, whose illness was reported last week, is much improved. We trust that she may soon be entirely recovered.

Rev. W. M. Hester, of the Crawford charge, sends two new subscriptions and his good wishes "for the success of our church paper." This completes the quota for his charge.

Mr. J. W. Caffey, Friars Point-Lyon charge, has a credit of five subscriptions on a quota of eight. This should have been reported earlier, but we did not know what charge Lyon was made a part of.

Rev. Shed Hill Caffey, First Church, Greenwood, makes a preliminary report and adds: "You can count on me for my quota of fifty." Greenwood has been one of our staunchest friends in North Mississippi.

Rev. W. J. Dawson has repeated at Houston what he did consistently at Itta Bena, his previous appointment. He has now twenty-five subscriptions on a quota of nineteen, and that makes Houston a quota church with a margin of seven.

Rev. W. L. Pearson, pastor at Friars Point and Lyon, sends a list which more than completes his quota as will be noted in the quota list above. We appreciate the fine work of Bro. Pearson and Bro. J. W. Caffey of Lyon.

Rev. E. S. Lewis, pastor at Durant, reports a very successful Vacation Bible School, despite the lateness of it beginning. The leaders were so pleased with the results that plans are being made for another school next year.

Rev. L. P. Jumper, pastor of Iuka circuit, sends a list of eleven subscriptions. This does not complete his quota, but it is an excellent showing for that charge. We appreciate the list and Bro. Jumper's work for what they represent.

Rev. W. P. Bailey, now in his second year on Corinth circuit, is very happy in his work. All three of his churches use the "Unified Budget" system of finance. Bro. Bailey says that he found real joy in securing his Advocate quota—sixteen.

Rev. W. H. Mounger, pastor at Winona, brings his Advocate campaign forward by another list. He has to the credit of his charge sixteen. The editor feels that Winona is almost home to him, since he has known it from the days of his childhood.

On Sunday, July 12, Rev. W. L. Robinson and the Hernando Church had as their special guests the farmers of DeSoto County. The service was indicative of a sharing in the farmer problems, and had for its purpose a building of community spirit as well.

Rev. W. R. Crouch reports a good

meeting at Shaeffers Chapel in which he had the assistance of Rev. L. P. Wasson, the presiding elder. There were five additions on profession of faith. He says that the church building, which burned on the morning that it was to have been dedicated, has been replaced and they have occupied it since May 30.

Rev. S. E. Ashmore, the enterprising pastor of Iuka Methodist Church, has issued a special "Dedication Bulletin" for his service on August 1, at which time Bishop Dobbs will dedicate the building. It recites the events of its eighty years of history and gives the official personnel at the present time, as well as the program for the dedicatory service.

EMORY RECEIVES LITHOGRAPH OF PETER BOHLER

Presented to the Emory School of Theology by the University last week was a lithograph of Peter Bohler, spiritual father of the two Wesleys. Presentation ceremonies were held in the Theology School chapel with Dr. H. B. Trimble, dean of the school, presiding. Presentation address was made by Dr. E. K. Turner, professor of Latin, and Dr. F. N. Parker, retired dean of the School, spoke on "The Contributions of Peter Bohler to Methodism."

The lithograph was recently given to Dr. Fred Manget by Mrs. John Wesley Childs of Lynchburg, Va. It was bought by Emory University, the proceeds going to Mission work in China. This picture had been in the Childs' Home for more than 100 years, and as Mrs. Childs is the granddaughter of Bishop John Early, it was probably first owned by him.

DR. J. A. WARRINER DIES

Dear Advocate:

Dr. J. A. Warriner, one of our oldest members at First Church, died yesterday with funeral services by his pastor at 4:40 yesterday afternoon.

Dr. Warriner came here from Virginia more than 60 years ago and practiced dentistry with the late and beloved Dr. L. W. Worsham for many years.

Dr. Warriner had served on board of stewards of First Church, was trustee of city schools and leaves three children here, fine Christian people, members of our church and among our first citizens, they are: Dr. R. B. Warriner, Hon. Benjamin Warriner and Mrs. A. K. Weaver, with many grandchildren and great-grandchildren. How this excellent Christian gentleman will be missed.

E. H. CUNNINGHAM.

Wit loses its respect with the good when seen in company with malice; and to smile at the jest which places a thorn in another's breast is to become a principal in the mischief.—Sheridan.

MISS CECILE RAMSEY TRANSLATED

My Dear Doctor Duren:

It is with a great sense of loss that I tell you of the home-going of our dear friend, Miss Cecile Ramsey. For more than half a century her name has been like sweet incense poured forth throughout this community. The end came this morning following an operation for appendicitis. She was in the Holmes County Hospital at Lexington. The funeral will be held from the church of which she has been a faithful member for many years, the services occurring Saturday afternoon at 4 o'clock. She had three major interests, the school, her family and the church. She absolutely gave herself to these three things. Her end was peace.

E. S. LEWIS.

RESOLUTIONS OF THE MISSIONARY SOCIETY, INVERNESS, MISS.

On July 8, 1937, early in the morning the beautiful life of one of our charter members, Mrs. Lee Toler Duncan, wife of Mr. John T. Duncan, came to an earthly end and entered into the Haven of rest after many years of suffering borne with all the fortitude and resignation of a faith sublime and hope eternal.

Whereas, the good she did, the life she lived among us, planning and working always for the best interest of our Church and its institution will linger in our memory and inspire us to strive to attain the finer and nobler things of life; therefore, be it resolved:

First. That though we grieve for the passing of such a dearly loved friend and co-worker we bow to the will of the Omniscient Ruler of all things, knowing that our loss is her gain.

Second. That we extend our deepest sympathy to her devoted husband, sons, daughter and grandson, in their bereavement.

Third. That this testimonial of deep appreciation of her loyal and faithful Christian service be spread upon our minutes, and that a copy be sent to the family, to the New Orleans Christian Advocate and to the county papers.

Respectfully submitted,

MEMBERS OF THE
MISSIONARY SOCIETY.

THE PLYLER BROTHERS

I trust it is not too late to recount a report given by Bishop Kern in the Nashville Christian Advocate of the bestowal of the honorary degree of Doctor of Divinity by Duke University on the editors of the North Carolina Christian Advocate. Bishop Kern states that President Few said just before he placed over

the shoulders of these two Methodist preachers the colorful hood of Duke University, the insignia of their new honors: "Alva Washington and Marion Timothy Plyler, born on the same day; entered college at the same time, attended the same classes and graduated at the same commencement; set apart to the ministry on the same day and preached their first sermons on the same day; both authors of books and in one case joint authors; joint editors of an influential journal of opinion; leading together in moral and religious causes — a noble pair of brothers."

Bishop Kern says, "Their constructive contribution to the public welfare, their staunch defense of every good cause, their brilliant literary and editorial contributions, and their deep concern clearly entitle them to this recognition upon the part of Methodism's great University."

—North Carolina Christian Advocate.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Kentucky, Wednesday, September 8, 1937, at 9:30 a. m.

All applications must be approved by the Conference Board of Church Extension and be in the office of the General Board on or before September 2, 1937. No application will be entered on the Calendar after this date.

T. D. ELLIS, Secretary.

METHODIST UNION

Distress appears to prevail with no very few honored and prominent people of Methodist communions, because of divided churches.

They say, "Let us unite." Let this prayer of the Divine Master have a hearing, when he prayed that His people might be one "as He and the Father were one." At a later period, however, St. Paul said, "We being many are one body in Christ."

And who shall say that the prayer of the Master had no hearing? Since again it is affirmed that "By one spirit are we all baptized into one body."

The plan of suggested Methodist union looks to contain big trouble in the proposed name—simply "Methodist Church" must be assumed by all alike. The Protestant must cease to protest, and the M. E. people are no longer "Episcopal"—and the "Episcopal Methodist South" must decline to appear as located principally in the southern section of the great American country. All alike must be small and in no special sense distinctive.

Just "Methodist" all over the world.

But "there are others," we are told.

Mentioned as less than a score for number, all counted, perchance it could be said "which Methodist are you?"

The answer might be "yes we are Episcopal, more or less, and located much at the South," but place no special emphasis on those features of our name.

Just "Methodist" for the public, but "Episcopal" at the conferences, with the word "Jurisdictional" to find a place as counted most proper.

The prominence and distinguished merit of Bishop Denny would naturally give weight to his suggested legal obstructions. Other chief lights also have spoken and all features of the proposed union shall, no doubt, have more or less attention.

But multitudes of the best people concerned would evidently survive if the proposed plan should fail of adoption, for the reason that fraternity prevails, and the Supreme "Sufficiency" continues to abide.

A. H. WILLIAMS.

Attalla, Ala.

LAKE JUNALUSKA YOUNG PEOPLE'S CONFERENCE

By Secular Press Bureau

With 514 young people enrolled for classes, the largest attendance in its history, the Young People's Conference sponsored at Lake Junaluska, N. C., by the General Board of Christian Education has elected the following officers: President, Earl Brewer, Ansonville, N. C.; vice president, Wade Bradley, Birmingham, Ala.; secretary, Dorothy Ordwein, Hyattsville, Md.; treasurer, Jay Cumbaa, Columbus, Ga.

The president is attending theological school at Emory University and is director of young people's work in the North Georgia Conference. The other officers and delegates are leaders in the young people's program throughout the church.

Due to the fact that the Church-wide Pastors' Conference met at the same time, the Young People's Conference had an unusually outstanding array of speakers. Among the platform speakers were Dr. Halford E. Luccock, of Yale University Divinity School; Rev. Carl Adkins, of the Emergency Peace Campaign; Dr. Hornell Hart, of Hartford Theological Seminary; Dr. Albert E. Day, of Mt. Vernon Place Methodist Episcopal Church, Baltimore, Dr. W. F. Quillan of the General Board of Christian Education, Rev. Earl Moreland, vice-president of Scarritt College, Dr. Jesse Murrell, director of young people's work, Methodist Episcopal Church, Dr. Boyd McKeown of the General Board, the Rev. A. J. Walton, the Rev. E. H. Crump, Miss Allen Moon of the General Board and others.

Robert Moles of Baton Rouge was named to represent the Louisiana conference on the young people's council during the coming year. Singleton Mills of Carthage, and Sam Stanley of Grenada, were elected to represent the Mississippi and North Mississippi Conferences, respectively.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, AUGUST 1

By Dr. J. R. Countiss

GOD LEADS A PEOPLE

The Israelites had been under bondage, but lacked the energy and enterprise necessary to obtain freedom, for freedom is not a gift but an achievement. Emancipation proclamations, royal edicts, and declarations of independence are but scraps of paper until incorporated in the life and expressed in the deeds of the oppressed. No people can be free so long

as they are slavish in spirit. Israel escaped Pharaoh in a night, but it took forty years of training by the long wilderness route to deliver them from the character and habits and spirit of slaves. At the beginning of their journey about the only evidence they gave of any sort of nobility was that they remembered their pledge to Joseph to carry his bones from the land of exile that had given them bondage in exchange for bread. They still kept a tradition of better days.

Physical signs alone do not point the way to spiritual life and freedom. Prosperity is not a guarantee of piety. However, the constancy of natural forces and the uniformity of natural laws may and should lead men to trust the spiritual law written on their hearts and to have faith in him who made both soul and body. While Israel followed the guiding pillar by day and night, they were slowly learning to obey the commands of a leader who listened to the voice of God. They were kindergartners of faith, not yet even able to spell out the simplest spiritual message.

With Moses' back turned, Pharaoh took immediate steps for revenge and the recovery of his fugitive slaves. Escape from an enemy is never easy, whether that enemy be personal, social, or national. The old life with its habits and associations will rise to plague the seeker for freedom. Israel left no well-wishers in Egypt. Their escape was a reflection on the power and authority of those who had exploited them. The liquor trade and the traffic in vice will fight temperance and virtue to the death. They have no fear but loss of customers. The sight of pursuing armies filled Israel with cowardly fear. Suffering the pangs of death, they looked about for an attractive cemetery, and heaped reproach upon the man who had beguiled them into leaving the potters' field of Egypt. They were restless. A stampede was imminent. Moses commanded them to stand still and called upon God in prayer.

There is a time to march as well as a time to pray, and God's command was: "Go forward!" Any other course meant death, and worse. Behind was Pharaoh's army, on both sides the impassible mountains, but in front the yielding sea. The only freedom for the church or the race lies in progress. Retreat is defeat. Idleness is death. God fights for and with those who march breast-forward, and the same God who led Israel leads the forces of righteousness to this day. Out of the confusion and slavery resulting from our prosperous and contented "twenties", we need to hear again the voice of God calling us forward. There

is no unyielding sea, no impassible mountain, no invincible army in the path of those who obey his command.

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10¢-25¢

CORNS GO
with
KOHLER
ONE NIGHT CORN SALVE
In the Handy Green Tin.
"Famous For 50 Years."
Send For Free Kohler Antidote Sample
KOHLER MFG. CO., Baltimore, Md.

For **TIRED, ITCHING
IRRITATED EYES**

Get soothing relief and comfort.

**JOHN R. DICKEY'S
Old Reliable EYE WASH**

Used for 60 years. Genuine in red box.
25c and 50c sizes. Ask
your druggist for new
large size with dropper.

Dickey Drug Co., Bristol, Va.



with or without Chicory

BURNS
Ease the agonizing pain quickly and
reduce soreness by immediate use of
Resinol
**QUICK! STOP
CHILLS AND
FEVER!**

*Take This Good Old
Medicine for Malaria!*

When you've got chills and fever, you want real and ready relief. You don't want to go through the usual old misery.

Grove's Tasteless Chill Tonic is what you want to take for Malaria. This is no new-fangled or untried preparation, but a medicine of proven merit.

Grove's Tasteless Chill Tonic contains tasteless quinine and iron. It quickly relieves the chills and fever and also tends to build you up. That's the double effect you want.

The very next time you have an attack of chills and fever, get Grove's Tasteless Chill Tonic and start taking it at once. All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

The Christian Fireside

WILLIAM CAREY, FIRST MISSIONARY TO INDIA

William Carey was born in England in 1761. His father, Edmund Carey, was well educated for his day and was the village school master and therefore, the son, William, had a special privilege of an early education.

The boy was a great student and since there were few books, he studied plants, flowers and birds, always ready to learn from nature as he brought home firewood from the forest and carried water from a distant spring.

As was the custom, William was to learn a trade, and he was an apprentice in a shoe-maker's shop. While working there he became a faithful Christian and immediately interested others in embracing Christianity. He began preaching on Sundays and then he began to think a great deal about people who live in countries where the true God is not known. He drew a map of the world and kept it near him while cobbling shoes.

At last a call came for someone to go to India to begin missionary work. Taking his wife and four children, they sailed June 13, 1793, and after five months' voyage landed in India. He found the language problem a difficult one, but finally succeeded in translating the Bible or portions of it into 34 languages, a most prodigious task. He spent 41 years in missionary service. His three sons with hundreds of others have continued the work he so nobly began.

—D. Carl Yoder, in the Religious Telescope

THREE DEFINITIONS OF A BOY

Before us as we write are three definitions of a boy—which may as well include the girl also. One man said, "A boy is a noise surrounded by dirt." It was the viewpoint of a cynic. And there are many such among us—persons who think of children in terms of noise, of faces to be washed, clothes to be mended, mouths to be fed. The discerning eye sees something more—personalities that are to be respected and honored and served, personalities that are of infinite concern because they are immortal and are of the very essence of the kingdom of God. Whatever offends those personalities through neglect or suppression or by hindering their proper expression or development is a crime against childhood and an enemy of the kingdom.

The second definition characterizes a boy as "the beginning of a man." By that it follows logically that a girl is the beginning of a woman. Boyish

shortcomings are excused sometimes in the stock phrase, "Boys will be boys." This is but a half truth—possibly but a small fraction of truth. It would seem far more in keeping with the great underlying truth involved to say that boys will be men. What kind of men? That is being determined by what the church and the home think of the boys now and the provision they are making for their mental and moral needs. What is more tragic than a neglected or misdirected child? The Saviour was sensitive to that tragedy and used strong words in reference to it. "Who so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged around his neck and that he were drowned in the depth of the sea."

The third definition at hand is the famous saying of James A. Garfield, "A boy is a bundle of possibilities." Indeed, a boy is all that, and more. A boy—and that goes also for a girl—is a bundle of actualities, and must be treated as such.—Religious Telescope.

IN BRIEF

Character is better than cash.

The wages of sin never go unpaid.

It is the person who lacks push who depends on pull.

Your church paper tells you what God is doing now.

One must give more than a cheer in order to be a cheerful giver.

It is a good thing to put faith in a rabbit's foot—provided you are a rabbit.

A man may not reach the level of his ideals, but he will reach a higher level when he has ideals.

If a preacher will aim more at people's hearts he will not be so likely to shoot over their heads.

Developing a graceful step on the dancing floor never helps one to walk the straight and narrow way.

—Religious Telescope.

A SENSE OF DIRECTION

By Maj. Frank M. Thompson

The sense of direction is one of the lost powers of civilized man. Time was when he could find his way about, unerringly. With the coming of roads, signs and maps this gift wasted away, atrophied. Put down in an unfamiliar place and left to his own devices, he simply wanders in a circle.

The most damaging criticism of our age, is that it is on its way but knows not where it is going. In the realm of education there is no agreement as to methods or the ends sought. In the domain of governments there is conflict, chaos. None striving for the same goal. In religion the situation is as disturbing. A multitude of isms, sects, are teaching, spreading divergent doctrines—all contending for supremacy. In our own land the old moorings have been swept away. The things we once trusted in no longer avail. And we are drifting no one knows whither.

Long ago mariners steered their course by the light of the heavens. They could do so today, for the sun and the stars are fixed, abiding. In the fret and confusion of life, amid the push and pull of circumstances, in the twilight of faith, man must have on his horizon, something steadfast, unchangeable, to light his way, otherwise he goes in a circle, getting nowhere. That was the Psalmist's mood, he too was seeking direction when he cried:

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth.

From that vantage ground he could tell where he was going.

It is a sad soul indeed that is servant, and not master, in its own house—the body.

Hate is one of the most expensive things, and it is neither a necessity nor a luxury.

There is more security in friendship than in firearms—for both nations and individuals.

MILLSAPS COLLEGE

Fully Accredited by all Regional and National Rating Agencies.

Has all the marks of a good Church College as defined by the General Commission on College Policy.

College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Two most unusual and happy experiences have come to this writer recently. The first was a visit to Jubilee Inn, Shreveport. At the invitation of Deaconess Freeman, Mrs. C. J. Jones, Conference superintendent of supplies, and myself had dinner with the girls and also attended the vesper service which is held in the home each Thursday evening. We both were deeply impressed with the beauty of the home life, the courtesies of the girls and their deep devotion to Mrs. Freeman. It is truly a Christian home. With the fine example of Christian living manifested by Mrs. Freeman, we agreed that it would indeed be difficult for young women away from the parental roof and in daily contact with the commercial work, to go far wrong.

My second privilege was a recent overnight stay at MacDonell School and a trip to Grand Isle. Knowing pretty well the daily routine life of MacDonell School during school session, it was interesting to get a peep into the summer activities of the School. The Daily Vacation Bible School, with 165 in attendance, had just closed. The deaconesses, under the direction of Miss Hooper, were now leaving for rural sections to conduct Vacation Schools.

The visit to Grand Isle with Miss Hooper, Miss Kelly, and one of the students, was both for business and pleasure. How delightful to see the Gulf and hundreds of fishing boats just in from a day's work, unloading their fish at the big wholesale place to be sent by truck to French Market in New Orleans. But how fine, too, to visit in many homes of MacDonell School children who live on Grand Isle—children of fishing folks, descendants of buccaneers. As we talked to the parents the children served as interpreters. And how appreciative were those parents of the advantages their children were receiving at MacDonell.

On this trip I had occasion to see the importance of the Supply Department. On her visits into the homes, Miss Hooper takes supplies that she knows are badly needed. The last home we visited was a neat little cabin on the waters' edge, but the mosquitoes were so bad we could not sit in comfort. Then it was we heard Miss Hooper say, "I have some mosquito bars in my supply closet that have just been sent in. I will mail you some tomorrow."

MISSISSIPPI CONFERENCE

Mrs. Stanley Wilson,
2212 15th St., Meridian, Miss.

ATTENTION: Children's Secretaries

Below are a few suggestions to auxiliary presidents and children's secretaries. These recommendations are a result of a careful study of the reports from over the conference.

1. Far too few auxiliaries are carrying on the children's work. Out of 222 report blanks mailed out, accompanied by a letter, only 47 were returned. The very foundation of the Missionary Society is being neglected, when the missionary training of the children is neglected.

2. Council discourages the use of the Friendship Units as Vacation Church School material. The reasons are obvious. Splendid vacation material is available. The Friendship Units are prepared for special times, in order to coordinate with the Church School lesson materials.

3. The fall unit will not be available this year until December. The topic is "Christmas Around the World." Begin now to collect material for this most interesting study.

4. It is your privilege and duty, as children's secretary to see that the fourth Sunday offerings are sent in regularly, itemized to the conference treasurer.

5. Many splendid reports were received, thank you for them and may their numbers increase.

MRS. C. C. CLARK,
Philadelphia, Miss.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Nothing need be said to convince missionary-minded Methodists of the importance of Scarritt College. Our workers must be trained and we are justly proud of one institution that is performing this important task. We are not so proud to know that some splendid consecrated young women of our church who stand ready to lay their lives on the altar of service cannot get the training they need for lack of funds.

The Scarritt Associate Plan offers a way to identify ourselves with this splendid purpose. A gift of any sum is acceptable. One dollar is the minimum which will enroll the donor as a Scarritt Associate. North Mississippi has recently sent in the following memberships:

Mrs. H. L. Talbert, Clarksdale; Mrs. W. H. Ratliff, Sherard; Mrs. Ruth Price, Brooksville; Mrs. C. A. Parks, Grenada; Mrs. Lawrence Clayton, Ripley; Mrs. Jeff Cunningham, Ripley; and Mrs. Sarah Frances Mitchel, Tupelo. Tupelo has sent in a total contribution of \$12.

Your conference representative, Mrs. Jeff Cunningham, Ripley, will be glad to enroll new Associates. Those interested will please write her at Ripley, Miss.

Spiritual Life Retreats

During the month of June there were held six Retreats for Spiritual Life Leaders in each district. These meetings were held in connection with Coaching Days for Study Leaders.

Two of the Retreats, one at Hernando, June 15th, and one at Ackerman, July 1, were conducted by Mrs. Dan Comfort, assisted by Revs. E. M. Sharp, E. S. Lewis and others. Two others, one at Houston, June 23, and at Ripley, June 25, were conducted by Mrs. R. P. Neblett, assisted by Rev. E. M. Sharp and Mrs. D. J. Savage of Starkeville. The last two, one at Merigold, June 17, and at Greenwood, June 18, were under the leadership of your Conference Chairman, assisted by Rev. W. C. Galceran, Jr., Mrs. J. S. Brook, and Mrs. W. C. Galceran, Sr., all of Hollandale. The meetings were well attended with an average attendance of 19.

They were all day meetings, having a Retreat period in the morning with the program, "Some Essentials of Discipleship" and a Method and discussion period in the afternoon.

Your chairman has received letters and cards of appreciation from over the Conference and one and all seem to feel that these meetings were really spiritual feasts and helpful in many ways. They were restful, inspirational, worshipful, and informational as well.

The leaders and your Conference committee on Spiritual Life and Message believe that these meetings were most worthwhile in every way and were really just what we had planned and prayed that they might be.

MRS. G. A. BROWN,
Rt. 2, Greenwood, Miss.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

DR. GEORGE S. SEXTON

Good-bye kind friend
 You went away the other day
 And we are sad and lonely.
 You were with us for many years
 And understood our joys and tears,
 But now have gone away.
 Farewell, kind friend,
 We'll miss you evermore.

'Tis faith like yours
 That guides our footsteps to a brighter
 shore.

A nobler heart we never knew
 Kind friend 't was you
 Who taught us to be true
 Blessed assurance to those who still re-
 main
 What meant so much to us
 Is truly Heaven's gain.

R. O. MONTGOMERY.

FINAL REPORT ON ADVOCATE SUBSCRIPTION CAMPAIGN

LOUISIANA CONFERENCE

	1936	1937
Alexandria District—R. H. Harper, P. E.	124½	400
Baton Rouge District—J. H. Bowdon, P. E.	123	159
Lake Charles District—B. F. Rogers, P. E.	320	429
Monroe District—H. L. Johns, P. E.	348	513½
New Orleans District—E. C. Gunn, P. E.	317	414½
Ruston District—Louis Hoffpauir, P. E.	250	305
Shreveport District—A. M. Serex, P. E.	115	543½
Totals	1597½	2764½

MISSISSIPPI CONFERENCE

	1936	1937
Brookhaven District—R. H. Clegg, P. E.	162	102
Hattiesburg District—W. B. Alsworth, P. E.	330	447½
Jackson District—T. M. Brownlee, P. E.	191½	233
Meridian District—W. B. Jones, P. E.	176	329½
Seashore District—L. J. Power, P. E.	212	223
Vicksburg District—H. A. Gatlin, P. E.	191	141½
Totals	1262½	1476½

NORTH MISSISSIPPI CONFERENCE

	1936	1937
Aberdeen District—W. P. Buhrman, P. E.	73½	107
Columbus District—L. P. Wasson, P. E.	73½	135½
Corinth District—J. D. Wroten, P. E.	133½	149
Greenville District—J. R. Countiss, P. E.	23	63½
Greenwood District—A. T. McIlwain, P. E.	403	407½
Sardis-Grenada District—C. T. Floyd, P. E.	73	76
Totals	779½	938½

Total three Conferences 3639½ 5179½

Alexandria District

	1936	1937
R. H. Harper, Presiding Elder		
*Alexandria—M. S. Monk.....	77	
*Boyce—C. H. Lahey.....	5	10
*Bunkie—T. F. King.....	13	13
*Campit—A. H. Baggett.....	8	
*Colfax-Montgomery—J. C. Rousseaux	9	16
*Ferriday—E. C. Dufresne	8	26
*Glennmora—J. L. Lay.....	3	21
*Grayson Circuit—E. R. Breithaupt	8½	
*Jena-Olla—H. W. Rickey.....	20	
*Jonesville—H. C. Sensintaffar.....	2	13
*Lecompte—W. R. Harvell.....	6	8
*Marksville—G. A. LaGrange.....	3	14½
*Melville—C. B. Powell.....	1	18
*Montrose—T. T. Howse.....	2	4
*Natchitoches—R. R. Branton.....	20	23
*Opelousas—C. D. Atkinson.....	8	6
*Pineville—H. N. Brown.....	4	18
*Pleasant Hill—B. D. Watson.....	14½	19
*Pollock Circuit—H. B. McCann.....	5	
*Provencal—W. E. Anding.....	3	
*Rochelle—Tullos—E. W. Day.....	1	20
*Sicily Island—J. C. Price.....	14	15
*Trout—Goodprie—W. D. Milton.....	4	17
*Winnfield—G. A. Morgan.....	7	12
*Liberty Chapel—G. W. Dameron.....	5	
	124½	400

Baton Rouge District

	1936	1937
J. Henry Bowdon, Presiding Elder.....		2
*Amite—A. A. McKnight.....	12	1
*Angle—M. S. Robertson.....	4	
*Baker—G. H. Corry.....	1	21
Baton Rouge, First Church—J. R. Spann	12	13
Baton Rouge, Istrouma—J. A. Alford	2	7
Franklinton—J. W. Booth.....	16	9

	1936	1937
Greensburg—R. A. Bozeman.....	1	10
Hammond—Carl F. Lueg.....	2	9
Jackson—H. B. Hines.....	13	1
*Kentwood—R. S. Walton.....	9	8
*Natalbany—J. P. Bonnacarrere.....	14	24
Pine Grove—W. E. Akin.....	1	
*Plaquemine—William Schuhle.....	4	6
*Pontchatoula—A. T. Law.....	5	15
St. Francisville—J. D. Nesom.....	7	
Springfield—R. V. Fulton.....	5	7
*Zachary—David Tarver.....	6	14
	123	159

Lake Charles District

	1936	1937
B. F. Rogers, Presiding Elder.....		28
*Abbeville—Ellis Smith.....	19	17
*Church Point—W. C. Barham.....	7½	21½
*Crowley—G. W. Pomeroy.....	1	25
*DeRidder—A. S. Lutz.....	14	15
*Eunice—M. W. Beadle.....	14	10
*Elizabeth—W. W. Perry.....	9	25
*Gueydan—K. W. Dodson.....	15	12
*Hackberry—C. F. Sheppard.....	8	
Hornbeck—L. R. Nease, Jr.....	15	8½
*Indian Bayou—J. A. Knight.....	18	28
*Jeanerette—A. P. Smith.....	6	12
*Lafayette—A. L. Gilmore.....	23	27
Lake Arthur—G. A. Matthews.....	2	6½
Lake Charles—W. L. Doss, Jr.....	30	18
*Leesville—J. W. Faulk.....	15	20
*Many—J. D. Fomby.....	14	15
*Merryville—B. F. Roberts.....	14	14
*Moss Bluff—Bell City—Thurmon Spinks	9	9
*New Iberia—O. L. Tucker.....	17½	18½
Oakdale—R. W. Faulk.....	16	13
*Rayne—J. E. Selfe.....	6	22
*Sulphur—D. B. Boddie.....	9	30
*Vinton—Alonzo Early.....	11	16

*Zwolle—T. J. Holladay.....	9	10
	320	429

Monroe District

	1936	1937
H. L. Johns, Presiding Elder.....		
*Bastrop—W. H. Giles.....	20	32
*Columbia—V. D. Morris.....	18	32
*Delhi-Crowville—S. S. Holladay, Jr.	12	17
*Gilbert—Ira W. Flowers.....	15	21
*Lake Providence—S. A. Seegers.....	15	20
*Mangham—D. W. Poole.....	15	23
Mer Rouge—J. A. McCormack.....	12	9½
*Monroe, First Church, W. C. Scott	66	134
*Monroe, Gordon Avenue—J. M. Alford	12	16
*Newellton—M. D. Fulkerson.....	10	10
*Oak Grove—E. B. Emmerich.....	22	26
*Oak Ridge—J. H. Midyett.....	13	18
Pioneer—A. D. St. Amant, Jr.....	10	5
*Mayerville—L. N. Hoffpauir.....	12	12
*Sterlington-Marion—J. E. Hearn.....	8	18
*Swartz-Claborn—H. W. Ledbetter.....	2	2
*Tallulah—C. K. Smith.....	16	23
*Waterproof—J. M. Boykin.....	4	15
*West Monroe—Martin Hebert.....	40	50
*Winnsboro—Briscoe Carter.....	22	16
*Wisner—R. M. Bentley.....	10	14
Total	348	513½

New Orleans District

	1936	1937
Elmer C. Gunn, Presiding Elder		6
Bogalusa—W. H. Royal.....	4	23
Covington—R. F. Harrell.....	8	7½
Donaldsonville—A. W. O'Bryant.....	3	1
*Franklin—J. T. Harris.....	19	19
Houma—Fr. Mission—A. D. George.....	12	9
*Lockport—W. C. Mason.....	4	4
Morgan City—C. M. Morris.....	7	13
New Orleans—		
*Algiers—W. D. Kleinschmidt.....	18	21
*Carrollton—D. B. Raulins.....	32	33
*Chalmette—A. J. Cain.....	3	3
*Epworth—J. B. Grambling.....	27	27
*Felicity—W. T. Gray.....	14	10
First Church—W. H. Wallace.....	22	33
*McDonoghville—H. A. Rickey.....	7	10
*Parker Memorial—H. B. Hysell.....	10	21
*Rayne Mem.—W. W. Holmes.....	81	85
*St. Mark's—J. B. Harper.....	10	17
*Second Church—Gentilly—A. W. Townsend	10	20
Pearl River—Walter Clark.....	2	2
*Slidell—L. E. Douglas.....	11	15
Miscellaneous		37
Total	317	414½

Ruston District

	1936	1937
Louis Hoffpauir, Presiding Elder.....		1
*Arcadia—H. M. Johnson.....	22	26
Athens—J. C. Whitaker.....	6	10
*Bernice-Farmerville—A. A. Collins.....	5	11
Chourdant—L. P. Moreland.....		15
Springhill-Cotton Valley—A. M. Wynne	2	2
Clay—W. F. Henderson, Jr.....	2	4½
*Dubach—J. F. Dring.....	12	16
Eros—W. R. Lyons.....	1	½
Gibbsland—J. B. Shearer.....	5	2
*Haughton—O. W. Spinks.....	6	16
*Haynesville—B. H. Andrews.....	14	23
*Hodge—C. . White.....	13	13
*Homer—B. C. Taylor.....	26	27
*Jonesboro—W. F. Roberts.....	5	13
*Minden—N. E. Joyner.....	68	47
Ringgold—J. F. Wilson.....	20	17
*Ruston—Guy M. Hicks.....	41	43
Sibley—L. A. Carrington.....		6
Simsboro—R. T. Pickett.....	1	2
Miscellaneous		10
Total	250	305

Shreveport District

	1936	1937
A. M. Serex—Presiding Elder		
*Belcher-Gilliam—A. M. Shaw.....	6	14
*Bossier City—L. W. Smart.....		13
*Coushatta—R. H. Staples.....	3	23
*Grand Cane—A. R. Hoffpauir.....	1	17
Hall Summit—T. D. Lipscomb.....		8
*Ida-Hosston—F. J. McCoy.....	9	14
Logansport—A. S. J. Neill.....		8
*Mansfield—J. J. Rasumussen.....	16	27
*Mooringsport-Oil City—D. F. Anders		16
Noble-Benson—S. S. Bogan.....		5
*Pelican—F. C. Collins.....	4	13
*Plain Dealing—P. B. McCullen.....	7	25
Shreveport—		
*Cedar Grove—A. C. Lawton.....		23
*First Church—Dana Dawson.....	42	162
*Mangum Mem.—R. M. Brown.....		56½
*Noel Mem.—C. M. Crowe.....	24	66
*Park Avenue—R. T. Ware.....	3	21
*Wynn Memorial—E. L. Chaney.....		10
*Vivian—C. E. McLean.....		22
Total	115	543½

MISSISSIPPI CONFERENCE

Brookhaven District

(*) Indicates Quota Charges

	1936	1937
R. H. Clegg—Presiding Elder	2	2
Adams—L. T. Nelson	26	6
Brookhaven—J. L. Neill	9	1
Crystal Springs—J. W. Leggett	9	4
Foxworth—D. W. Ulmer	3	3
Georgetown—Percy Vaughan	6	3
Harrisville—M. H. Wells	21	21
Hazlehurst—C. W. Crisler	22	2
McComb—		
Centenary—Otto Porter	1	2
Pearl River Ave.—A. M. Broadfoot	7	10
LaBranch Street—L. P. Anders	1	1
Meadville and Bude—A. S. Oliver	12	12
Monticello & Pleasant Grove—J. M. Lewis	2	2
Osyka & Fernwood—W. H. Saunders	2	1
Prentiss—L. L. Roberts	16	6
Scotland—L. L. Matheny	4	3
*Tylertown—Ira E. Williams	11	15
Wesson—H. L. Daniels	5	2
Miscellaneous	5	6
Total	162	102

Hattiesburg District

	1936	1937
W. B. Alsworth—Presiding Elder		
*Bay Springs—E. A. King	12	21
*Bonhomie—R. E. Rutledge	7	6
*Bucatunna—W. M. Tabb	14	14
Collins—J. D. Slay	8	10
*Ellisville—G. H. Jones	17	17
Hattiesburg—		
*Broad Street & Mission—T. O. Prewitt	32	56½
*Court Street—J. W. Sells	24	38
Main Street—J. T. Leggett	11	21
Heidelberg—M. M. Black	14	12
Laurel—		
*First Church—J. F. Campbell	16½	40
Kingston—R. A. Allums	15	11
West Laurel—Phil H. Grice	10	9
*Magee—H. C. Castle	13	16
Matherville—L. R. Shumaker	17	3
Montrose—W. L. Blackwell	8	4
Moselle—W. H. McRaney	9	9
*Mt. Olive—J. L. Sells	15½	16
*New Augusta—Seth W. Granberry	12	13
Petal—E. E. McKeithen	4	6
*Richton—L. D. Houghton	15	18
*Seminary—J. B. King	21	21
*Shubuta—E. A. Kelly	5	11
*Sumrall & Advance—L. M. Reeves	8	12
Taylorville—Andrew Gallman	1	8
*Waynesboro—J. T. Weems	23	20
*Waynesboro Ct.—J. W. Loudenslager	3	12
Williamsburg—A. J. Leggett	3	8
Miscellaneous	15	15
Total	330	447½

Jackson District

	1936	1937
T. M. Brownlee—Presiding Elder		
*Benton—Roy L. Lane	20	22
Brandon & Pelahatchie—J. E. Williams	11	7
Camden—D. P. Yeager	2	2
Canton—C. W. Wesley	24	15
Fannin—R. E. Case	2	9
Flora & Benton—B. H. Williams	4	9
*Forest—W. M. Sullivan	2	16
Harperville—W. F. Baggett	1	2
Homewood—H. S. Westbrook	5	7
Jackson—		
Capitol Street—B. M. Hunt	14	23
Galloway Memorial—J. L. Decell	43	43
Glendale—J. A. Wells	2	5
Grace—J. H. Jolly	10½	7
Millsaps Mem.—M. L. McCormick	8	8
Lake—J. H. Grice	3	3
Lena—E. W. Ulmer	9	1
Madison & Pocahontas—J. H. Morrow	16	1
Mendenhall & D'Lo—H. E. Raley	13	11
Morton—C. H. Gunn	8	10
Raleigh—O. H. Scott	12	12
Terry—T. M. Ainsworth	2	3
Vaughan—A. J. Beasley	4	15
Walnut Grove—S. N. Young	2	2
Total	191½	233

Meridian District

	1936	1937
W. B. Jones—Presiding elder		
Chunky—G. G. Yeager	5½	5½
Cleveland—V. Sherral Coleman	5	5
*Daleville—J. C. Jackson	5	17
Decatur & Hickory—H. J. Moore	3	3
DeKalb—Murray Cox	3	18
DeSoto—T. R. Holt	3	9
Enterprise & Stonewall—T. E. Nicholson	12	12
*Lauderdale & Electric Mills—E. D. Simpson	8	11
Meridian—		
Central—Joseph A. Smith	27	40

*East End—O. S. Lewis	34	40
Fifth St.—J. L. Carter	16	9
Hawkins Memorial—Roy Wolfe	6	17
*Poplar Springs—R. L. Walton	9	12
Wesley—N. U. Boone	1	1
Newton—M. K. Miller	12	12
Pachuta—W. J. Walters	1	11
*Philadelphia—C. C. Clark	31	29
Philadelphia Ct.—W. C. M. Baggett	4	16
Porterville—W. C. Black	1	1
*Quitman—V. G. Clifford	1	32
Rose Hill—G. A. Broadus	7	15½
Seooba—S. C. Moody	1	3
Union—L. M. Sharp	5	5
Miscellaneous	7½	7½
Total	176	329½

Seashore District

	1936	1937
L. J. Power—Presiding Elder		
Bay St. Louis—A. J. Boyles	7	10
*Biloxi, Main St.—W. J. Ferguson	11	30
*Biloxi, Epworth-Wesley-Swope		
Noblin	4	15
Brooklyn & Bond—E. M. Lane	2	4
Carriere—C. Y. Higginbotham	5	3
Coalville—B. M. Lawrence	4	4
*Columbia—B. L. Sutherland	33	30
Escatawpa—A. S. Byrd	6	1
Gulfport, First Church—Carroll Varner	23	1
Gulfport, Handsboro & Second—H. W. Van Hook	3	1
Kreole—H. Mellard	1	3
Logtown—F. S. Flurry	1	3
Long Beach—J. W. Thompson	7	7
*Lucedale—W. H. Lewis	12	18
Mentorum—R. I. Moore	1	1
Moss Point—L. E. Alford	4	3
*Pascagoula—John W. Moore	15	10
*Picayune—J. C. Ware	18	22
Poplarville—V. R. Landrum	9	12
*Purvis—G. E. Allan	14	14
Saucier—D. E. Vickers	6	2
Vancleave—P. Olia Nix	2	10
*Wiggins—D. T. Ridgway	6	13
Miscellaneous	8	8
Total	212	223

Vicksburg District

	1936	1937
H. A. Gatlin—Presiding Elder		
Centerville—W. A. Terry	1	1
*Edwards—F. L. Applewhite	2	13½
*Fayette—J. M. Corley	14	17
Gloster—C. H. Strait	4	6
Lorman—A. W. Wilson	16	1
Louise & Holly Bluff—L. J. Snelgrove	5	1
Mayersville—F. O. Lewis	2	2
Natchez—C. A. Schultz	32	6
Nebo—J. A. McRaney	1	1
Rolling Fork & Cary—P. H. Grice	9	7
Satartia—F. J. Jones	3	4
Vicksburg, Crawford St.—T. J. O'Neil	8	8
*Vicksburg, Gibson Memorial—J. V. Bennett	13	30
Washington—F. B. Ormond	2	4
Woodville—W. O. Sadler	2	5
*Yazoo City—J. B. Cain	23	25
Miscellaneous	10	10
Total	191	141½

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

	1936	1937
W. P. Buhrman—Presiding Elder		
Aberdeen—V. C. Curtis	11	1
Algoma—G. B. Love	2	2
*Calhoun City—T. W. Lewis	10	17
Coffeeville—J. B. Conner	1	1
Europa—J. M. Guinn	1	1
Greenwood Springs—T. F. Sartain	4	4
Houlka—E. M. Shaw	4	5
*Houston—W. J. Dawson	1	26
Nettleton—W. W. Bruner	2	2
Okolona—W. L. Stormont	1	1
Pontotoc—C. M. Chapman	1	4
Prairie & Strongs—W. D. Smith	2½	1
Shannon—H. D. Suydam	4	7
Toccpola—J. A. Biffle	1	1
Tupelo—H. F. Brooks	19	2
*Verona—C. A. Northington	3	25
Water Valley—		
First—T. H. Dorsey	6	4
Main—W. M. Jones	2	3
Total	73½	107

Columbus District

	1936	1937
L. P. Wasson—Presiding Elder		
*Ackerman—A. Y. Brown	12	12
*Artesia—W. R. Crouch	1	1
Brooksville—R. P. Neblett	1	1
Caledonia—T. W. Smallwood	1	1
Columbus, First—E. Nash Broyles	1	1
*Crawford—W. M. Hester	8	8

*Durant—E. S. Lewis	1	18
*Kosciusko—T. E. Gregory	5	26½
Louisville Ct.—W. S. McAlilly	10	10
*Macon—H. W. Robertson	14	20
Noxapater—J. S. Maxey	2	2
*Pickens—G. C. Gregory	12½	13
Sallis—E. F. Tucker	4	4
Shuqualak—B. F. Bullard	1	2
Weir & McCool—S. W. Hemphill	1	1
West Point—J. H. Holder	7	7
Total	73½	135½

Corinth District

	1936	1937
J. D. Wroten—Presiding Elder		
Ashland—R. C. Nanney	1	2
Baldwin—W. C. McCay	19	8
Blue Mountain—W. R. Liming	1	2
Booneville—P. F. Luter	2	3
Burnsville—G. M. McCord	5	5
Chalybeate—N. N. Maxey	3	3
Corinth, First—E. H. Cunningham	13	13
*Corinth Circuit—W. F. Bailey	16	16
Dumas—J. N. Humphrey	2	1
Hickory Flat—D. R. McDougal	11	9
Holly Springs—T. M. Bradley	7	18
*Iuka—S. E. Ashmore	14	25
Iuka Circuit—L. P. Jumper	11	11
Mooreville—M. E. Armstrong	6	4
Myrtle—L. M. James	4	4
Oxford—W. R. Lott	9	1
Potts Camp—E. P. Craddock	6	4
*Ripley—W. J. Cunningham	10	12
Sherman—A. J. Henry	12½	4
Waterford—J. Travis Filgo	4	3
Total	133½	149

Greenville District

	1936	1937
J. R. Countiss—Presiding Elder	2	2
Arcola & Murphy—H. E. Carter	4	4
Clarksdale—J. E. Stephens	4	3
Cleveland—J. J. Baird	3	3
Dubbs—W. R. Goudelock	1	1
*Dublin & Mattson—G. A. Baker	4	4
*Friar Point & Lyon—W. L. Pearson	10	10
Greenville—J. W. Ward	1	2
Indianola—W. N. Duncan	8	2½
Leland—R. G. Moore	2	2
Lula & Dundee—W. T. Phillips	1	1
*Rosedale & Benoit—W. W. Woolard	11	11
*Shelby—H. H. Wallace	2	8
Tunica—R. G. Lord	10	10
Total	23	63½

Greenwood District

	1936	1937
A. T. McIlwain—Presiding Elder		
*Acona—G. W. Robertson	8	11
*Belzoni—W. B. Baker	19	25
*Blackhawk—G. W. Curtis	10	7
*Carrollton—L. C. Lawhon	10	20
*Drew—T. B. Thrower	23	20
Duck Hill—S. B. Potts	20	18
Ebenezer—Guy Ray	19½	5
*Greenwood, First—S. H. Caffey	50	51
*Greenwood, Price Memorial—George D. York	3	3
*Inverness & Isola—S. A. Brown	18	18
*Itta Bena—G. H. Boyles	19½	15
Kilmichael—W. O. Hunt	14	9
*Lexington—J. T. McCafferty	23	22
*Minter City—W. I. Henley	11	10
*Moorehead—J. R. Murff	11	18
Poplar Creek—M. A. Burns	2	4
*Ruleville & Dadds—W. M. Campbell	11	14
Schlater & Cruger—W. D. Bennett	11	15
*Sunflower—J. O. Dowdle	23	25
*Swiftown—A. B. Bailey	4	12
*Tchula—A. R. Beasley	19	24
*Tutwiler—R. T. Hollingsworth	15	16½
*Vaiden & West—J. C. Wasson	17	15
Webb & Sumner—J. W. York	20	7
Winona—W. H. Mounger	20	16
Winona Ct.—W. M. Langley	3	7
Total	403	407½

Sardis-Grenada District

	1936	1937
C. T. Floyd—Presiding Elder		
Byhalia—W. C. Beasley	5	6
Charleston—H. P. Lewis	9	5
*Coldwater—G. R. Williams	12	12
*Como—Deamon Rhea	9	10
Crenshaw & Sledge—E. B. Sharp	6	6
Grenada—C. A. Parks	24	6
*Hernando—W. L. Robinson	11	13
Holcomb—J. W. Gibson	5	1
Lake Cormorant—E. C. Driskell	7	2
Lambert & Crowder—M. H. McCormack, Jr.	1	1
Marks-Belen-Darling—W. W. Milligan	2	2
Mt. Pleasant—C. R. Tolison	1	1
Red Banks—S. Solomon	1	1
*Sardis—M. E. Scott	1	10
Total	73	76

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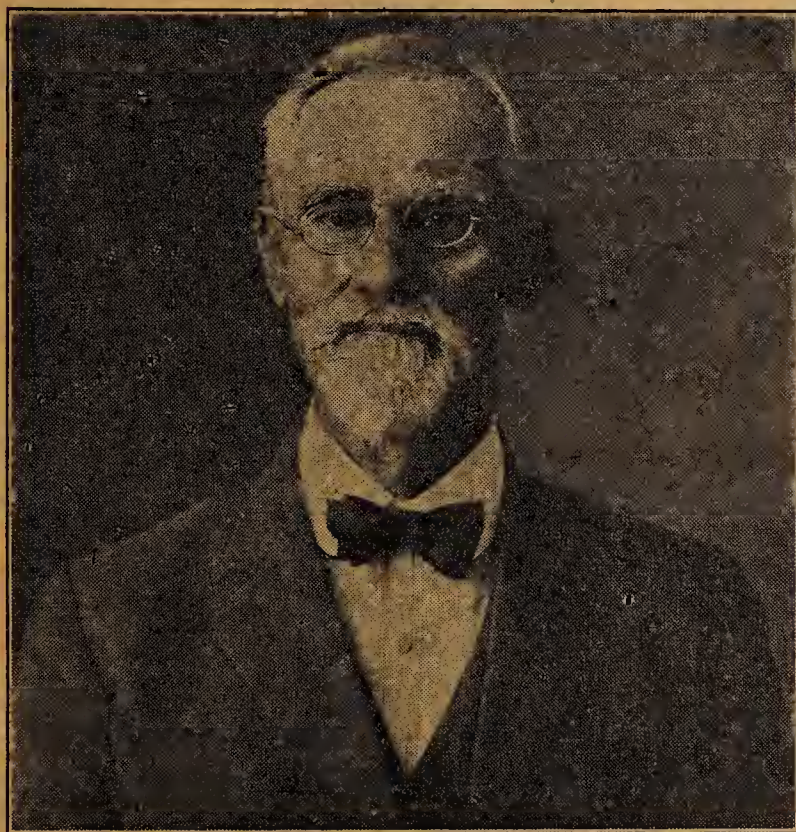
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NEEDHAM EDWIN ALFORD

Born October 15, 1845—Died July 28, 1937

A Methodist minister for a half century, the father of four sons in the Methodist Conference: Rev. J. M. Alford, Gordon Avenue, Monroe, La.; Rev. L. F. Alford, Gallman, Miss.; Rev. J. A. Alford, Istrouma, Baton Rouge, La., and Rev. C. W. Alford, Webster, Fla. A daughter Miss Annie Alford, a deaconess in charge of the Spofford Home, Kansas City, Mo., and another daughter, Mattye, wife of Rev. R. T. Hollingsworth,



pastor at Tutwiler, Miss. Other sons, B. P. Alford, Holmesville, Miss., with whom he made his home many years; H. J. and H. L. Alford, of San Antonio, Texas.

He was a grandson of the late Quinea Lewis and therefore a nephew of the Revs. H. P. and W. B. Lewis, late of the Mississippi Conference.

Including those who married relatives, he leaves about thirty ministers of the gospel, and with those living and dead he belongs to a family of not less than forty preachers—descendants of the late Quinea Lewis, who was himself for many years prior to his death a member of the old Holmesville church, from whose altars his grandson has just been buried.



Wallet of the Week



A WORLD WAR MEMORIAL at Exeter, England, is said to be one of the most unique memorials in the world. One of the four bronze figures at the base of the memorial represents a conscientious objector, "with manacles on his wrists and ankles." It is believed to be an only instance of a monument that gives recognition to the gallant lads who refused to betray conscience at the bidding of either king or country—who refused to render unto Caesar the things that are God's.

* * *

THE CANADIAN WHEAT CROP is reported to be a matter of grave concern, particularly to the prairie section of the Dominion. It is estimated that the crop on five million acres in Saskatchewan will be a total failure on account of the prolonged drouth. Seven and a half million acres are said to have an average crop, and the outlook for the remaining fourteen million acres seeded to wheat is said to be poor. The estimate for the entire wheat belt is that there cannot be more than half a normal crop. The price is good, but that offers little for the farmer who has no wheat for market.

* * *

THE THEOLOGICAL SYSTEM OF JOHN CALVIN has had quite a revival of interest as a result of the celebration of the four hundredth anniversary of the induction of the author into the ministerial office at Geneva. Calvinism has been discredited, as have many other worthy systems, by details which are not important to the system as a whole. The fact is that the heart of Calvin's work is the doctrine of the sovereignty of God, and Calvin held that man might stand before that sovereign God and say "I will," or "I will not" before His very face.

* * *

THE PARI-MUTUEL GAMBLERS have been told by Texans that their type of regulation is that of outlaws, their promises to produce revenue empty, the providing of wholesome sport unrealized, and the raising of fine horses not promoted. It would seem that outside of the bringing of a flock of gamblers at the racing season, little else was realized. So after four years, the decent people of the Lone Star State, led by the gallant Governor Allred, have served notice upon pari-mutuel gamblers that they are through. Let those who would defame us with Scottsboro and other unhappy instances of race attrition remember our virtues also.

SOVIET RUSSIA seems to have instituted a new form of Communist "purge." This time it consists of a wholesale revoking of residence permits granted to foreigners, including students and professors engaged in research work. According to *Bolshevik*, a leading Communist journal, it appears that the world is divided into Russian Communists and the others, and the two are mutually antagonistic. It is held that foreign students, even when sympathetic, are inclined to criticize and are, therefore, potentially dangerous.

* * *

THE HOME MISSION WORK of the Presbyterian Church is in every way creditable to that great Christian denomination. It is said that 520 churches maintain a foreign language missionary and minister to seventeen nationalities. Sixty-two missions in immigrant centers minister to a constituency of 36,000. This work is maintained at a cost of approximately \$300,000. The greater part of it is among the Spanish-speaking population of the southwest, but there are forty-five churches for Hungarians with a membership of nearly five thousand.

* * *

THE DECISION OF PRESIDENT CARDENAS, of Mexico, to expropriate the National Railways and to subject the entire agrarian system of the country to government control is looked upon as a move to bring the leading industries of Mexico under an out-and-out form of socialistic control—the establishment of a dictatorship. The followers of Cardenas probably call it "benign," as did the adherents of Gomez, the "tyrant of the Andes," a generation ago in Venezuela. But what about those who wore the tons of ankle-irons recently taken from the prison and dumped into the sea?

* * *

THE REPORT ON THE PALESTINE MANDATE, which the British Government has approved and which will go to the Mandates Commission of the League of Nations at Geneva is said to stress Jewish provocation in the 1936 disturbances, particularly boycott campaigns against Arab labor and anti-Government demonstrations in Tel Aviv. The report will also point out Arab demonstrations in 1935 in protest against continued Jewish immigration and sale of lands to Jews. These facts are said to be the approach to the proposed partitioning of the country into a Jewish and an Arab state with a corridor under the British Mandate.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

AN ANNUAL CONFERENCE VETO

Ecclesiastical changes always produce a degree of misunderstanding and confusion. This is partly due, perhaps, to the fact that we are disposed to speak to conclusions without considering the major assumptions upon which those conclusions are based. For ourselves, we are not able to subscribe to the doctrine of the restraining power of an Annual Conference for which Bishop Denny and Hon. Collins Denny, Jr., contend. Our dissent is not the result of a difference as to methods of change, but rather as to what is the "constitution" which is hedged about by the safeguards which Bishop Denny and his son would invoke. We do not believe that the history of the Church supports the veto power of an Annual Conference except within specific and very narrow limits.

The conception of the veto power of an Annual Conference is as old as American Methodism. The Baltimore Conference was for a time, by common consent, accepted as the determining factor in the making of any new rule for the Church. Other Conferences might initiate, but the deciding vote belonged to the Baltimore Conference. During this same period, Jesse Lee, of Virginia, was the militant advocate of the Annual Conference as the supreme authority in the Church. The reaction against the veto power of the Baltimore Conference and the predominance of its influence in shaping the course of the Church were the very facts out of which the delegated General Conference was born. We think, too, that the reaction against the ultra views of Jesse Lee as to the supremacy of the Annual Conference kept him out of the episcopacy. In the General Conference of 1808, the plan for a delegated General Conference was defeated by the Baltimore and the Philadelphia Conferences, and when, on a motion to reconsider, the plan was adopted it was to prevent the disruption of the Church. The Church as a whole was not willing to be controlled by any segment or section, and we do not think that there has been a time since when such restraint would have been welcomed.

Throughout the course of Methodist history, a liberalizing tendency has been manifest. In the Gen-

eral Conference of 1808, the whole citadel of Methodist faith and polity was safeguarded by the "Restrictive Rules," which reserved to the Annual Conferences, singly and collectively, the final word as to change. But, exactly twenty years later the Church inaugurated a move to make modification easier—it adopted the **proviso** which stands at the end of the sixth restrictive rule in our Discipline. (Jour. 1828, pp. 353f). All that was left under the rigid rule of 1808 were the Articles of Religion and Standards of Doctrine.

Again, it should be noted that the General Conference has not uniformly applied the restrictive principle. Over a long period following 1828, there was a marked liberality of interpretation. For instance, the incorporation of the **proviso** of 1828 was inserted regardless of irregularities in its adoption. The Illinois Conference failed to approve it in proper form; but the General Conference of 1832, after consulting with the delegates of that Conference, made the change notwithstanding. (Jour. 1832, pp. 377f). In 1858, three small Conferences, the Kansas Mission, the Indian Mission and the Pacific, failed to vote on the measure for deleting from the Discipline the rule on slavery. The measure had been initiated by the Annual Conferences and was before the General Conference under the title of "The Alabama and Holston Conference Resolutions." Some contended that the measure had received a clear constitutional majority, even if the total vote of the three Conferences failing to report action should be counted against the measure. Others insisted that every Annual Conference must approve the change, and the tangle led to a heated discussion. Finally Bishop Paine said, "that he thought the Conference had better act on the question as if there had not been a constitutional majority warranting final action of the General Conference," and his counsel prevailed. (Jour. 1846-1858, pp. 382, 435, 443-5, 447, 453-8). It was **not** admitted that the measure must have the joint recommendation of every Annual Conference before the General Conference might by a two-thirds vote make the change, but it was held that the margin of surplus was too small to make certain the required constitutional majority.

We find also instances of a strict application of

the restrictive principle. In 1910, the Bishops held that the change of the twenty-third Article of Religion had not been approved, because the Montana and East Columbia Conferences had not voted on the proposition. Only a few votes had been cast against it and its later submission to the delinquent Conferences resulted in unanimous approval, but the rule was strictly applied. (Jour. 1910, p. 220). So also the change in the Apostles' Creed received a constitutional majority, but failed to receive the approval of all the Annual Conferences, and the change was declared rejected. (Jour. 1922, p. 367). When the vote on Unification was reported to the General Conference of 1926, however, Bishop Denny gave as the sole reason for its rejection the fact that it had not received three-fourths majority of the total vote, although, as we think, that plan involved every possible application of the restrictive principle which the Plan of Union now under consideration involves. (Jour. 1926, p. 317).

Another very important indication of the unwillingness of the Church to hamper itself has been its refusal to fix written constitutional limitations. Commission after commission on the constitution has been set up and their reports have been submitted to the General Conference; but, perhaps remembering 1808, the Church has steadfastly refused to commit itself to a form of legal regulation for restraining its life and work.

Finally, we do not agree that, because the General Conference has a measure approved by the constitutional process, it thereby becomes a part of the constitution. To illustrate our meaning, we take a case in 1866. On May 1, the General Conference voted a statutory change in the time limit of the pastorate, but the following day it yielded to the plea of certain delegates and passed a resolution to send it to the Annual Conferences for the reason that the vote was "close" and the matter was "vitally important." The one thing which prevented its taking that course was the manly Protest filed by Dr. Charles F. Deems, in which he charged the granting of reviewing privileges and "clothing the Annual Conference with legislative powers and veto authority upon the action of the supreme legislature of the Church." The Conference rescinded its resolution and Dr. Deems withdrew his protest. In our opinion the amendment of Article twenty-three did not make a new Article, but that it was inherent in the original and need not have been submitted to the Annual Conferences. So we think that the constitutional process did not raise it to the dignity of a new constitutional creation.

In citing these instances, it has been our purpose to show that it has never been the mind of the Church to bind itself in the broader aspects of its life and polity by the will of any small minority within the ecclesiastical body. To do so would be

to subject the Church to the control of provincial and sometimes prejudiced constituencies, and to hopelessly throttle the progress of a world enterprise. We cannot accept the doctrine of the veto power of an Annual Conference, except within the specific reservations of the proviso of 1828.

As regards the effect of the adoption of the Plan of Union upon special trusts which have been created, it seems to us that if the Plan is legally adopted there would be no reason for a trust to fail, and if its adoption should be declared illegal, no change whatever would occur in either the organization or the trust. That, however, is a question upon which we would not venture an opinion, for we are well aware that the problems of legal procedure and interpretation are not infrequently matters of sorrowful surprise to both lawyers and their clients.

OLD STUFF

By Dr. H. T. Carley

We remember very well our first Conference appointment—the Braxton circuit in the Mississippi Conference. It was composed of three points on the railroad, and a "country" church. The three towns were not very far apart. Sometimes the train schedule suited our convenience; but when it did not, being young and unsophisticated, we "took foot in hand" and walked. Our present recollection is that we walked oftener than we rode. Speed was not a mania in those days; and walking is mighty fine exercise.

Our next appointment was wholly in the country. The three churches were in walking distance—the farthest was only eight miles away. But we had less need of exercise than previously—so we thought—and we bought a horse. It was the only one we have owned, from that day to this. We gave \$90 for horse, saddle and bridle. If we do say it ourselves, it was a classy pony. We cut quite a figger itinerating a la Asbury. Those days are sometimes referred to as "the horse-and-buggy days." So far as we were concerned, the "and-buggy" is superfluous—we have never owned a buggy.

In the course of time—after a good many years, in fact—we became the possessor of an automobile. When we first began to drive, fifteen miles an hour was considered fair speed—twenty-five was reckless and daring. We had a firm conviction that twenty would be the maximum, above which we ourselves would never care to go.

Old stuff! Walking anywhere is out of date. We don't know a preacher in Louisiana or Mississippi that owns a horse and buggy. The other day, in company with Mr. W. B. Clarke and Mr. Fred Coon, we drove from Monroe to Alexandria (La.) at a speed that at times exceeded 80 miles per hour. (Mr. Clarke did most of the driving.)

Some cities still have neatly painted signs adorning the highways at the corporation line:

WELCOME TO OUR CITY.

SPEED LIMIT 15 MILES PER HOUR

We are reminded of the man who had seen a snail only twice—once, when he passed it, and again, when it passed him.

A lot of people—and towns—need to speed up.

AGAINST UNIFICATION

By John A. Manget

In the issue of July 2 the editor of our general organ showed commendable fairness in giving generous space to that side of unification which he does not favor, and which, like Tenhysen's brook, seems destined to flow on forever.

Whether Bishop Denny's opinion that the Articles of Religion require a majority vote in every conference before this plan could be operated is correct, or whether Bishop Moore is correct in stating that such is not the case, one thing seems certain: we are in for another long, useless struggle.

It is hard for the lay mind to understand what basis our brethren have for their belief that the merging of our Church with two others (which two will have three votes to our one) will be to the glory of God and will hasten the universal brotherhood of man. Surely our brethren who have brought on this fight must have a glorious idea that the millennium is in the offing, but the history of Methodism since 1844 gives no earthly basis for such optimism.

Having been a member of the Methodist Church, South, for more than sixty years, and having done what I could as a member of that group which formulated the world-acclaimed "Atlanta Plan," and having served on various committees and commissions on race relations, and having fought for a half century to the end that justice might be done the Negro as a citizen, in the courts, and educationally, I go on record as stating that the Negro question should be of greatest concern now, as it surely would be if the merger won in the conferences or in the courts or in both or either.

It is impossible for me to believe, and for tens of thousands of other Southern Methodists to believe, that the Southern Church could possibly harmonize with the membership of the Northern Church on the Negro question; therefore this question alone, leaving out modernism, liberalism, socialism, communism, and all other "isms" about which the several branches of Methodism might differ, is ample reason for the three organizations to continue to operate separately. An act of a recent General Conference of the Northern Church forbids the holding of future conferences in any city where its Negro members are not guaranteed identical rights with those accorded white members. Some will brush this act aside as unimportant; others will argue that the jurisdictional conferences will take care of all race questions.

With all respect for those who labored long and faithfully with the hope that jurisdictional conferences would prove panaceas for the ills of the merged churches, I must say that thousands look upon this part of the plan merely as a sop, which would surely be done away

at the first General Conference of the merged churches. This multiplied machinery is the basis for the belief of thousands that this plan is the worst yet offered, and that it is a compromise, and a temporary, unworkable compromise. The Negroes of the North will not even accept it temporarily, realizing that with three votes to the South's one, it would be promptly eliminated in their favor.

That able Bishop who so nobly led the greatest fight the Church has waged for any cause, in writing under "Does the Church Desire Unification?" says: "The vital question is whether the great majority of our Southern people desire to be united with the Northern Methodists and with the Protestant Methodists in one church. The first thing to do, therefore, is to find out what is the will of the Church." With all the machinery set up in the plan, there seems to be gone for finding the answer to what Bishop Cannon well terms "the vital question." It is generally accepted that a good majority of our 8,000 ministers favor the plan, especially the younger ministers. If ministers do not favor it, and oppose that for which all active bishops stand, they are not proclaiming it from the housetops, or it may be that many of our editors are not encouraging, or even permitting, expressions from the opposition by giving them space in their respective "housetops." I have before me the last two issues of the greatest Conference organs in Methodism, the *North Carolina Christian Advocate*, and the *Richmond Christian Advocate*; and if the word "unification" appears one time in the four copies, I have been unable to find it. The business manager of a smaller Advocate representing two of the larger conferences, refused to publish an article which opposed unification, with the statement that he had decided to allow the use of very limited space to this question. In the meantime he gave column after column to "presiding elders rounds."

The votes of Annual Conferences will not disclose how the church as a whole stands for or against the plan. It would have been well if Bishop Cannon had suggested the *modus operandi*, I know of no way unless all Bishops should instruct every pastor to hold a church conference, after due notice had been given of its purpose, then take the vote of the members. I do not know how the much-stressed border conferences might vote, but in the deep South instead of the required three out of four favoring the merger, I believe four laymen out of five would vote against it, unless some steam-roller practice should be employed, and this is unthinkable in church deliberations.

Votes of delegates to Annual Conferences, as well as votes of delegates to the General Conference, should not be accepted as expressing the will of the

two and one-half million Southern Methodists on this great question.

There has not been in the past sufficient love and co-operation among the three branches of Methodism to prevent the building of churches in each other's back yards (and this does not apply *only* in border territory), and those who were responsible for such unbrotherly and flagrant waste did not love Methodism and unity enough to worship in the churches of another branch already operating in their midst, and sorely needing their support. Instead of forcing a union of the Southern Church with that of its Northern brethren at this time, could not those who feel that harmony, love, and devotion to the ideals of each organization would reign, if united, work out some plan which might help millions of other Methodists who do not agree with them now, to see differently? Transferring 1,000 Northern enthusiasts to Southern Conferences, and transferring one thousand Southern enthusiasts to Northern pulpits might be the means of revolutionizing the feeling of those opposed to the plan. Union may (?) be simple, but when hundreds of millions of dollars are involved, and as long as "place" is coveted as strongly as when one disciple asked Jesus to give him and his brother heaven's choicest seats, there will ever be the dread specter of dissension; and while our country is much smaller than in 1844, men are no more religious, and "isms" have been multiplied.

Atlanta, Ga.

ANTI-UNIFICATION THOUGHTS

In our Sunday school lessons for this period we find the major caption is—"God in the making of a Nation"—To be brief—Joseph is sold into Egyptian slavery—the famine comes—Jacob's other sons go down into Egypt to buy corn—Joseph recognizes them and tells them to go back and bring Jacob and all the family, some seventy odd. Jacob gets as far as Beersheba—is afraid to go further—God says, "Fear not, I will be with thee," so Jacob and family, some seventy souls, go down into Egypt where they are assigned the land of Goshen as a habitat. From this seventy people arose the great Jewish nation, God's chosen people, which grew into a people of some 4,000,000, who, under God's direction, did not marry or intermarry with the Egyptians and whose BLOOD STREAM REMAINED PURE and was kept pure until God sent Moses to lead them into the Promised Land, The Land of Canaan, where it was again kept pure from marriage with surrounding tribes, and to this day the BLOOD STREAM of the Jews is, we believe, the PUREST that flows in the veins of any nation on earth.

With this as a background does it not

(Continued on page 11)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. C. B. Powell, pastor of Melville charge, reports a great meeting at Palmetto church. Forty-five children were present at the services.

Rev. H. W. Rickey, pastor at Jena and Olla, has backed his presiding elder one hundred per cent in the Advocate campaign, and that means that he has backed the Advocate, too.

Rev. A. P. Smith, pastor at Jeanerette, reports a very successful Vacation Church School. The theme, "What is in Your Bible," was followed by all three participating departments.

Mrs. B. T. Gallaher, of Trout and Goodpine charge, sends us a list of subscriptions with a good word for the zeal of Dr. Harper and a like good word for the paper, all of which we deeply appreciate.

Through an error on the part of the office, the Hornbeck charge, L. R. Nease, Jr. pastor, was not listed as a quota charge. It should have been credited with sixteen and one-half subscriptions. We gladly make the correction.

Rev. E. B. Chaney, pastor at Wynn Memorial, Shreveport, sends a good list of subscriptions which were included in the campaign report. He did an excellent piece of work for the Advocate in his charge.

Mrs. E. B. Foust, Houston, Texas, whose husband was a member of the Louisiana Conference at the time of his death, renews her subscription and also the assurance of her devotion to the Advocate.

Rev. C. B. White writes from Hodge, "I am happy over the response you received during the campaign." He says that the people are responding so well is also the occasion for pleasure with him.

Rev. Rowland W. Faulk, pastor at Oakdale, writes that he passed successfully the examination for a chaplaincy in the U. S. Navy, and that he would probably be called for service about the middle of September.

Rev. J. M. Boykin, Waterproof, more than doubled his Advocate quota. He says that the work has been a pleasure and that he may even take the chance of giving us a shock with still another list of subscriptions.

Rev. E. C. Dufresne, Ferriday, sent 26 subscriptions on a quota of eight. He reports satisfactory progress in the work of his charge, and expects to clear the

church of indebtedness this year and report everything in full at Conference.

Bishop Dobbs writes that his daughter, Mrs. Bain, whose illness was reported in a previous issue of the Advocate, is improving, but still confined to her bed. We are glad to be assured of her improvement and hope that she may soon be entirely well.

Rev. Morelle H. Wells, of Harrisonville charge, should have been credited with twenty-one new subscriptions and two renewals thus making his a quota charge. The business manager makes this correction with due apologies to Brother Wells and his people.

From the "Alamo" in San Antonio, Texas, we have an appreciated remembrance from Rev. Martin Hebert and Rev. L. N. Hoffpauir and their wives. They were on their way to Mexico City. We trust that they may have a great outing, as we are sure that they will.

Rev. Karl Tooke sent a list of subscriptions for the credit of Pearl River charge. It reached us too late for inclusion in the tabulated report, but we make due acknowledgment here. He was in the midst of his revival campaign, and that is a real job on that big rural circuit.

A letter to the editor, written from the Hotel Victoria in New York City, states that Rev. and Mrs. Wm. Schuhle, their son and a relative from Florida, are off to Europe—a trip to which Brother Schuhle has long looked forward. We rejoice with them in the realization of this long-cherished hope.

Rev. A. L. Gilmore, pastor, had a very interesting Vacation Church School recently. The pastor and a competent staff led in a two-week's school for the Beginners, Primaries, Juniors, and Intermediates of Lafayette church. The course included "What is in Your Bible?" and novel hand-work projects.

SERVICES AT ISTROUMA

The Young People's Division of the Istrouma Church sponsored a Young People's Revival July 11-15, with the Rev. W. Ralph Cain of Denham Springs as the guest speaker.

There was shown much interest and cooperation by its members and friends. The young people were in complete charge, furnishing the ushers, collectors and music. The music was under the direction of Mr. George Stout, a local band-master.

Among the sermon topics were "Temperate Living", "Christ at the Door", "A

Dr. Jekyl and Mr. Hyde Christian". The sermons showed careful planning and thought on the part of the speaker.

There were no new members by profession of faith but there was one letter from the Young People's Division.

Another meeting which claimed high interest of the week was that of C. F. A. Union. There were five churches represented with the highest number of the year being present.

The devotional was conducted by Jessie Pearl Scott. With Mrs. J. A. Alford as pianist, the members sang, "Love Divine", this was followed with a prayer by T. T. Welborn. Scripture was read by the Rev. Ralph Cain and "Lead On, O King Eternal" was sung.

A play "After Supper" was presented as the main thought of the devotional. It was the story of the family's attitude toward war and peace. In the end, one member of the family changed his own opinion and also the other members of the family. "There is no glory like that of the man that rids the world of war."

The devotional was closed with "Onward Christian Soldiers", after which the president Miss Helen Hughes, took charge for the business session.

Those taking part in the play were: Misses Faye Powers, Ruth Richards, Iris Smith. Messrs. Allen Matheny, Martin Dave Felder, Edmond Scott, Wade Davis and Webb Smith.

A short social hour closed the service which was enjoyed by the largest representation of the year. We hope the interest continues.

JESSIE PEARL SCOTT.

SEXTON'S CHAPEL

The Methodist Church at Harmon, Sexton's Chapel, on the Pelican-Harmon charge, has just completed a very successful eleven days revival campaign.

Rev. R. H. Staples, of Coushatta, preached twice daily, 10 a. m. and 8 p. m., bringing great evangelistic messages that stirred our hearts and souls.

Rev. F. C. Collins, pastor, conducted two large chorus choirs, assisted by Mrs. J. J. Walker and the young ladies at the piano.

Rev. Sam Nader of Shreveport, ministerial student at S. M. U., Dallas, Texas, led a group of forty-eight young people in worship and study at 9:30 a. m., and 7:30 p. m. His work was very outstanding in the fact that so many young people prayed, testified to God's redeeming power and reconsecrated their lives to the church; sixteen came forward Sunday morning and knelt in the altar offering their lives to service on the invitation of the pastor.

Rev. Collins taught twenty-five children at 9:30 a. m., with illustrated lessons, which were very effective; many of them read the Gospels during the period and received a New Testament.

Vesper services were held on the lawn each evening at 7:30 for all age groups led by various spiritual leaders.

Mrs. Collins and Mrs. Staples were untiring in their personal work, visitation, moving in and out in a very spiritual, unostentatious way.

People from the entire surrounding community, nearby towns and of all denominations attended.

Twenty people ranging in age from eight years to womanhood and manhood gathered at the altar to be received at the final service; two renewing vows; four by certificate; fourteen by baptism.

Facts and numbers cannot measure the results. Several family groups reconsecrated their lives to the church; many persons came forward and asked for a renewing of their faith. The effects of this series of services will be far-reaching and long felt here. The revival goes on!

ONE WHO FELT AND SAW.

PALMETTO REVIVAL

Dear Editor:

Wish to write you about our revival meeting we had at Palmetto. Our pastor, Rev. C. B. Powell, did the preaching. He had a class for the children every morning with a splendid attendance of about thirty. The closing day we had a picnic and that night the children gave their little program—each child received a gift from the pastor. The night services were a great spiritual uplift to us all and the attendance was fine. The last night there was an attendance of ninety. We had no accessions but all felt helped and strengthened by the meeting.

VIVIAN McDANIEL.

LAKE CHARLES DISTRICT CAMPS

Extensive plans have been made for the Lake Charles District Young People's camps. On August 16 the Intermediates will gather at Lake Arthur for a week of exciting activities under the leadership of Rev. A. P. Smith and a fine corps of skilled workers. Study, play, interest group activities, and surprises will keep the young folk absorbingly busy throughout the period. On August 23 the Epworth training conference for young people between the ages of 16 and 23 will get under way. The program will open with recreational activities and get acquainted stunts on Monday afternoon and evening. Exceptionally talented leaders have been secured for the week. The personnel of the staff will include Miss Ruth Lowrey, Rev. J. D. Fomby, Rev. G. W. Pomeroy, Mrs. Lillie Mae Pomeroy, Rev. J. C. Sensintaffar, Mr. Claudius Mayo, business manager; Rev. A. L. Gilmore, dean, and others. Pre-registration indications are that each of the camps will be well attended. The cost of the camp sessions has been set at \$6 per camper.

A. L. GILMORE,

Reporter.

GOOD REVIVAL AT PROSPECT METHODIST CHURCH

An unusually successful revival meeting was recently held at the Prospect church on the Hornbeck charge. The services ran twelve days and were well attended throughout. There were seven accessions. Besides, the membership was truly revived. The success of the meeting was due in large measure to the fervent preaching of Rev. Thurmon Spinks. He presented the way of holiness and bade the congregation walk therein. Brother Spinks renders splendid service either as evangelistic preacher or song leader. The success of the meeting was due further to the fact that the people were loyal and responsive. The Prospect church is one of the best organized and most active churches in the state. The revival was a success most of all because the Holy Spirit was made real to our hearts.

L. R. NEASE, Jr.

A DREAM OF HALF A CENTURY

Dear Dr. Duren: I'm about to realize the dream of half a century—visiting again the scenes of childhood on the Rhine. Sailing tomorrow on the Queen Mary. Will land five days later at Cherbourg, D. V., then on to Paris, Strassburg, Kiel, then home on the Rhine. After that our party—Mrs. Schuhle, William, Jr., a cousin of his from Florida, and I—will stop at Lucerne, Rome, etc.

Going to miss the weekly visits of the Advocate for seven weeks. Wishing you continuous success and good health, I am,

Cordially yours,

WILLIAM SCHUHLE.

WATERPROOF VACATION SCHOOL

Gentlemen: The Annual Vacation Church School, under the direction of Rev. James M. Boykin, closed July 17. The classes met Thursday, Friday and Saturday of each week, reaching more children by meeting this way.

The daily attendance ran as high as sixty, with much interest shown throughout the school. On the last day the chil-

dren were invited to the Lake Home of Mrs. Claude Lancaster for a picnic and swimming party, which was enjoyed by all.

Those who rendered service as teachers were: Mrs. James M. Boykin, Mrs. L. B. Hunter, Mrs. E. H. Batterton, Mrs. Myrtle Collins, Mrs. Frank Greaves, Miss Mary Ida Miller and Mrs. Clem Oglesby.

Much praise is given Brother and Mrs. Boykin for their splendid service and the good work they are doing in the community.

Respectfully submitted,

MRS. CLEM OGLESBY.

LOUISIANA YOUNG PEOPLE

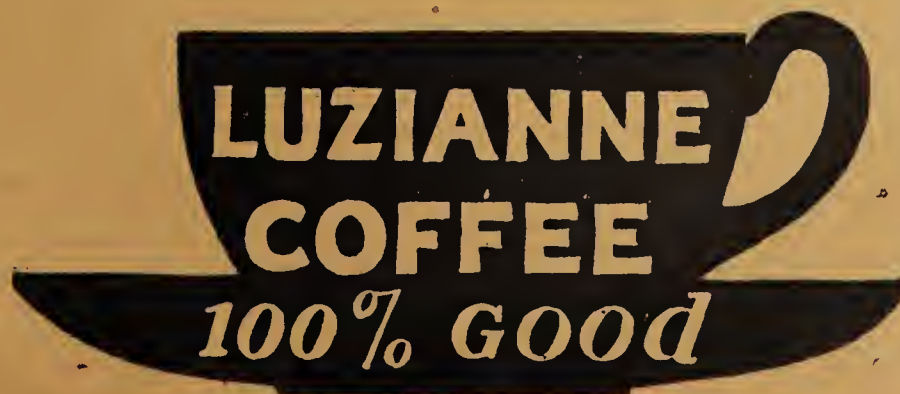
New Orleans District

(Continued from last week)

Ella Hetherington, of the Rayne Memorial Methodist church, won first place, and Robert Crichlow, of the Carrollton Avenue Methodist church, and Benjamin Petty, of the Parker Memorial church, won second and third place, respectively. The cash prize of \$5 was presented by the presiding elder, the Rev. Elmer C. Gunn, who was so pleased with the success of the contest that he promised, should the young people see fit to hold a similar contest next year, he would see to it that there should be two cash prizes offered. This contest has undoubtedly stimulated an interest in tithing and has in addition aroused the young people's interest in the activities of the Union.

At our next Union meeting we are to hold a school of instruction in the various phases of activity in the departments. The executive council of our Union feels that too often the teachers of courses on Missions, Community Service, Worship, and Recreation lay too much stress on theory and not enough stress on practical work which can be done in these departments. Therefore, on July 13 we are going to devote most of our time to classes in which the teacher will endeavor to show just what the young people can do in the position that they are in—i.e., in the course on Recreation we expect the teacher to lead a discussion and answer, practically, the problems brought for-

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Mississippi Conference

REV. NEEDHAM E. ALFORD

It is with genuine sorrow that we note the tragic death of Rev. Needham E. Alford, local preacher of the Holmesville church. The car in which Brother Alford was traveling was struck by a truck, just below Kentwood, La., on highway 51, Wednesday evening and Brother Alford, who was in his ninety-second year, died about 10 p. m. Brother Alford was the father of four sons who are traveling preachers: Rev. J. M. Alford and Rev. J. A. Alford, of the Louisiana Conference; Rev. L. F. Alford, of the Mississippi Conference, and Rev. C. W. Alford, of the Florida Conference. Miss Annie Alford, who received a broken arm in the accident, is a deaconess, in charge of the Spofford Home, Kansas City. A suitable sketch of his life will be published later. We extend to the family and friends our sincere sympathy in their great sorrow.

PERSONAL AND OTHERWISE

Rev. L. M. Sharp, pastor at Union, made report of the Advocate campaign and expressed the hope that other subscriptions might follow soon.

Mrs. Freeman, Jackson, sends a list of subscriptions for the credit of Millsaps Memorial Church, Jackson. We make due acknowledgment of same with thanks.

Rev. Joseph A. Smith, Central Church, Meridian, increased his total in the Advocate campaign to forty. Acknowledgment was made in the final report last week.

From Galloway Memorial Church, Jackson, Dr. J. L. Decell, the pastor, adds fifty-six to the list already sent. This is just another installment on the goal for the charge.

Rev. J. H. Morrow, pastor at Madison, is still climbing toward the quota for his charge. He sends five subscriptions and adds that he is still hopeful of reaching his quota in full.

Miss Chesley Hagan, Advocate representative for Crawford Street Church, Vicksburg, sent nine subscriptions and six of them are new subscribers. Rev. T. J. O'Neil is the pastor.

Mrs. Chester J. Parks, Advocate representative for Long Beach charge, sent a good list of subscriptions and indicated her purpose to secure the remainder of the quota for that charge. Rev. J. W. Thompson is the pastor.

Rev. T. O. Prewitt, Broad Street Church, Hattiesburg, is one of the best friends the Advocate has. He writes: "We

are delighted to have secured the 400 minimum mark. It took mighty hard work, but we were rewarded for our efforts."

Rev. Hilary S. Westbrook reports that he is in the midst of a great meeting at the Homewood church, and that Rev. L. L. Roberts is doing some very effective preaching. He reports splendid attendance and increasing interest on the part of the people.

Miss Virgie Fore, 105 Arlington, Natchez, sends nine subscriptions which reached the office too late for the tabulation, but we here make due acknowledgment of the list and of the good work for the Advocate. Rev. C. A. Schultz is pastor.

Rev. Roy Wolfe, Hawkins Memorial, Meridian, sent a list of subscriptions which brings the total for Hawkins Memorial to seventeen. A splendid showing for that fine little church. Brother A. D. Hawkins was his able assistant in the campaign.

Mrs. R. R. Bridges, Hazlehurst, renews her subscription and with it reaffirms her love and loyalty to the paper which has brought her joy and comfort through the years. She is almost blind from cataracts, but she feels that she must have the Advocate.

The Young Women's Circle of Fayette sponsored a silver tea in honor of Miss Louise Killingsworth who expects to leave early in the fall to take up work as a missionary in China. Miss Killingsworth, a native of Fayette, is finishing her work at Scarritt College in Nashville.

Rev. J. H. Cameron reports a great revival at Bethel church on the Carthage charge. The preaching was done by Rev. E. L. Ledbetter of Utica. Fourteen new members were received, eleven of them on profession of faith. Others were reconsecrated and five infants were baptized.

Rev. L. P. Anders, LaBranch Street Church, McComb, sends a list of ten subscriptions and indicates that his solicitation continues. He says that one brother refused to take the paper because it did not carry the Sunday school lesson, but when he found that it did carry it he registered as a subscriber.

Rev. Hilary S. Westbrook, reports a revival at Carr church, Homewood charge, in which he had the assistance of Rev. Henry A. Wood, Conference Evangelist. Brother Westbrook was much pleased with the services of Brother Wood. He says that his messages were clear and strong and that he gets results.

Rev. O. H. Scott, pastor of Raleigh charge, has remodeled his church plant at a cost of three thousand dollars—all paid. The improvement makes provision for the church school. The Trinity church has been replaced with a new one valued at fifteen hundred dollars. The revival season is on and twenty-seven members have already been added to the churches.

Rev. Charles E. Downer reports encouraging progress on the Clinton charge this year. The program of the Church, and the payment of debts and making property improvements have occupied his time. The revival campaign opened at Richland church, with Rev. Morelle Wells as preacher. The results were gratifying. Other meetings follow concluding with the special services at Clinton in the fall.

LESLIE HARPER PURCELL SPEAKS HER MIND TO WHITWORTH ALUMNAE PRESIDENT.

Dear Bessie: I have been thinking each day that I would write you and pledge you my support in your efforts to save Whitworth, for that is what it really means. I enjoyed your letter, despite its serious import—so like yourself when you out-argued me, proving that capital punishment was one way to redeem the race.

I am sure you are just the right person to convince the Mississippi Conference that it can't afford to let the old college down. I believe that the Church can afford to save this valuable plant, with its truly great heritage in long service of Christian education. The spiritual emphasis in education is needed now as never before in this new social era. The State schools are good, but they are limited along those lines. There is a real and vital Whitworth spirit, and it must live.

I am enclosing \$5 as my first contribution, and will make that much and more over a period of five years. Just now I am teaching in the English department of Florida Southern College, and we have many calls there. And there are two children in college. I enjoy my teaching so much and it makes me keenly sensitive to the need of maintaining our Church institutions as a foil to the decadent trends of this age. So I am assuring you of my love and interest in the cause of Whitworth, for no graduate owes more to the College than I. The ideals and attitudes that came into my character there under the direction of that noble Cooper family have stood me in good stead through the years. I count it a blessed experience that my parents sent me to such a college.

You mention your daughter; I would like to know more of your family. We have six children—the eldest twenty-seven, the youngest sixteen. Three of

these, the oldest three, have their M.A. degrees from Duke University—not bad for a Methodist preacher's family! Several years ago I took my Masters degree in English at Stetson University, De Hard, Fla. This enabled me to hold the position I have and help in educating the children. I did not mean to take up so much time talking of myself. You will pardon me.

With much love to you and all the Whitworth family.

Yours,
LESLIE HOOPER PURCELL.

HAS THE SOUL-WINNER DISAPPEARED?

Dear Dr. Duren:

Let me try to express my deep appreciation of your editorials. Very few preachers, it seems to me, are concerned with the efforts to save souls; to strengthen the weak; to comfort the sorrowing; to lead the faltering. But the "ecclesiastical engineer" runs the elaborate "machinery" of what they call the Church, he leads the way to the athletic fields, the church parties and other diversions like the theatres. Worldlings in both pulpit and pew. Can we imagine a preacher of Christ who never had Gethsemane, Calvary, the risen Lord and a stay in the Upper Room? The sacrificial seems to be outmoded. It isn't necessary to "surrender" any of "the world, the flesh and the devil" to be an important member of our Church.

Young people attend the theatre, card-parties, dances, Sunday schools, and preaching impartially. When they are under twelve years of age, especially, they haven't a chance to hear of their immortal souls. The Sunday school of today does not prepare the child for church membership. What is called Christian Education is too futile for words. Some good sister attempts to teach them through a smattering of child psychology, she thinks is new. Older students have been amused in churches so long that they have little if any reverence for any of them. "And fools who came to scoff" do not do any of it, and much less "remain to pray". Virtually an entire generation has reached maturity without help of the family altar. We deplore the prevalence of youthful crime, we should not be astonished, however, for a generation without the "fear of God before its eyes" can easily be criminal, and the reformatories do not reform.

We have the modernists—the infidel in a new uniform. One who can be a so-called modernist should join the Islamites, as their beliefs (?) are more nearly identical than any I've studied to date. I know too many churches in which revivals are unknown. No church that I know well, conducts the altar service of earlier days. Never, I believe, has this

country ever had such flagrant Sabbath-breaking. The whole Church should be called to prayer and repentance. Let our homes set up the family altar before which to pray for both the parents and the children. Let all pray for a return of the holy faith of our fathers.

How are the stewards chosen in our day? For their "deep piety"? This rule is forgotten along with others, and most of our stewards are good collectors and can pay liberally. If our people fasted and prayed, they would not have to "rattle" dishes and raffle cakes for church funds. The New Orleans Christian Advocate was the first paper I saw as a child. A beloved grandmother always subscribed for it, and I have loved it through many years. I am so glad that its editorial policy is not of the "Peace, peace when there is no peace", slumber-provoking type. May your tribe increase.

Yours cordially,
EFFIE PRICE MAY.

RICHTON NOTES

Dear Dr. Duren: If our news reports from the Richton charge get too numerous, please feel free to consign some of them to the wastebasket.

The Richton charge has raised its full quota on the Whitworth Endowment Campaign and eight dollars to spare.

The Richton Boy Scouts, of which the pastor is scoutmaster, has just returned from a fine camp at Mandeville, La., on beautiful Lake Pontchartrain. Twenty boys made the trip.

L. D. HAUGHTON, P. C.

THE SEASHORE CAMP GROUND AND THE CAMP MEETING

The practice of taking time out for a vacation during the heated term seems to be growing more popular with folks as time passes on. This growing popularity of the summer vacation is evidenced more and more by the ever increasing attendance on the activities at the historic Seashore Camp Ground on the Mississippi Gulf Coast. From observation, the knowing ones estimated that there was an average of 365 people daily on the Grounds from the early part of June up to the present, and this average is likely to be increased from now on until Labor Day, in September.

The activities on the Camp Ground at Biloxi were started off this summer by the coming of a large group of Methodist young people from New Orleans for a stay of seven days which was profitably spent in recreation while at the same time carrying through a well worked-out religious and educational program. This young people's camp was followed by the Mississippi Conference Pastors' School, which lasted six days and which

attracted a large concourse of pastors and ladies interested in the work of the missionary society. Bishop Hoyt M. Dobbs and other prominent personages of the Southern Methodist Church were in attendance as speakers and instructors, and everyone went away feeling that they had enjoyed a pleasant and profitable season. After the adjournment of the Pastors' School, the vacation season started in earnest, and the Grounds appeared to be populated with people coming from the four points of the compass.

The sixty-fifth annual camp meeting which was held July 9 to 18 was pronounced the most successful held in years. Some of the old residents were in attendance daily, and they declared that the preaching was the best that they had heard on the Seashore Camp Ground. The attendance was excellent from start to finish, and the preaching was done by Rev. W. A. Smart, D.D., Professor of Biblical Theology, Candler School of Theology, Emory University, Atlanta, Ga. Dr. Smart's preaching was mainly responsible for the large attendance of cultured people who sat in the Tabernacle nightly for ten days, and yet not his preaching alone, but along with it the singing of Rev. A. J. Martin, who led and directed the music in matchless and charming manner. Two services were held daily during most of the time, and the congregations were greatly augmented by attendance of people living along the Coast from Bay St. Louis to Pascagoula.

Being of magnetic personality, Dr. Smart is at once an interesting and illuminating preacher. If it were not for the fear of being misunderstood, the writer would describe his preaching as giving a new revelation of Jesus Christ and a new interpretation of the Gospels of the New Testament. Dr. Smart is a fundamentalist, but he is a fine rhetorician and he has a mastery over the English language which few pulpit orators possess. He is a deep thinker, and develops the character of our Savior in such meaningful and compelling terms that his hearers are awed with a new and solemn reverence for the God-head and brought into a more intimate, pungent relationship with Jesus, whose life we were persuaded in eloquent and imploring example and language to relive.

Dr. Smart's preaching was of the revivalistic type, rather than evangelistic. The people who attend camp meetings on the Gulf Coast are, in the main, cultured church people, there being few who are unevangelized, and to succeed with a camp meeting at the Seashore Camp Ground it is necessary to bring the congregations under the spell of an experienced and learned revivalist.

Dr. Smart found in Rev. A. J. Martin's singing a means of breaking down op-

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North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. D. R. McDougal, pastor at Hickory Flat, writes us a much appreciated letter regarding his Advocate solicitation, and his deep and abiding interest in its success.

Rev. S. W. Hemphill assisted in a meeting on the Caledonia charge recently. Rev. T. W. Smallwood is the pastor. We have not had a report of the results of the meeting.

Brother Richmond Randle, 671 Robeson Place, Memphis, renews his subscription for 1938 and adds: "I enjoy reading the Advocate and can hardly get along without it."

We are happy to note that Dr. V. C. Curtis, pastor at Aberdeen, is back at his post. We trust that the rest and treatment may prove efficacious for the complete restoration of his health.

Rev. H. D. Suydam reports good meetings at Shannon and at Brewer. At Brewer Brother Suydam taught a class in "The Meaning of the Christian Religion" in the mornings and preached at night.

Rev. W. S. McAlilly, pastor at Louisville circuit, has done a faithful piece of work in his Advocate campaign, and he will continue the effort to complete his quota regardless of the close of the campaign.

Rev. A. Y. Brown, pastor at Ackerman, assisted Rev. E. M. Allen in a meeting at Salem, on the Chester charge, recently. Large crowds attended, six members were added and the church was greatly revived.

From Mrs. R. M. Evans at Holly Springs, we have a renewal and a message of appreciation which we value much. Her late husband was a pastor in the Columbus District when we were in that section.

Rev. R. T. Hollingsworth, Tutwiler charge, is taking his vacation on a tour with a group of Boy Scouts, sharing his experience and the joy of travel with others. His letter will be found elsewhere in this issue.

Rev. J. H. Shumaker, General Secretary of the Methodist Benevolent Association, says that he believes that the largest part of his religious education was received from the Christian literature which came to his home weekly.

Rev. S. B. Potts, pastor at Duck Hill, has completed his full quota for the Advocate, and we gladly make acknowledgment of same. It is too late for the tab-

ulated report, but he is entitled to full credit for the splendid work done in his charge.

The editor acknowledges with sincere thanks the personal message which Bro. P. F. Luter, of Booneville, included with his business note to the office. We have known Brother Luter since before he was a minister and we have observed his career with interest and appreciation.

Rev. W. N. Dodds, pastor of Central Church, Columbus, revives the memories of his friendship and faithfulness in connection with a business communication. Brother Dodds is doing a fine work in that strategic center—in the very gateway of Mississippi State College for Women.

The South Union camp meeting on the Chester charge held very successful services recently. Rev. E. M. Allen is the pastor and Rev. J. W. Robertson, of Macon, was the preacher for the occasion. Others who rendered service were: Rev. L. P. Wasson, presiding elder; Rev. S. A. Brown, Rev. W. J. Dawson and Rev. S. W. Hemphill. Practically all of the thirty-two tents were occupied.

Rev. Wister D. Bennett, pastor at Schlater, has been much handicapped in his work recently by the serious illness of his wife, who, we are very happy to say, is now able to be back at home and with indications of complete recovery of her health. Brother Bennett was given credit for his quota last week. His list now brings him past the quota, and we appreciate his loyalty and we wish for him the joy of an early realization of the complete restoration of his wife's health.

An appreciated note from Rev. W. W. Woollard, pastor at Rosedale, reports an unusually good meeting at Longshot church where he had the assistance of Rev. H. H. Wallace. On the night before he was writing, he received twelve members into the church, and still others were to be received. He had a good meeting at Benoit previously where he had the assistance of Rev. H. S. Spraggins. Brother Woollard has added thirty-four members this year. We are happy to know that he is making progress toward complete recovery from his recent illness.

MISTER SHIPMAN

Goodbye, Newman; those people at Gulfport will love you so you will never get back home. For more than fifty-five years I have prayed a little and worked some for Grenada College and am now

superannuated and so is the college. Guess it is worn out, too.

Well, Varner is gone but I think I know where to find him, and it will not be long until I shall look him up either. Got any word you want to send him?

Come to see me, Duren, and I will sit you under a ceiling fan and you will want to stay till frost.

Glad to see the Advocate getting off crutches, hope this spirit of upward move may continue.

It is my judgment that a majority of the members of the Methodist Church, South, would not vote for the present Plan or any other Plan of Unification now, many more funerals before that glad and happy day comes, think the Spaniards will be well through with each other before we reach that great wedding day that will some day come. Well, let me know what day you will be up and I will pull out a chair under the fan.

MISTER SHIPMAN.

REVIVAL AT MT. PLEASANT

Gentlemen:

On last night (Friday night) we closed a most successful revival meeting under the leadership of Rev. W. R. Goudelock. The church was greatly uplifted and revived and ten new members were received into the church; eight on profession of faith and two by letter. I have heard it said that the revival was the greatest held here in many years. I ask the Advocate to join with me in prayer that the church here may remain in a revival spirit through the power of God.

Enclosed please find \$1.50, for which you may send the Advocate to me beginning with the first issue after you receive payment.

Fraternally yours,
CLAUDE R. TOLLISON, P. C.

"VACATION"

There is an expression, "Going places and seeing things," which is used a lot by our young people. It's packed full of meaning. Rev. R. E. Simpson and I are here with nineteen boy scouts. The word here means, in this case the Pan-American grounds, Dallas, Tex. We are really going places and seeing things. And my purpose in writing this article is to try to inspire young people to visit places of wholesome interest—and this is very that.

We are told that the exposition grounds cost approximately \$25,000,000. Our trip totals \$16 per boy for one week.

I believe that every person who works should have a vacation—that means leave where you are and go some other place—vacation depends largely on attitude and viewpoint, as does work and play. It means get away from the old grind, talk to some new fellow and see some new thing.

But I hear some one say "I have seen every thing and have been every where" then say your prayers, rest and feed your soul on God's love and look from another angle.

At this time I am sitting in the "Bureau of the Census" on the grounds of the Pan-American Exposition and from this place I am signing off.

Good luck to all the readers and may their tribe increase.

R. T. HOLLINGSWORTH.

DISCUSSES SCIENCE AND RELIGION

To The Times Herald:

True science and religion are twin brothers, but modern science, and religion are strangers. One recognizes God as the creator, and giver of all things; the other denies the existence of God, and seeks to substitute in his place an imaginary theory of evolution. That the intelligent scientist is a thinker is proven by his work, but he fails to begin at the right end of life. I see a great field of corn growing, and I begin to find out how that corn came there. I examine the stalk and analyze its substance. I may be correct in all my diagnosis of its parts, but what gave it its parts, or who gave it its existence can never be found out by this process. I must first find out who made the corn, and who planted it there, then I can begin to understand how that field of corn came there.

There is no such a thing as self-existing law, neither is there anything like a self-acting law. All law has its founder, and all law must have an executor. I insist that my scientific evolutionist give an instance where evolution has ever brought into existence anything. I believe in evolution, but not in creative evolution. There are different metals that can be crossed, and made into a different form or character. In like manner, chemicals may be mixed, and animals of different species may be crossed, as the horse, and the jack, when a mule is produced, but there was no production of any new material. I am not undervaluing any of the great achievements of our real scientists, but they all must fall back on the God of creation to get their material to work on.

The fact is no man has ever absolutely created anything. And the remarkable thing is that the farther a man gets from God, the more he tries to disprove the existence and authority of God. As soon as the Israelites lost sight of Moses, their leader, they made a golden calf, and fell down, and worshiped it. This is why our multi-millionaires are striving to find a God like themselves, who will increase their holdings. Yet when they die they will, like the rich man, not only desire help for themselves, but they will desire some one to come back to their old homes and warn their friends and

relatives to turn loose their wealth to the poor and needy and get ready for the future, which is awaiting every one of us.

Frisco, Texas. S. W. MILLER.

ANTI-UNIFICATION THOUGHTS

(Continued from page 5)

seem that God in his wisdom decreed that his chosen people should have a PURE BLOOD Stream and is that not an example to all God-fearing nations? Is it not a fact that some three or four or more States within the jurisdiction of the Northern Methodist Church, LEGALIZE intermarriage between any and all races? Does such procedure harmonize with what you are teaching in the Sunday school lesson from Sunday to Sunday? Is not the conclusion justly drawn that God emphasized racial distinctions? Is this not Biblical? Is it not good logic? If God forbids should the Methodist Episcopal Church South, endorse or at least condone such practice by uniting, or rather subverting herself, to a church which legalizes interracial marriage, regardless of the race? Are we not by such uniting endorsing said practice which according to God's teaching, is against what he chose for his own people, who were to be an example to the rest of the world?

Look at South America if you desire to see a mongrel nation. Do you desire to turn North America into another South America.

Under present world conditions, the writer regards the Methodist Episcopal Church, South, as a complete entity, giving a marked and distinct service to mankind, it being one of the few remaining strongholds of Caucasian supremacy, which the world still needs at this time.

As to the dim and distant future, let those who came after us decide—we are only responsible for the "now" and the "immediate" future.

If you endorse the theory "that America is a Melting Pot" take care that you do not "melt the pot" during the machination.

In closing, may we ask how the Bishops' Crusade is going to "revive" a DEAD CHURCH engaged in endless litigation?

If Unification takes place, the Methodist Episcopal Church, South, to which our money was given, is DEAD, forever and ETERNALLY DEAD.

JAMES W. LIPSCOMB, M. D.,
Columbus, Miss.

District Assemblies for young people were held for the first time in Cuba during 1935. The assembly of the Western District met in Havana, of the Central District in Cardenas, and of the Eastern District in Antilla. Attendance at each assembly was large, and the enthusiasm of the young Methodists assured the continuance of the annual district assemblies.

NOTICE—CHANGE OF MEETING OF APPROPRIATIONS COMMITTEE

Because of conflicting engagements, it has become necessary to change the date of the meeting of the Appropriations Committee of the Board of Church Extension from September 8, 1937, to September 14, 1937. All applications must be in the hands of the secretary on or before September 9.

T. D. ELLIS, Secretary.

THE HEART OF EVANGELISM

By Madame Chiang Kai-shek

People say, "I believe in medical missions, or I believe in agricultural missions, but I don't believe in evangelism."

My answer has been, "You can't change anything unless you change man's character."

It means teaching people to love others as you love yourself. That is the heart of it all.

For this reason the New Life Movement also aims at duty toward others. That is one of the principles on which the whole movement is based. The New Life Movement, as it sweeps the country, gives a new conception of what the future of China may mean and should mean. The first step has been taken, the foundation is now laid. Now we insist on seeing that the standard of living of our people is raised. For this reason we want you to help us in this province.

We want first to instill into our people the spirit of sacrifice and patriotism, because it is the same thing. Now we have started the People's Economic Reconstruction Movement as the second step. We hope you will do all you can to help us.

You have come to China because you love the Chinese. You didn't have to come. You have worked overwhelming hours. Sometimes you have had your discouraging moments.

I admit I am much discouraged at times. At such times I think upon the life of Christ, how, against overwhelming odds, He still kept on, even when His own disciple, one of the twelve, betrayed Him. He didn't give up. And I think also upon the many missionaries coming to China year after year—no appreciation, no thanks, not even the consent of the people among whom they work—yet they keep doggedly on.

I believe it is the spirit of persistence and self-sacrifice which will eventually regenerate China. And the regeneration of China is coming no matter what happens.—From address to missionaries in Chengtu.

Many of the evils of life owe their origin and continuance to the fact that our knowledge of them is based on no data whatever.—Thomas R. Marshall.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 8

By Dr. J. R. Countiss

GOD FEEDS A PEOPLE

God feeds all people. Whatever the agency of cultivation or distribution, God is ever the only source of supply. He who gave manna to Israel gives blubber to the Eskimo, breadfruit to the Polynesian, wheat and corn to the American, and synthetic foods to the chemist in his laboratory. In ancient days men referred all phenomena to the First Cause; in modern times their practice is almost

totally reversed. The vast increase in production, due to inventions and machinery, has largely obscured man's sense of God, and he takes credit for all that is done.

Whatever changes have come to men, they have not lost the capacity for nor ceased the practice of grumbling, regardless of their condition or circumstance. They complain at their leaders, at God, at all but themselves. When all goes well, they claim the credit; when all is not well, they blame others. Lack of one full meal set Israel to thinking of the leeks and garlic of Egypt, though they did not recall the hard tasks nor the harder taskmasters under whose lash they earned their bread, and more. Liberty of body and soul is a treasure for which many people are still not willing to pay the requisite price. Bread from the hand of a dictator seems for the moment more precious than the rights of civil or religious freedom.

God provides plenty for all, in spite of increased and crowded populations, even as there was plenty for Israel in the wilderness. It is still the hoarded store that causes the land to stink to high heaven. The earth has not failed to yield its increase, but faulty distribution has caused millions to be in want of what others wantonly destroyed that prices might be raised and profits increased. Many factors—selfish greed, narrow nationalism, faulty economic systems, and artificial trade barriers—enter into the problem and make its solution difficult, but the human brain can find a way out when we have heart enough to feel the need.

Modern man is a world citizen with world needs and world interests. He cannot be just and ignore the laborer who produces his potatoes in an adjacent field, his oranges in Florida or California, his steel in Birmingham, his silk in Japan, his tea in China, his rubber in Africa, or his gasoline in Texas. Around the globe from sea to land come the comforts, necessities, and luxuries of modern life. Nature has peculiarly blessed every land with some product needed elsewhere, and God has endowed every race with capacity to serve all others in some important way. The world will be best served when each one serves in his own place with the talents and resources the gracious God has given him. World peace and world happiness wait until men discover and utilize methods of production that will give employment to approximately all workers, and methods of distribution that will suitably reward each one for the service rendered.

God provided; Israel gathered. There

was enough for all, a surplus for none. We may not reach this ideal, and the problem may not prove so simple, but God is still the great provider, the original Cause. Men and the forces and resources of nature are the agents and means of supply. The race too much magnifies the temporary title to properties, is too largely motivated by individual greed, and too readily uses social means and opportunity for personal profit. A better day will come when men recognize their world debt and its consequent world obligation.

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The very next time you feel chills and fever coming on, get a bottle of Grove's Tasteless Chill Tonic. Start taking it immediately and it will soon fix you up.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter is the more economical size.

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THE BAR-ROOM

By Geo. N. Parker,
Grand Cane, La.

There are lots and cards of pleasures,
That are driving people mad,
But the sorrows of the bar-room,
Are the worst we've ever had.

CHRISTIAN BUSINESS MEN

Men are asking everywhere this question: "Is it possible for a man to be engaged in the activities of our modern life, and yet be a Christian? It is possible for a man to be a broker, shop-keeper, a lawyer, a mechanic—is it possible for a man to be in a business of today and yet love his God and his fellow man as himself?" I do not know what transformation these dear businesses of yours must undergo before they shall be true and ideal homes for the child of God, but I do know that upon Christian merchants and Christian brokers and Christian lawyers and Christian men in business today there rests an awful and a beautiful responsibility to prove that these things are capable of being made divine; to prove that man can do the work which you have been doing this morning, and will do this afternoon, and yet love his God and his fellow man as himself. If he cannot, what business have you to be doing them? If he can, what business have you to be doing them so poorly, carnally, and unspiritually that men look on them and shake their heads with doubt? It belongs to Christ in men, first, to prove that man may be a Christian and yet do business; and, in the second place to show how a man, as he becomes a greater Christian, shall purify and lift the business which he does and make it the worthy occupation of the son of God.

—Phillips Brooks.

MONEY IN THE BIBLE

A farthing would equal one and one-half cents.

A gerah would be worth about three cents.

A shekel of gold would equal eight dollars.

A shekel of silver would equal about fifty cents.

A mite would be less than a quarter of a cent.

A piece of silver, or a penny, would equal thirteen cents.

A talent of gold would equal thirteen thousand, eight hundred and nine dollars.

A talent of silver would equal five hundred and thirty-eight dollars and thirty cents. — Australian Baptist.

CHILDREN IN COURT

By Judge Malcolm Hatfield

(Note—Judge Malcolm Hatfield, of the Probate and Juvenile Court of St Joseph, Michigan, was descended from Methodist and Dunkard ancestors, is a veteran of the World War, and is now serving his second term on the bench. These brief paragraphs, representing the tragic incidents which pass in his court from day to day, are donated to newspapers and magazines in all parts of the nation in the hope that they may contribute something toward the solution of the problem of juvenile delinquency and crime.—Ed.)

A young man who recently returned from visiting relatives in a city where a labor dispute was in progress today learned in court that the world did not owe him a living.

When apprehended in the act of burglarizing a gasoline station, he suddenly informed officers it was no sin to rob a large oil company. In this particular instance, years of splendid home training were cast aside after an adolescent-boy had witnessed the violence and hatreds that accompanied the labor dispute. The sons of rich and poor alike should be carefully shielded from such scenes for they not only cause youngsters to act in an anti-social manner but tend to stimulate class hatreds.

* * *

The price of a half-fare bus ticket proved the means of landing a thirteen year old girl in the juvenile court today.

Twenty-four hours before her apprehension by juvenile authorities for stealing from a ten cent store, this child had heard her mother tell a bus driver that she was eleven years of age. While the mother saved a small amount of money by misrepresenting her daughter's actual age, this proved to be the most expensive ticket she ever purchased for an example

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of dishonesty was set which the child was not slow in adopting.

* * *

A grocer's son was taken into custody yesterday in a nearby city by an inspector of the Bureau of Weights and Measures. The young man frankly admitted that he conceived the idea of short weighing orders after having once heard his father boast of a fraudulent practice by which a slight disadvantage was gained over a customer.

It was also discovered that the young man had deliberately failed over a period of six months of ringing up on the cash register all money taken in. The court was not impressed with the father's indignation and frankly informed him that he had no complaint to make so long as he himself cheated his customers in his son's presence.

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Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

Methodist Women

NORTH MISSISSIPPI CONFERENCE

By Mrs Ernest Moore, Malvina, Miss.

Leadership Training School For Negro Women

Holly Springs, Mississippi
July 12-17, 1937

The Leadership Training School opened Monday evening at seven o'clock in connection with the Pastors' School. The enrollment was somewhat larger than last year, one hundred and eleven registered delegates, seventy-eight of whom were women. The majority of these were young women. A number of visitors participated in the school daily.

Courses in "The Life of Christ", "The Essential Missionary Character of Christianity", "Planning for Children in the Local Church", "How to Administer the Vacation Church School", "Enlisting and Developing Workers", "Planning a Young People's Society Program", "How to Teach in the Church", and "Ethics of the Ministry", were offered.

The following Missionary societies sent delegates to the school: Plantersville, 1; Woodland 1; Amory 1; Water Valley 5; Tupelo 3; Columbus 5; West Point 2; Brooksville 1; Louisville 2; Sherman 1; New Albany 2; Oxford 5; Holly Springs 17; Dundee 1; Greenville 1; Indianola 1; Clarksdale 1; Cleveland 1; Doddsville 1; Winona 1; Schlater 3; Minter City 2; Greenwood 2; Drew 1; Lexington 1; Charleston 3; Marks 2; Sardis 1; Como 1; Jackson 5; Meridian 2; Magee 1.

We were glad to note that a number of women paid their own expenses. Miss Myrta Davis, our Rural Worker, made a very valuable contribution to the school in teaching the course on Vacation Church School.

Rev. Roy Grisham, our Conference Secretary of Christian Education, visited

the school on Wednesday and spoke at the platform hour on the Growth of the Church School. Rev. T. M. Bradley led the worship service on that night.

The work of the school as a whole was of a better grade this year and we feel that better days for the school are ahead.

MRS. R. P. NEBLETT,
Conference Secretary.

Miss Marjorie Haggart of Vinton, La. has been appointed by the Board of Missions to the Rural Work in North Mississippi. She succeeds Miss Myrta Davis who has been assigned to the Cajon work in Alabama. The Deaconesses will take their new assignments September 1st.

The address of Mrs G. A. Brown, Conference Spiritual Life Chairman, has been changed to Route 2, Greenwood, Miss.

LOUISIANA YOUNG PEOPLE

(Continued from page 7)

ward, in addition to giving some time to theories which are necessarily back of good recreational programs." We also expect the young people to exchange games which they have found practical for their respective group. In order to insure the smooth running of the school of instruction and of the other projects of the Union we have instituted a card catalogue which is taken care of by the vice-president. In the card catalogue we have the name, address, phone number, age, church, offices held by the individual since his affiliation with young people's work, and also the recreational interests of the individual and the department of the young people's activity that he is most interested in. Each time we have a Union meeting the individual's attendance is checked. We have found this plan very effective and quite easily carried out.

Baton Rouge District

One of the finest camps ever held at Bluff Creek was the Christian Adventure Camp which closed on July 2. About forty received certificates. The courses taught were: "How Can I Know I Am a Christian?" by Mrs. I. J. Law; "How Can I Know Who's Great?" by Rev. G. H. Corry; "Negro American Leaders," by Patricia McHugh; "My Body, Its Nature and Needs," boys, by Rev. D. F. Tarver, and girls, Clairrette Summers; and "Materials of Worship," by Mrs. D. F. Tarver, who was also the dean. Miss

Rushia Mae Butchee was the pianist, Sammy Kohara ably directed the recreation, and Arolyn Hastings and Lila Curry were in charge of the details of the camp. The theme of the camp was: "My Father's Work and Mine." The nights' programs included a "Golden Hours Party," scavenger hunt, a camp-fire program on the American Indian, and a consecration campfire service.

The District's fond hopes for one of the best camps for young people were crushed when unavoidable circumstances made it necessary to indefinitely postpone the camp.

Lake Charles District

From the "Electric Spark" of the "Live Wire Union" comes the following:

"Never in the annals of the Young People's organization in this area has the Union president married the District Director. In order to prove that this record could be broken, our president (Madge Hudson) has just changed her name to spell exactly like that of the District Director.

"Mr. and Mrs. Claudius A. Mayo invite their friends to visit them in their home on Cherry Street.

"By far the most successful meeting that we could have hoped for, by far the largest attendance we have ever had. Moss Bluff royally entertained 100 Christian youth at a splendid meeting at the Young People's recreational site at Mrs. Fred S. Weber's farm near Moss Bluff, Sunday, June 27. How is your HOBBY helping you?"

"The May meeting, a real success, was held in Lake Charles, at the First Methodist Episcopal Church, South, with thirty young people in attendance. Entertainment consisted of games on the lawn, refreshments. The inspirational program in the auditorium on 'Workmen That Need Not to be Ashamed,' had a lasting meaning."

More than 100 young people gathered in DeQuincy on Friday night, July 16, for their regular monthly meeting. The theme of the program centered around plans for the autumn program in the local departments. Following the program and entertainment, ice-cold watermelons were served.

The Director of the District, Claudius Mayo, is to be congratulated upon the excellent type of work that he is sponsoring and promoting in his district. Here's to your continued success, Claudius.

The camps to be held at Lake Arthur will be August 16-21 (Intermediate) and August 23-28 (Young People). The young people are planning to turn out en masse to these well-planned camps, whose staffs are unusually excellent.

A. D. BODDIE.

Isn't it odd that the driver who isn't going any place is always in the biggest hurry to get there?—Pathfinder.

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In Memoriam

MRS. LEE TOLER DUNCAN

On July 7, just as a "yesterday" slipped quietly into the unchangeable past and a new day was born, tired eyes closed to earth's burden of suffering. Peacefully, gently, the beautiful soul of Lee Toler Duncan passed to the great beyond.

Our dear Savior, in whom she trusted so completely, has said: "I go to prepare a place for you, and if I prepare a place for you, I will return and receive you unto myself, that where I am there ye may be also." We know that our Savior was there in that hushed and sorrowful room that night when loving human hands could do no more, and we know she did not cross death's portal alone.

She was the daughter of Mr. and Mrs. J. H. Toler, who preceded her in death. She was 53 years of age, and had lived all of her happy, useful life in this community.

She was married to Mr. J. T. Duncan in 1904. Four children blessed the happy union, three of whom, with her husband, survive. One baby daughter died in infancy. She is also survived by a brother, Mr. H. P. Toler, of this place, and one grandson, Billie D. Cook.

She had been a faithful member of the Methodist Church since early girlhood, and was active in all phases of church work, ever willing and eager to carry on in all Christian activities.

Her gentle dignity and brilliant mentality especially fitted her for the place of leadership she held in social, civic and religious circles. She was an honorary member of the Woman's Club of Inverness, and was active in its organization.

Mrs. Duncan—"Lee," as her friends lovingly called her—had been an invalid for a number of years, and the Christian fortitude with which she bore her suffering was most remarkable. It is impossible to fill her place in the home, in the church, or in the community. We needed her sorely; perhaps our Heavenly Father needed her more. Only those who are so fit to live, are really fit to die. Her beautiful life of service is a fitting monument to her memory.

Out there in the silent city,

Just quiet, and peace, and rest.

With sunlight and shadows flitting

Near home, and the ones she loved best.

With the sacred dead for companions,

Hands folded—all tasks complete,

Life's duties no longer demanding,

Just quiet, and rest, and sleep.

To the sunbeams we whisper, "shine gently;"

To the breezes, "blow softly here."

For the hearts and the home left empty,
We silently shed a tear.

MRS. M. L. HALBERT.

Inverness, Miss.

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Jackson, Miss.

JAMES ROBERT BUTLER

James Robert Butler was born July 21, 1887, in Arcadia, Louisiana, where he resided all his life. He was happily married to Miss Agnes Brown April 28, 1914. He passed to his reward June 6, 1937. He is survived by his widow, two sons, Charles Thomas and Jerry Rougon, two brothers and three sisters. He united with the Methodist Episcopal Church, South, at about eighteen years of age. He was sick about the last fifteen years of his life. He bore his afflictions patiently. He attended church until afflictions hindered. He faithfully supported the Cause with his means. For many years, up until his death, he was an outstand-

ing business man of his town. He was successful in his undertakings. Unusual in his home life, kind patient and non-complaining. His wife said, "Whatever I did seemed to suit Robert." He leaves no unhappy memories to his family. Public spirited and loved by his friends. Best of all was his trust in his Lord.

His funeral was held in First Methodist Church in Arcadia, conducted by his pastor, Rev. H. M. Johnson, and the writer. He was buried in Arcadia cemetery under a beautiful floral offering upon which a large attendance looked. I counted it a privilege to number him as one of my staunch friends. Peace be unto him.

Former pastor,
H. W. LEDBETTER.



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THE SEASHORE CAMP GROUND AND THE CAMP MEETING

(Continued from page 9)

position and placing the listening audience in a receptive, responsive mood. The work of Mrs. Wm. Barbour, the pianist, was notably good and deserving of commendation. The Rev. L. J. Power, presiding elder of the Seashore District, and the pastors of the neighboring Methodist churches rendered valuable service. All who contributed even in the smallest way to the success of the meeting have the thanks and gratitude of the writer.

CHAS. O. CHALMERS, Supt.

THE JUNALUSKA CROSS

As an example of the Protestant use of the cross as a symbol of Christian reverence, the electric cross at Lake Junaluska, N. C., is outstanding.

By reason of its size and commanding position on Missionary Point, overlooking Lake Junaluska, the Junaluska Cross has aroused the interest of visitors from all parts of the country. Especially has it endeared itself to the railroad operatives of the Southern Railway system which passes through Lake Junaluska.

When the cross was first installed, the thought of the management was that it would be illuminated only during the summer season. But when the season closed and a week had gone by, there came a petition from the engineers and brakemen, asking that the cross be lighted. They had grown accustomed to watching for the lighted cross as the trains swept around the mountain curve. It reminded them, they said, of loyalty to trust and fidelity to duty. It gave them a silent message of love of home and country and the higher things in life. Hearing their request, a generous man

offered to defray the expense of the year-around illumination, and made provision in his will, it is said, for maintaining the light through the years.

The cross, now about fifteen years old, was a gift to the Methodist Assembly from the federated Wesley Bible Classes of Western North Carolina. It stands on a high point overlooking the Lake. It is fixed on a base of rough stones gathered from the vicinity. The base rises about five feet in blunt, pyramidal shape. The cross is 25 feet in height; its outlines on face and back being brought out by thickly lined sets of electric lights, 200 bulbs being required for its illumination. The space at the foot of the cross is a favorite spot for vesper services and consecration meetings of missionaries and student volunteers. Its reflection in the waters of the Lake is visible from practically every hotel and home on the grounds.

The Junaluska Cross constitutes one of the beauties of the Assembly. Every night, summer and winter, it shines upon the mountain sides, and lights the lake and valley. It is an object that holds the reverent admiration of thousands of visitors, and is a Methodist shrine of unusual beauty and interest—a landmark by day, a beacon by night.

JUNALUSKA PASTORS' SCHOOL

The preachers and the laymen in attendance upon the Churchwide Pastors' Conference of the Methodist Episcopal Church, South, at Lake Junaluska, N. C., July 13-18, 1937, desire to make the following statements regarding the Conference:

First. We regard the program to have been of the highest order, well-balanced in its consideration of the problems involved in the pastor's mission and most ably presented by reverent and scholarly leaders in their respective fields.

Second. We have received from the Conference helpful instruction and high inspiration which we believe will make us better workers in God's Kingdom.

Third. We want to thank those who have inspired and instructed us: Prof. Walter Vassar, song leader; Mrs. Jeffers, organist, and the choir; Dr. H. W. Cox, Dr. W. P. Few, Dr. T. D. Ellis, Dr. Hornell Hart, Dr. Albert E. Day, Dr. Halford E. Luccock, Dr. W. T. Watkins and Bishop U. V. W. Darlington.

Fourth. We wish to express our deep appreciation to Dr. Wm. F. Quillian, General Secretary of the General Board of Christian Education, and all his associates in the Board, for their vision and for their hard work in securing our speakers and in arranging the program.

Fifth. We earnestly request that such a pastors' conference be held annually.

Signed: Nat G. Long, North Georgia Conference; J. Owen Smith, Upper South Carolina Conference; Stanley W. Hayne,

Memphis Conference; B. P. Taylor, Western Virginia Conference; James W. Sells, Mississippi Conference; J. Emerson Ford, South Carolina Conference; D. D. Holt, Virginia Conference; S. T. Slaton, North Alabama Conference; M. H. Stroud, Louisville Conference; H. G. Allen, Western North Carolina Conference.

LEVIS CARTER

This is not an obituary but an appreciation of a choice Christian young man. A true and noble life of one loved by all, having reached the sunset of a glorious day and passing through the darkness of a short night that we call death, bursting forth into a new day that shall grow brighter as the cycles of eternity speed on.

"O Change! Stupendous Change!
There lies the soulless clod.
The light eternal breaks,
The new immortal wakes,
Wakes with his God!"

Levis Carter was born on May 8, 1912, at Salem, Miss. He died in the Jackson County Hospital on April 19, 1937. He was converted and joined the Methodist Church in early childhood, continuing a faithful member until death. Living according to the Master's injunction, Rev. 2-10, "Be thou faithful unto death." He is survived by his wife, Eunice Nelson Carter, and two sons, William Manuel and Lewis Wesley, who live at Big Point, Miss., also by his father and mother, Mr. and Mrs. Calhoun Carter; two brothers, Royce and E. V., and one sister, Mrs. Lula Mae Nelson, all of Salem, Miss., and one brother, Nollie Carter, of Moss Point, Miss.

Loving hands laid his body to rest beneath a beautiful floral tribute in the Johnson cemetery at Wade, Miss., the writer officiating; assisted by Rev. N. S. Loftus.

Our hearts go out in most profound sympathy to the grief-stricken wife and bereft children, as well as to the sorrowing parents and other loved ones.

A. S. BYRD, P. C.

Escatawpa, Miss.

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NEW ORLEANS

Christian Advocate

Vol. 84—No. 37

NEW ORLEANS, LA., THURSDAY, AUGUST 12, 1937.

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EIGHTY-FOUR YEARS FOR OTHERS



MISS MARY WERLEIN

Her paternal ancestors were of sturdy German stock, she is a sister of Philip Werlein II and the Rev. Dr. S. Halsey Werlein, both deceased, was born August 14, 1853, and she has spent her eighty-four years largely in the service of others. She is devoted to New Orleans Methodism; she gave of her money and her time to establish and maintain Mary Werlein Mission; she is still one of the most loyal friends and supporters of St. Anna's Asylum; and all that she has is with the Board of Missions on annuity—a sum probably in excess of ten thousand dollars. She is one of the best known and one of the most unselfish women of New Orleans. The Advocate is happy to join in a birthday salute to one who has given a long life for others.



Wallet of the Week



THE LYNCHING RECORD, compiled by President F. D. Patterson of Tuskegee Institute for the first half of 1937, did not reach the Advocate desk. Comments in the church press indicate, however, that there were four lynchings, the same number as for the first half of 1936, and all of them occurred in the deep South. One in Georgia, one in Alabama, and two in Mississippi. All were Negroes. One instance was for rape and the other three were for murder.

* * *

"HOLLYWOOD STARS," said a Methodist minister recently, "are not necessarily experts in Christianity." He suggested that humanism may agitate the coarse, the vulgar and the nauseating superficial aspects of slum life as a method for enlisting maudlin sentimentality for ends which are largely selfish and commercial, but it does not cover the facts of experience which inspired the initiative of social workers like General Booth and Jane Addams, or missionaries like David Livingstone and Mary Reed.

* * *

JURY SERVICE in the court of Judge Benjamin P. Epstein, Chicago, is no occasion for a holiday of dissipations, according to **Scottish Rite News Bureau**. It appears that a jury impaneled to try a county official on a charge of embezzlement spent the time, supposed to have been devoted to the consideration of the case, visiting taverns where they were entertained with beer, saloon hostesses and dancing. When the report reached the ears of the court, the bailiff and the entire jury panel were adjudged guilty of contempt and were given sentences ranging from six months in prison to a fine of fifty dollars.

* * *

THE WAR UPON CANCER appears to be entering upon a new stage of aggressiveness through a recent trebling of the amount devoted to cancer research. Yale University has received a gift of ten million dollars to be dedicated to the study of cancer, whose ravages have increased sixty per cent since 1900. The donor is Mr. Starling W. Childs whose wife was a recent victim of the disease. The members of the advisory board, named by the University to administer the fund, are said to be men who are outstanding in three fields of study pertaining to cancer. It is hoped that this bequest may prove effective in speeding up the suppression of the malady which now stands second in the list of life-destroying diseases.

LOUISIANA, MISSISSIPPI AND ALABAMA have adopted a uniform code for governing the preparation, distribution and sale of seafoods, especially crabmeat. It is announced that the requirements will have joint recognition by the three states, and that those engaged in seafood industries have agreed to observe the requirements. This is a distinct step forward in the regulation of a business which, unregulated as to sanitation, is a menace to the health of the nation.

* * *

A CHRISTIAN INDIA, if one thinks only of statistics or in such terms as "mass movement," seems about to be achieved, but when the relation of the Christian community to the total population of the country is represented by a graph the effect is depressing. Four million Christians sounds rather impressive until we are told that more than three million of them are "untouchables" and that there are three hundred and sixty-one million who are either heathen or pagan. According to the same ratio, New Orleans would have a total Christian population of five thousand as against four hundred and forty-five thousand non-Christians.

* * *

THE BRITISH WEEKLY paid tribute recently to American celebration of "Independence Day" in words calculated to stir the pride of every patriotic citizen, but which should impress Americans no less profoundly with the responsibility for keeping alive the idealism of 1776. Of Independence Day "as a protest of the spirit" and as betokening the survival of "the Puritan prejudices of our ancestors," **The British Weekly** observed: "There are many annual 'Days' which we could afford to forget and dismiss to make room in the Anglo-Saxon calendar for the celebration of Independence Day."

* * *

RACE PREJUDICE is more than a local or sectional antipathy. The Jew is an international illustration of it. A recent example occurred during the session of the League of Colored Peoples in London the last week in June. According to the Christian World correspondent, members of the African race were refused lodging, they were invited to leave restaurants, and they were treated with indignity on the streets and in the omnibuses. It is said also that the **Grondwet** of the Boer Republic, "There shall be no equality between white and black either in Church or State," is today being preached as a religion all over East and Central Africa.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

"FANFARE OF PULPIT, PODIUM AND PARADE"

A number of recent incidents have set us to thinking upon the hunger of our people for a genuine revival of religion. In a recent issue of an ably edited magazine, we ran across the expression, "fanfare of pulpit, podium and parade," used to describe a type of campaigner and campaign which seeks to jam through a program by pageantry rather than by reason and fact. We do not know when we have seen a more descriptive epigram or a more severe indictment of efforts to stampede popular judgment. In matters of purely public interest, social or political, such efforts are classed as the agitations of a demagogue and as being due either to ignorance or selfishness. In ecclesiastical circles, we refer to such as the enthusiasms of fanatical propagandists, and it often means very much the same thing. It occurs to us that the weakness of much present day evangelism is its dependence upon processes which are intended to stampede the judgment rather than to create conviction and enlist the mind and heart of the people for the enterprises of the Kingdom of God. In our opinion, pageantry and "fanfare" may develop pride in a segment of the church membership without bringing the individual face to face with God, or fixing in the heart a profound sense of soul-saving responsibility. We do not believe that an evangelistic effort based upon suppers and calibrated plans will produce a great revival. We are not so foolish as to insist upon the methods of the eighteenth century, but that does not keep us from wondering what would have happened in the history of the church if on the night of May 24, 1738, at "a quarter before nine," in Aldersgate Street someone had stood up to explain the *modus operandi* and objectives of a standard plan instead of a man with a burning heart reading Luther's preface to the *Epistle to the Romans*. Who could be so foolish as to believe that the result might have been the same—the John Wesley whom we know and the Methodist Church which we love and serve? We do not look with favor upon taking over

the pulpits of the church for adding another chapter to the story of our ecclesiastical impotence and spiritual invalidism. We stand for an evangelism which will carry bishops, pastors and people to their knees. Anything else will be farcical and cannot be redeemed by fuss and gratulatory resolutions. We feel like exclaiming with the great Apostle: "Who shall deliver me from the body of this death?"—this "fanfare of pulpit, podium and parade."

THE GROWTH OF CHRISTIAN WORSHIP

After nearly two thousand years have gone by, we are apt to think of our act and ceremonials of worship as issuing from the same crucible and at the same time as the experience of Christian faith. A study of the development of our forms of worship, however, holds much of surprise for the uninitiated. The introduction of certain corruptions and the reasons for changes and modifications constitute an impressive part of the story of the human approach to God. At first, Christian worship was necessarily as simple as the faith out of which it was born, and it was as elemental in character as the life of the people gathered to its standards. It simply registered the impulses of disciples like Peter, the reasoned faith of men like Thomas, and the beautiful devotion of souls like John. For centuries there was little of that unity and corporate quality which characterizes worship today. Indeed, it was long after the first generation of Christians was gone from the world before Christian worship assumed even a semblance of form. It would seem that many Jewish and pagan customs were absorbed to be adapted and syncretized by circumstances and time. The Christians took something from the pagan cultures with which they came in contact, and the conversion to Christianity of great political patrons left the marks of their purposes and methods upon its progress. It also caused a reaction of antipathy and resentment in Christians of opposing nationalities. Many superstitions are accounted for as reflecting the low intellectual standards of the laity on the one hand, and a no less pronounced in-

ability of the clergy to interpret the Scriptures on the other. In lieu of intelligent forms of worship, the clergy substituted devotional appeals to the imagination. Such rites were more easy of adoption than of elimination. On the other side of the history, we discover that it was in the monasteries, with their circumscribed outlook, that Christian zeal and purpose were kept alive, a Christian culture was developed, and from which the early missionaries went forth to preach the gospel to a heathen world with passion and power. Thus in the simple ceremonials through which we express the homage and devotion of our hearts, is recorded the growth and the winnowing of nearly two thousand years of Christian history.

A GRACEFUL GESTURE

The editor and the business manager wish to make acknowledgement of the Graceful gesture of good will on the part of Dr. A. J. Weeks and The Southwestern Advocate for the publicity given the success of our circulation campaign and the generous word of congratulation. It will interest Dr. Weeks to know that last minute receipts carried the campaign total nearly a thousand beyond the figure which he names. We sincerely hope that the success of our campaign may help to inspire the Southwestern and its friends. We believe in the Conference organ with all our heart.

INDIVIDUAL CONSECRATION

The most frequently and violently attacked offender in Methodist circles is the man who, either by slip of tongue or in sheer intellectual rebellion, repudiates the doctrinal terminology of the Church. However bad that may be, it is worse when our lives fail to intone the deep spiritual realities upon which our Christianity is founded—when we fail to evaluate in our living the self-effacing, the self-forgetful and the sacrificial factors of religion. Without intending to be caustic or hypercritical, we are constrained to say that the most damaging and dangerous liability of the Methodist Church today is its worldly-minded members. We hear often of political activities across the border, but how many of us are big enough and just enough to risk the alienation of power by the assertion of our own Christian integrity? Every organization to win a selfish personal end, no matter what its euphemistic embellishments, repudiates the leadership of the Holy Spirit. We do not assume to speak for other communions, but we believe that the Methodist Church needs a revival which shall begin with plain Christian consecration. There is no use to pray for power until we ourselves become vessels fit for its use. We know that positions of eminence and authority

are an inevitable sequence of degrees of intelligence and personal consecration, but no eminence in the Church of God will reflect credit upon its occupant, unless it shall express the deliberate and the godly judgment of those by whom it is conferred. The leadership of the Church should always be able to say with the venerable Wesley: "I am become, I know not how, an honorable man." Unless such a revival come, we fear that the Methodist Church is staggering toward ultimate dissolution. Such sentiments may not be popular, but we have no concern on that account. We desire a Methodism in whose authority shall be heard the ringing notes of Jehovah's voice, and whose administration and life shall embody the impartial justice of the eternal God.

Editorial Miscellany

By Dr. H. T. Carley

DOG FIGHTS

"Pat," our Boston bull terrier, is a perfect little gentleman—with reservations. He is friendly, reasonably courteous, and unsuspecting. He is a handsome little brute—though looks don't make the gentleman. He is devoted to his friends—and doesn't give a rap for those he doesn't like. He is inquisitive, but not meddlesome. He has a head of his own, but can be induced to listen to reason. He is fastidious as to where he sits and what he eats—especially as to what he eats. If offered something he doesn't want, he will sniff at it contemptuously, tilt his nose, and stalk away with an air of perfect scorn. His hearing is good; but if he is intent upon some enterprise that strikes his fancy, you might as well whistle to the wind. When the notion enters his noggin, he is affectionate enough; otherwise, he is as independent as a pig on ice.

But he will fight! Big dogs, little dogs, curs, mongrels, or bluebloods, one or many—it's all the same to him. With or without provocation, he is a fightin' piece of machinery.

The other evening he saw his chance for a fight. He was in the car. A perfectly fine and inoffensive dog was standing near. Inadvertently the car door was opened. Like a flash "Pat" hit the ground at one leap and the dog at another. It was a real fight while it lasted. Finally we got them apart. Both bore the scars of battle. Neither dog had won. Both were pretty well chewed up. The neighborhood was disturbed. Nobody had gained anything, and the combatants were the biggest losers of all.

War is no better than a dog fight.

THE ROMANCE OF THE TABERNACLE

By R. P. "Bob" Shuler

Since publishing two articles in the Christian Advocate (Nashville) on the necessity of a practical and applicable evangelistic set-up in our church, I have been so overwhelmed with favorable reaction from the brethren of virtually every section within our Methodism, as to make me bold to continue this discussion.

One of our bishops writes: "We have talked so much about our heads that some of us would not know what to say to a broken-hearted sinner, if he should break through to the altar of prayer. We need God as never before in this country." One of the most prominent officials of one of our General Boards at Nashville writes: "I agree heartily with the general outline as stated in your articles. I believe such a plan will mean more to our church than any one thing we can do within the next generation."

Briefly, my suggestions in the Advocate were these: The Annual Conferences should memorialize the General Conference in its opening sessions to appoint a representative, sane, aggressive, and yet constructively minded committee, to prayerfully consider and draw up a plan, for favorable action by that body, looking to the setting up of a strong, free, unrestrained, authorized Board, Commission, or whatever might be chosen as a name for the movement; which, responsible only to the Church for its activities and not dependent in any manner on any other Board or organization of the Church, should proceed to organize, finance, promote and man a church-wide evangelistic crusade throughout the land.

While I would not dare in my thinking to run in front of the recommendations of such a committee, yet in my opinion the time has come for a Tabernacle Movement in Methodism. I mean by that, a movement of revival preaching outside our church buildings. In our great centers, our building enterprises have separated the ministry of the church from the ears and hearts of the common people. We have builded away from the masses. Our church buildings are such as to prove a distinct embarrassment in our efforts to evangelize, in that the poor and struggling do not feel at home in them. Moreover, our church programs have become exclusive and classical and stilted and formal, thus completing the wedge that has been driven between the ministry of the church and the masses of humanity.

I am condemning neither our buildings nor our program. There is much to defend in our modern church buildings and equipment. There are many meritorious

qualities in our modern church programs. My desire is not to find fault. I am merely stating a condition that every observant Methodist preacher, especially in our larger towns and cities, has recognized.

I believe that Methodism should go back again to the people with her ministry, back to the "highways and hedges," back to the publicans and sinners, back to the poor, who first had the gospel preached to them when Christ came. By this I certainly do not mean that we should desert our church program of cultivation, looking to spiritual equipment, cultural achievement and educational advance. I am heartily in favor of such a program. My contention is that the hour has arrived when the church must

CONGRATULATIONS, NEW ORLEANS ADVOCATE

The New Orleans Christian Advocate has completed the summer campaign for new subscriptions and more than 4,500 new ones have been received. The New Orleans Advocate is 84 years old and the Southwestern almost 90. The New Orleans serves three Conferences and the Southwestern seven. Such teamwork as secured 4,500 subscriptions for the New Orleans would bring many more to the Southwestern. Our entire program would be helped by it. We congratulate Dr. Duren and the New Orleans Christian Advocate.—Southwestern Christian Advocate.

attack along both fronts. We must have our permanent church centers for organization and program, fully manned, equipped for modern service and electric with challenge for times like these. The place of the church is vital.

But, even though it may not coincide with much of our past planning, the time has arrived for a wider and more comprehensive program. It is not enough merely to conduct a Sunday School and young people's organizations within our church buildings, and depend upon them for our ingatherings. It is not sufficient that we carry out the program of the church as set up by our leaders, augmented by pre-Easter campaign and such organized activity as the ordinary church is capable of.

Indeed, the time has come for a crusade. The very condition of humanity about us challenges afresh the Christian church to go out and disciple the nations. Christ promised to make us fishers of men. I know of no successful

fisherman who merely builds his fish house on the lakeside and puts up a sign inviting the fish in at 11 o'clock and at 7:30. A real fisherman is a man who secures the right bait and goes to the fish. It is my honest judgment that the clock has struck for that very thing in Methodism.

Early Methodism was poorly housed but richly manned. She brought her message to tens of thousands under brush arbors, tents, tabernacles, and in humble church buildings. Her congregations often resorted to the little red school house and the humble homes of Christian people. But her ministers were Holy Ghost-filled men whose hearts were afire for souls. They had few of the educational advantages which we so richly enjoy, but they knew God and believed the Book and loved men passionately. They were genuine revival preachers.

I would love to see the church, holding to all she has by way of educational program and social service achievements, maintaining her citadels of training, equipment and program building—I say, I would love to see her plant her banners again in the "out-of-doors," as it were, and bring afresh a ministry of power to the multitudes that are no longer in our pews.

My suggestion is that we build serviceable tabernacles in all our larger centers and man them with our most effective evangelists. Make these tabernacles centers, and there develop armies to go out to lesser towns under tents and in smaller tabernacles. Push our evangelistic soldiers back into the remote places, using again brush arbors or any other available places of assemblage. Go to the street corners. In other words, go to the people, to the hungry-hearted, sinful, hopeless people.

Other religious movements, some of them with scarcely any material resources, and very little educational advantages whatsoever, are successfully using these very avenues of approach to the masses and gathering in thousands. In Los Angeles, twenty-five years ago, the Methodist, Baptist and Presbyterian Churches were the fortresses of Protestantism and preached to practically the whole of the people who came the way of Protestant Christianity. Today the Four Square Gospel, the Pentecostals, the Assembly of God, the Nazarenes and the independent movements of like character, have more people in this great city flocking to hear their ministry than these recognized denominations. Fully half of their recruits have come from the Methodists, the Baptists, and the Presbyterians. Why? What is the answer?

Here it is. We have institutionalized. They have evangelized. We have builded a program, they an altar. We have cultivated. They have pioneered. We have worshipped. They have fished. We have

(Continued on page 11)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. B. D. Watson, pastor of Pleasant Hill charge, reports a good revival at Beulah church and seven accessions to the membership.

Rev. George Fox, pastor at Bonita, has our thanks for a list of subscriptions from his charge and we are glad to make due acknowledgment of same.

Rev. Louis Hoffpauir, presiding elder of Ruston District, was the preacher at First Church, New Orleans, last Sunday. His ministry gave eminent satisfaction to the congregation.

The exodus of New Orleans preachers has been greater than usual during this vacation season. Only two or three of the pastors have remained in the city, or will remain for August.

Rev. J. C. Sensintaffar, our pastor at Jonesville, La., and his people, in cooperation with the Presbyterians, have just had a successful Vacation Bible School in which sixty were enrolled.

Rev. S. A. Seegers, Lake Providence, has our thanks for a gleaner list of subscriptions from his charge. We thank him for his continued loyalty and a good suggestion which we expect to use.

Mr. H. C. Lipscomb, Istrouma, makes us glad with a message of encouragement concerning the Advocate. He sends us a contribution which is too late for this week, but will be published later.

The ladies of the Winnfield Methodist Church are showing a deep interest in the comfort of the pastor and his family. Recently a fine electric refrigerator has been installed in the parsonage and other improvements made. Rev. G. A. Morgan is the pastor.

The Young People's Assembly at Centenary College got off to a good start, according to Rev. G. W. Dameron who, being in the city for a day, took time to report the opening of the Assembly and to express his pleasure in the success of the Advocate Campaign.

Rev. P. W. Sibley, Walker charge, in sending a list of subscriptions, adds a note saying that he is having a good year and has had good revivals resulting in a considerable addition to his church membership. In his revival services he had the assistance of Rev. L. W. Cain and Rev. W. D. Milton.

Rev. R. H. Harper recently assisted Rev. E. W. Day in a meeting at Tullos. Mrs. Harper was invited by the church to conduct services with the ladies and with the children. The attendance was

good and there were twelve more accessions to the church, the majority of them being on profession of faith.

Rev. V. D. Morris, who will spend the last two weeks of August at Lake Juna-luska, reports that work has begun on the repair of the present auditorium of the church and the construction of the Church School building. The Daily Vacation Church School enrolled ninety-six persons—another of the good records for Bro. Morris and Columbia church.

Rev. Robert A. Cross, once a member of the Louisiana Conference, but now in the United States mail service with headquarters in Memphis, was a caller at the Advocate office one day last week, but we were out of the office, much to our regret. Brother Cross was spending his vacation in New Orleans, his home city, and with home people and friends.

Rev. F. J. McCoy, pastor at Ida and Hosston, expected to hold services in the new church at Munnerlyn's Chapel last Sunday. The church has been completed and will be dedicated by Bishop Dobbs at 11 a.m., August 15, with Dr. A. M. Serex, the presiding elder, preaching in the afternoon. At night, Rev. A. C. Lawton will preach and continue through the week with revival services.

Rev. T. D. Lipscomb, pastor of Hall Summit charge, has sent in fourteen subscriptions on a quota of twelve. This should have been indicated in the final report of the campaign, but there was seemingly a difference in the actual membership figures of the charge and the number reported in the minutes. We gladly make the acknowledgment, though no request has been made for the correction.

Rev. W. H. Wallace, Jr., left last week for New York City, and New England to be gone until September. He is to preach at Englewood, N. J., in a joint service for the Methodists and Presbyterians. During the pastor's absence, the pulpit of First Church, New Orleans, will be filled by Rev. Louis Hoffpauir, Rev. B. F. Rogers, Rev. Jolly Harper, Rev. John L. Williams, and Mr. O. P. Kiker, Jr., in the order named.

A card from Rev. C. F. Sheppard says: "This is to let you know that the Hackberry Community Church has become the property of the M. E. Church, South. The deed has been recorded. So when you come again you will come to the Methodist church and parsonage." We congratulate Brother Sheppard upon this achievement, and we trust that it may mark the beginning of a better day for Methodism in that little oil center of Southwest Louisiana.

Under the leadership of Rev. H. W. Rickey, pastor of Jena-Olla charge, extensive repairs have been made on the basement of the church at Jena. Brother Rickey says that he has discovered why some of the windows of the basement have been broken. Being near the level of the ground, the cows could see their images in the glass, and evidently quite belligerent, they butted at the supposed cows, much to the shattering of the glass and the spoiling of the image.

Dr. Marion S. Monk, pastor of First Methodist Church, Alexandria, La., has recently rendered a fine service to the city in leading in a movement to curb the operation of slot machines and other violations of the law. He and two laymen secured the evidence which resulted in 175 indictments. On a recent Sunday, on motion of Mr. W. D. Wadley, the congregation of First Church voted to endorse and sustain the work Dr. Monk was doing. Dr. Monk and his people are happy in the fact that the repairs on and redecoration of the auditorium are completed and that the parsonage is being painted without and redecorated within, all at a cost of \$5,000.

Dr. Osler's chloroform brigade would have to pass by Rev. H. P. McCann, supply in charge of Pollock circuit. For, though 81 years of age, he has been working with his own devoted and skillful hands, assisted by volunteer workers, upon a new church on the site of the Old Palestine Church. This is near Tioga, but it is nearer Paradise, and no doubt heavenly experiences will again be enjoyed there. One of Brother McCann's helpers said he found him up on a scaffold the other day. "Now I am trying to keep him off the scaffold," he said, and Brother McCann has promised to keep his feet on solid ground, though he may saw and nail as much as he pleases. And he is still busy—the roof is on and the church will soon be completed. In the midst of this work, Brother McCann has found time to get his quota of Advocate subscriptions, and to hold a good meeting at Pleasant Grove Church, with Rev. H. N. Brown, our pastor at Pineville, doing the preaching.

GOOD REPORT FROM VIVIAN

Dear Doctor Duren:

Perhaps a few lines from the Vivian Charge will be of interest to your readers. From my viewpoint, things look well—pastor and people working harmoniously for certain goals, which we hope to reach, in "due time, if we faint not." These goals are, an increased and spiritually strengthened membership, and a new \$30,000 brick church building. The united forces are laboring to this end. We had a fine "vacation Bible School," with an average attendance of eighty-five, and ninety or more at some of the sessions. The pastor and his

corps of efficient helpers worked diligently for the five days of the school. The closing feature was fine—a pageant portraying Bible scenes, and characters, which was much enjoyed by the audience. Finances are in advance of those of any year since the beginning of the "depression." The Advocate is enjoyed by a goodly number of our people. Wife and I enjoy Dr. Carley's articles. The one on "Roll-Top Desks," described mine, plus. They may be out of date and style, but convenient, to say the least—toss any article in or on and leave it there for future use. His article on "Chores" hits the spot.

I. T. REAMES.

CHURCH EXTENSION NOTICE

The Executive Committee of the Louisiana Conference Board of Church Extension will meet at 11 a. m. on Tuesday, August 24, 1937, in the First Methodist Church, Shreveport, La.

B. H. ANDREWS, Secretary.

WHAT IS PROCRASTINATION?

One of the able dignitaries of old defines procrastination as "the thief of time." He is wrong. Procrastination is the unadulterated essence of laziness. Can it be cured? If so, what is the cure? Use a bull-whip freely. This remedy will cure you while the hide grows back.

GEORGE N. PARKER.

Grand Cane, La.

FORTY-THIRD ANNUAL SESSION OF WINONA LAKE BIBLE CONFERENCE

The great Winona Bible Conference, held every summer in the month of August, at Winona Lake, Indiana, has issued its program announcing a list of twenty-one speakers who will deliver inspirational addresses from August 11 to 22. There will be an average of ten sessions every day and interest is always at high tide during these twelve days.

Among the notable speakers who are to appear on this program are Drs. Scroggie, Matthews, Rimmer, Bishop Moore, McComb, Rice, Hubler, Bieber, Charles, Clippinger, McCown, Tevebaugh, Biedewolf, Centz, Cohn, Machlin, Huffman, Muntz, Rees, Palmer and others. This conference is interdenominational in its operations and yearly attracts men and women from practically all Evangelical churches. Last year there were representatives present from twenty-nine denominations who came from forty-two states, three Canadian Provinces and four foreign countries. The influence of Winona's religious activities is world wide, and both ministers and laymen find educational as well as spiritual profit in attending these annual gatherings. The teachings broadcast from the Winona platform are absolutely fundamental, but

free from controversial discussion. Hotel reservations are being taken rapidly and everything indicates an exceptionally large attendance.

PREACHING WEEK AT LAKE JUNALUSKA

Lake Junaluska, N. C., Aug. 1—His first public utterances on his return from Europe will be made by Bishop Arthur J. Moore when he conducts Preaching Week at the Junaluska Methodist Assembly, August 8-15. Preaching Week will be closely allied with Mission Week (Aug. 3-10) and the Leadership School (Aug. 12-26) both sponsored jointly by the Mission Board and the Board of Christian Education, Methodist Episcopal Church, South.

Bishop Moore, who left for Europe shortly after the meeting of the College of Bishops in Nashville, Tenn., in May, and also following the close of the first period of the Bishops' Crusade, was named Episcopal supervisor of the annual conferences over which the late Bishop Edwin D. Mouzon had supervision and after his engagement at Lake Junaluska he will preside over the sessions of those bodies before leaving for the Orient to conduct the conference in China, Japan and Korea.

The conferences of which Bishop Mouzon was supervisor and to which Bishop Moore was appointed under the plan of Episcopal Visitation by the College of Bishops at the May meeting are: the Western Virginia, Virginia and Baltimore conferences.

During his recent stay in Europe he presided over the sessions of the conferences in Poland, Czechoslovakia and Belgium.

During Preaching Week, Bishop Moore will preach twice daily, at 11 a. m. and 8 p. m.

No Methodist Bishop has had as large an Episcopal area as Bishop Moore. His Episcopal district includes the Methodist missions in Europe, Asia and Africa in addition to his conferences in America.

Less than 50 years of age, Bishop Moore's rise has been rapid in the past 25 years. Before his conversion he was a brakeman on a freight train in

South Georgia. During the past 25 years he has entered the Methodist ministry, completed his college education, served as an evangelist, filled circuit and big city pastorates and in 1930 was elected to the Episcopate, the highest office in the Methodist Church. His vigorous physique and evangelistic type of preaching have made him popular around the globe.

EUROPEAN CONFERENCES FAVOR UNIFICATION

(From Department of Education and Promotion, Board of Missions, August 2, 1937)

A unanimous vote in favor of the union of the three major branches of Methodism, namely, the Methodist Protestant Church, the Methodist Episcopal Church, and the Methodist Episcopal Church, South, was cast at the recent sessions of the two annual conferences in Europe—in Belgium and Czechoslovakia—according to Bishop Arthur J. Moore, who spent a few hours in Nashville on Saturday, July 31, following his return from Europe.

Bishop Moore reports that the vote in Czechoslovakia was 37 for unification and none against and that in Belgium the conference voted 28 for the measure and none opposed.

A check-up shows that the three conferences that have met to date all favor unification, since the Florida Conference, which met in June, voted 248 to 6 for the Methodist union.

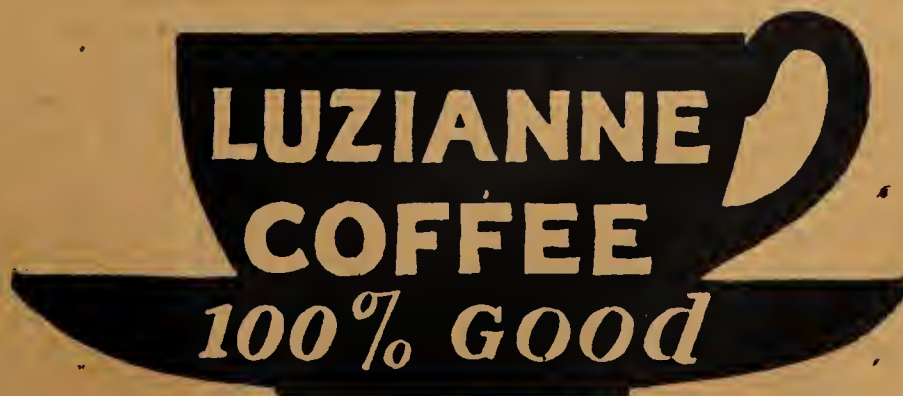
Some Familiar Gobs of Wisdom

One good thing about telling the truth is, you don't have to remember what you say.

You cannot buy confidence and respect with profanity and vulgarity.

Where's your backbone? When the boss asks you what you think about a certain matter, tell him what you think, and not what you think he thinks.

Spend five minutes every day thinking of some good you can do someone—and then do it.



Mississippi Conference

PERSONAL AND OTHERWISE

We have a renewal of her subscription and a note from Mrs. J. T. Abney, McComb, Miss., which we sincerely prize.

Bro. M. C. Smith, Route 7, Philadelphia, sends a subscription for the Advocate and adds: "Wish all our people would read our paper."

Mrs. Wheelless, Advocate representative at Port Gibson, has our thanks for a list of nine subscriptions for the credit of Port Gibson charge.

Rev. D. E. Vickers, Saucier charge, sent a notice of Palmer Creek camp meeting for insertion last week, but it failed to reach us in time and we give it place this week.

Rev. H. Mellard, who is doing a splendid work at Kreole, has our thanks for a list of subscriptions to the Advocate and the assurance of his continued interest in securing his quota.

We regret to learn that Miss Eleanor Sullivan, sister of Dr. J. M. Sullivan, is still in a cast from the fall which resulted in a broken hip. We are glad to know, however, that she is doing well and is quite cheerful.

Rev. W. A. Terry, pastor at Centerville, has our thanks for a list of subscriptions from his charge, and the assurance that he is carrying forward the campaign with the other details of his program of work.

Rev. R. H. Clegg, presiding elder of Brookhaven District, sends his fourth round and assures us that the gleanings for the Advocate will bring the Brookhaven District well forward before the end of the Conference year.

Through an error in the make-up last week, Rev. Morelle H. Wells, Harrisonville charge was given credit for twenty-one subscriptions, but in the Louisiana Conference instead of the Mississippi Conference as it should have been.

Bishop Hoyt M. Dobbs preached at First Church, Birmingham, last Sunday for Dr. W. Angie Smith who is on vacation. That is one of the truly great pulpits of Methodism and it has long commanded the ablest talent of the Church.

Rev. J. H. Jolly, pastor at Grace Church, Jackson, gives evidence of his conscientious regard for every detail of his responsibility by a good list of subscribers for the credit of his charge. We thank him and his people for their faithfulness to the task.

Rev. J. Melvin Jones, assistant pastor of Galloway Memorial Church, Jackson, is doing a splendid piece of work for the Advocate. A list of nineteen subscriptions just received brings the total for the charge to seventy-five. Dr. J. L. De-cell is the pastor.

We appreciate the continued interest of Rev. J. H. Moore in the Advocate campaign. He is one of many who are pressing on for the charge quotas. We shall try to give credit to every charge that completes its quota, even though the special period is over.

Dr. J. M. Sullivan, Lay Leader of the Mississippi Conference, is spending several weeks at Lake Junaluska. Mrs. Sullivan, four presidings elders and a number of District Lay Leaders, are sharing the privileges of the meeting of the Board of Lay Activities and the delights of that land of the sky with Dr. Sullivan.

Rev. and Mrs. W. B. Alsworth, with Mr. L. T. Fickling and Mr. E. J. Dennis, District Lay Leader and Associate respectively, are representing the Hattiesburg District at the meeting of the Board of Lay Activities at Lake Junaluska. Bro. Alsworth says that he expects to return August 14, for the home stretch.

Rev. Hilary S. Westbrook reports that he is now in the concluding revival of the year at High Hill church on the Homewood charge. Rev. George H. Jones is doing the preaching and Bro. M. M. Mapp, of Harperville, is leading the singing. Thus far forty-four members have been added—all of them on profession of faith. The entire charge has been greatly revived.

CHRISTIAN ADVENTURE CAMP

A Christian adventure camp composed of twenty-five intermediates of the Methodist churches in the Seashore District, was held at the New Prospect Camp Grounds, near Van Cleave, Mississippi, July 26-30.

Rev. Featherstein Vaughan served as Dean, expertly assisted in the camp by Reverend Eual Samples as Director and Reverend Olia Nix as Business Manager. The intermediate officers elected were: President, Spencer Roberts; Vice-President, Catherine Ramsay; Secretary, Zel-lawayne Carrall.

The following courses were taught: "How can I know I am a Christian," by Miss Kuntz; "Working for World Peace," by Miss Spaulding; and "Worship," by Mrs. Allen.

Mrs. Yates and Mrs. Ryals proved to be excellent cooks.

Hilda Rouse, Bessie Ryals, Francis Stevens, Nalline Carter, Louise Carrion, Milton Walker, Gene Havens, and Eloise Walker served as councilors.

Each morning before breakfast morning meditations were held. These programs set the key-note of the day based on the camp's theme: "My Father's Work and Mine." The schedule for the rest of the morning consisted of classes, directed recreation, a first aid class by Mrs. Parker, and business assembly. Interest groups were held in the afternoons. These groups were made up of an archery class by Reverend Vaughan, and a dramatic class by Reverend Samples, assisted by Bessie Ryals.

Vespers were held in the late evenings. This proved to be a splendid preparation for the spiritual mood necessary for the very beautiful and inspirational camp fire services directed by Reverend Samples. These services led the intermediates into a better understanding and closer fellowship with Jesus Christ."

The various programs were in close harmony throughout the camp. Each member contributed his part in presenting these programs and making the camp a very great success.

The camp was indeed one that fulfilled its purpose in every way and has left a deep impression upon the hearts of all present.

Submitted by Eloise Walker, McHenry, Mississippi, historian and reporter.

MONTROSE, MISS.

Dear Dr. Duren:

I am wondering if a few words from this end of the line would be of interest to the readers of the N. O. Christian Advocate.

Well, here goes: We are hastening on to the end of our second year's pastorate on the Montrose Circuit. And while we have had some periods of sorrow, yet, we have had periods of joy as well. But, here's what I am trying to say:

On the 10th of May we began a "Bible Daily Vacation School" with an attendance of 47 and 13 instructors; all seemed to enjoy the work, and already, we are beginning to talk another school for next year. We gave out 42 credit certificates, all in all, I think it was a good school.

Then on July 4th we began our first revival for the year at Sylvarenach, the P. E., preaching the eleven o'clock sermon, holding the 3rd Quarterly Conference, which was a real good one. Then, Brother Allums, pastor of Kingston, Laurel, came for the evening service, remaining with us through the meeting. A good one it was, tho' no additions, but the church was graciously blest.

Then, second Sabbath of July we began our meeting for the Montrose Methodist Church, with Brother Campbell of First Church, Laurel, doing the preaching from the evening hour on through the five days' meeting, which was a real good

meeting with five additions to the church, and one baby baptized.

Then on July 19, at eleven o'clock, we began our meeting at Louin, with our son and his wife from Groves, Texas, taking over the meeting at the evening hour and closing on the night of the 25th of this month. A very fine meeting there. Eight additions, six by baptism and vows, two by letter. The people there said it was one of the greatest meetings ever held in our church at that point. At the evening services, we had a house filled almost to overflowing. And, the eleven o'clock services grew in numbers and interest with every service. The last service of the meeting we were not able to seat the congregation with a hundred or more on the outside wishing they could get in, and enjoy the last sermon.

Two more meetings on the charge to be held, then we will be through our revival campaign, with, I hope, the churches greatly and graciously revived. Then, the home stretch for the Annual Conference, which is just about three months off.

The Lord's blessings on YOU Doctor, and success to the Advocate.

Faithfully yours,

W. L. BLACKWELL, Pastor.

July 31, 1937.

PALMER CREEK CAMP MEETING

The Palmer Creek camp meeting will open the 4th Sunday in August at 11 a. m. and continue through the 5th Sunday.

Rev. J. L. Neill, a member of the Mississippi Conference and pastor of the Methodist Church in Brookhaven, will be the principal preacher.

Special arrangements are being made to have a real good camp meeting.

WIGGINS VACATION SCHOOL

The Wiggins Church has just concluded a two-weeks' Vacation School. Eighty-four children and young people were enrolled. "Our Happy World," "Children of Our Father," "What Is In Our Bible?" and "We All Need Each Other" were the four courses given. The Vacation School was carried on by a staff of thirteen teachers and workers under the direction of Rev. and Mrs. D. T. Ridgway. A vacation school was carried on at the same time at the Baptist Church, and almost every child in Wiggins attended one of these schools which had a combined enrollment of over one hundred and seventy. Four young people of Wiggins attended the Christian Adventure Camp for Intermediates at New Prospect.

Don't worry when you stumble. Remember, a worm is about the only thing that can't fall down.

ANOTHER WHITWORTH ALUMNA SPEAKS

Dear Bessie Cooper Hopkins:

I enjoyed your account of Alumnae Day and it made me wish more than ever that I had been there. Your letter gave me information I was glad to have—names of the Alumnae officers and the assurance that the Association is still functioning loyally.

May I tell you that I spent five sessions at Whitworth? In those ancient days there was a preparatory department. I was twelve years old when I entered. The old colored woman who waited on the girls when they were sick said to me when I returned to commencement after graduation, "Dat chile was raised here."

I served as president of the Alumnae Association, and in my youthful enthusiasm I gave concerts and sent letters broadcast in an effort to raise funds for a Whitworth scholarship from the Alumnae.

That the closing of Whitworth is under consideration simply will not register with me. I can not believe this will be. Let us pray that in some providential way Whitworth with all its splendid historic past, with all the great need for its future existence, will not be lost to Mississippi Methodism and to the young womanhood of today and tomorrow. My pledge to further this hope has gone forward.

With best wishes for you and an abiding interest in our beloved Alma Mater,
LILY GABRIELLE WILKINSON
THOMPSON (Mrs. Charles H.)

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Brookhaven, Aug. 22, 11 a.m.; Nov. 3, 7 p.m.
Bayou Pierre & Bogue Chitto, at Pleasant Valley, Sept. 12, 11 a.m. and 1:30 p.m.
Hazlehurst, Sept. 19, 11 a.m., church dedication; Q. C., Oct. 26, 7 p.m.
Bassfield, church dedication, Sept. 19, 7 p.m.
Scotland, at Bethel, Sept. 26, 11 a.m. and 1 p.m.
Adams, at McCall, Sept. 26, 3 p.m.
Meadville & Bude, at Meadville, Sept. 26, 7 p.m.
Magnolia, Oct. 3, 11 a.m. and 2 p.m.
McComb, LaBranch St., Oct. 3, 4 p.m. and 7 p.m.
Barlow, at Rehobeth, Oct. 10, 11 a.m. and 1 p.m.
Gallman, at Gallman, Oct. 10, 3 p.m.
Utica, at Utica, Oct. 10, 7 p.m.
McComb, Pearl River Ave., Oct. 17, 11 a.m.; Q. C., Nov. 1, 7 p.m.
Monticello & Pleasant Grove, at Tilton, Oct. 17, 3 p.m.
Crystal Springs, Oct. 17, 7 p.m., followed by Q. C.

Harrisville, at Poplar Springs, Oct. 20, 11 a.m. and 1:30 p.m.
Wesson, at Wesson, Oct. 20, 7 p.m.; preaching, Oct. 24, 7 p.m.
Georgetown, at Georgetown, Oct. 24, 11 a.m. and 1 p.m.
Silver Creek, at New Hebron, Oct. 24, 3 p.m.
Prentiss, at Carson, Oct. 27, 11 a.m. and 1:30 p.m.
Osyka & Fernwood, at Fernwood, Oct. 31, 11 a.m. and 1:15 p.m.
Tylertown, Oct. 31, 4 p.m. and 7 p.m.
Foxworth, at Foxworth, Nov. 1, 11 a.m. and 1:30 p.m.
Summit & Topisaw, at Summit, Nov. 7, 11 a.m. and 2 p.m.
McComb, Centenary, Nov. 7, 7 p.m., followed by Q. C.

Pastors, please see that trustees make reports at the quarterly conferences according to the Discipline; have answers to questions 21, 24, 27, and 28 prepared in duplicate. The hours of quarterly conferences, as announced above, cannot be changed without consulting me.

R. H. CLEGG, P. E.

Hattiesburg Dist.—Fourth Round

Court Street, Aug. 22, 11 a.m.; Q. C., Nov. 1, 7:30 p.m.
Bonhomme, Aug. 22, 7:30 p.m.; Q. C., Oct. 4, 7:30 p.m.
Broad Street, Aug. 29, 11 a.m.; Q. C., Nov. 2, 7:30 p.m.
Main Street, Aug. 29, 7:30 p.m.; Q. C., Oct. 29, 7:30 p.m.
Petal, at Petal, Sept. 5, 11 a.m.; Q. C., Oct. 22, 7:30 p.m.
Laurel, Kingston, Sept. 5, 7:30 p.m.; Q. C., Oct. 25, 7:30 p.m.
Shubuta, Sept. 12, 11 a.m.; Q. C., 1:30 p.m.
Bucatunna, at Bucatunna, Sept. 12, 4 p.m.; preaching, 7:30 p.m.
Ellisville, Sept. 19, 11 a.m.; Q. C., 1:30 p.m.
Waynesboro Ct., at Hiwanee, Sept. 19, 4 p.m.; preaching, 7:30 p.m.
Williamsburg, at Oakvale, Sept. 26, 11 a.m.; Q. C., 1 p.m.
Taylorsville, at Knight's Chapel, Sept. 26; Q. C., 3:30 p.m.
Laurel, West, Sept. 26; preaching, 7:30 p.m.; Q. C., Oct. 26, 7:30 p.m.
Magee, Oct. 3, 11 a.m.; Q. C., 1:30 p.m.
Mt. Olive, Oct. 3; Q. C., 3:30 p.m.
Collins, Oct. 3, 7:30 p.m.; preaching and Q. C.
Matherville, at Langsdale, Oct. 10, 11 a.m.; Q. C., 1:30 p.m.
Waynesboro, Oct. 10, 4:30 and 7:30 p.m.
Montrose, at Garlandsville, Oct. 17, 11 a.m. and 1:30 p.m.
Bay Springs, at Bay Springs, Oct. 17, 3:30 and 7:30 p.m.
Seminary, at Eminence, Oct. 24, 11 a.m.; Q. C., 1:30 p.m.
Moselle, at Moselle, Oct. 24, 3:30 p.m.; preaching, 7:30 p.m.
Richton, at Richton, Oct. 27; preaching and Q. C., 7:30 p.m.
New Augusta, at New Augusta, Oct. 31, 11 a.m.; Q. C., 1:30 p.m.
Laurel, First, Oct. 31, 7:30 p.m.; Q. C., Oct. 28, 7:30 p.m.
Heldelberg, at Heldelberg, Nov. 7, 11 a.m.; Q. C., 1:30 p.m.
Sumrall, Nov. 7, 7:30 p.m.; preaching and Q. C.

The pastors will please refer to paragraph 110, bracket 4. Have all committees and church departments make a quarterly and annual report where such is requested. Please have all nominations that you are to make, as well as names of trustees in triplicate form, giving the church from which they are elected and post office address of each. Please do this, as it will enable us to dispatch the business of the conference readily.

W. B. ALSWORTH, P. E.

MILLSAPS COLLEGE

Fully Accredited by all Regional and National Rating Agencies.

Has all the marks of a good Church College as defined by the General Commission on College Policy.

College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. H. N. McKibben sends a renewal of his own subscription and two new subscriptions for the credit of Ethel charge, and for the list we are duly grateful.

Bishop Hoyt M. Dobbs dedicated the churches at Iuka and Baldwyn on Sunday, August 1. Rev. S. E. Ashmore is the pastor at Iuka, and Rev. W. C. McCay at Baldwyn.

Rev. W. C. Galceran, Jr., has our thanks for a list of nine subscriptions to the Advocate. This is one more than the quota of Hollandale charge, and we gladly give Brother Galceran and his charge quota credit.

Rev. G. H. Boyles, Itta Bena charge, reports a list of subscriptions for the credit of his church. Itta Bena was our first pastoral charge and many hallowed memories cluster about the very name.

Rev. T. W. Lewis, pastor at Calhoun City, is keeping abreast of the problems of his field despite the heat of the summer, and along with his local interests, he does not forget the Advocate and its ministry.

Bro. T. A. Filgo, adds another subscription to the credit of Waterford charge, and says that he is working to complete his quota regardless of the close of the special period. We thank Bro. Filgo for his abiding interest.

Rev. H. P. Lewis, Charleston, reports a good revival at Old Bethel, his country appointment. Five members were added by baptism. Brother Lewis is at Lake Junaluska with Rev. S. E. Ashmore and family spending the first two weeks of August.

Rev. J. C. Wasson, pastor at Viaden, is able to return from Columbus where he has been recuperating from a very serious accident. He is still on crutches, however, and not able to take up his pastoral duties. We sincerely hope that he may soon be entirely recovered.

We acknowledge a note of congratulation from Dr. J. R. Countiss on the success of the Advocate campaign. It appears that the business manager demoted himself by giving his paper the wrong address, but Dr. Countiss was too well known for that to make much difference.

Rev. J. O. Dowdle, Sunflower, sends us a list of subscriptions which brings his total to twenty-five on a quota of sixteen, and he says that he has not yet finished his campaign. Bro. Dowdle has been one of our most loyal friends and

supporters and we appreciate him for the good work he is doing in all departments of the church program.

Mr. and Mrs. William Mountjoy Garrard, Jr., of Greenwood, announce the arrival of Mary DuBose Gerrard, July 25, 1937. Mrs. Garrard is a daughter of Mr. and Mrs. R. B. Clark formerly of Tupelo. We wish for the newcomer a life of usefulness and blessing and for the young parents the full realization of the happiness and joy of their precious gift.

In the death of Mrs. Lizzie George Henderson, at Greenwood, August 1, Mississippi loses another link in the chain which binds it to a glorious past. Mrs. Henderson was the only surviving daughter of the late Senator J. Z. George of Carroll County. Hon. Joe George, of Yazoo City, is now the only surviving member of Senator George's immediate family.

DISTRIBUTION OF CHRISTIAN LITERATURE FOR EVERY CHURCH AND MEMBER

By J. H. Shumaker

1. The purpose of the church press for producing and distributing religious literature should be to save the profit and thereby make and deliver more of it so as to give it to that large portion of the Church affiliation who could not pay the cost if made on a profit-making method.

2. Free distribution can be accomplished by the Church creating and maintaining a fund to supply not only the church school, but the religious home, and the public as well.

3. As progressive and up-to-date Wesleyan Methodists, every Methodist home should be supplied with the Bible, hymnbook, Discipline, Sunday school textbooks, and the church papers and other good books. Where there are five hundred members in a local church, then there should be safely estimated one hundred families, each of which should be supplied with their needs, if need be, by the fund raised for that purpose.

4. Next to the Bible, the periodicals of the Church, especially the General and Conference papers, have been the greatest means of grace and the finest instruments for the continued growth and development of a religious education.

5. The Church library should be recognized as a necessity for every church and provided for in the budget. Set as a minimum standard to supply every Methodist family with a Church paper, not only the officials of the Church but, of more importance, to the non-officials,

non-attendants and un-churched. Then if possible, of equal importance a circulating library of the best religious books, magazines, and pamphlets and leaflets for free distribution, suited to every class and age as seekers after religion, young converts, adult members and prospective members.

6. Let the congregation elect a librarian and library committee. As a general estimate the General and Conference Advocates constitute the most valuable literature for general distribution to those members who are either not able to pay for it or don't know the worth until placed in their hands.

7. The best and cheapest method for distribution doubtless is to direct publishers to mail in packages to one address, to the church librarian to be delivered to the individual members at Sunday services and by other laudable methods. Thus doing a very great evangelistic service at a saving of expenses of approximately 50 per cent. The sublime results would be to make and develop a high class, intelligent and loyal Christian citizenship.

8. If the Church religious literature which is the Bible of today in the making is placed in the homes of the people they will read it. Otherwise, the secular and world literature, which is the Bible of the world in the making of today, will be read.

THE CHURCH-WIDE PASTOR'S CONFERENCE

The Church-wide Pastor's Conference held at Lake Junaluska met the highest expectations of those who were present.

More than 200 preachers and 105 laymen registered for the Conference. Probably an average of twice this number attended the sessions. Sunday morning Bishop Darlington preached to more than 2,000. The registration and attendance was quite beyond that of the 1935 Conference.

Leaders from our own Church rendered fine service. The Aldersgate Commemoration was stressed.

Doctors Luccock, Day and Hart delighted the great audiences that crowded to hear them. The sale of books through the Publishing House Office was the largest that week in the history of the Assembly. Those present made unanimous request that such a Conference be held each year.

Were all superfluities and the desire of outward greatness laid aside, and the right use of things universally attended to, such a number of people might be employed in things useful as that moderate labour with blessing of Heaven would answer all good purposes, and a sufficient number would have time to attend to the proper affairs of civil society.—John Woolman, in "A Word of Remembrance."

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round

Houlka, at Concord, Aug. 15, 11 a.m.
 Algoma, at Palestine, Aug. 18.
 Greenwood Springs, at Friendship, Aug. 19.
 Nettleton, at Shiloh, Aug. 22, 11 a.m.
 Becker, at Greenbrier, Aug. 25, 11 a.m.
 Houston, Aug. 25, 7:30 p.m.
 Toccoola, at Tula, Aug. 27.
 Frairie & Strongs, at Thompson Memorial, Aug. 29.
 Coffeenville, at Gray Rock, Sept. 1.
 Water Valley, Main St., at Taylor, Sept. 2.
 Randolph, at Shady Grove, Sept. 10.
 Calhoun City, Sept. 12.
 Tupelo, Sept. 15, 7:30 p.m.
 Smithville, at Antioch, Sept. 16.
 Buena Vista, at Pleasant Grove, Sept. 17.
 Amory, Sept. 19.
 Shannon, at Union Chapel, Sept. 21.
 Bellefontaine, at Spring Hill, Sept. 24.
 Woodland, at Macedonia, Sept. 25.
 Mathlston & Maben, at Double Springs, Sept. 26.
 Fulton, at Fulton, Oct. 3, 11 a.m.
 Okolona, Oct. 3, 7:30 p.m.
 Salem & Friendship, at Liberty Hill, Oct. 6.
 Tremont, at Mt. Olive, Oct. 8.
 Paris, at Pine Flat, Oct. 13, 11 a.m.
 Water Valley, First Church, Oct. 13, 7:50 p.m.
 Verona, at Verona, Oct. 17.
 Eupora, at Eupora, Oct. 20, 11 a.m.
 Aberdeen, Oct. 20, 7:30 p.m.
 Pontotoc, Oct. 24, 11 a.m.
 Pittsboro & Bruce, at Bruce, Oct. 24, 7:30 p.m.
 Vardaman, at Young's Chapel, Oct. 26.
 Derma, at Derma, Oct. 27.

Attention—This round is called to the importance of continuing the work of securing subscriptions to the Advocate, of completing the organization of our church schools, of remitting promptly money on the Benevolences, and of making written reports, and especially reports by trustees of church and parsonage property.
 W. P. BUHRMAN, P. E.

Columbus Dist.—Fourth Round

West Point, August 29, 11 a.m.
 Central Church, Aug. 29, p.m.
 Longview, at Smyrna, Sept. 5, 11 a.m.
 Macon Station, Sept. 5, p.m.
 Ackerman, Sept. 12, 11 a.m.
 Louisville, Sept. 12, p.m.
 Caledonia, at Steens, Sept. 14.
 Shuqualak, at Shuqualak, Sept. 19, 11 a.m.
 Brooksville, Sept. 19, p.m.
 Sturgis, at Pleasant Hill, Sept. 24.
 Welr, at Salem, Sept. 25.
 Noxapater, at Camp Ground, Sept. 26, 11 a.m.
 Louisville Ct., at Pleasant Hill, Sept. 26, p.m.
 Mashulaville, at Middleton, Sept. 30.
 Chester, at Antioch, Oct. 1.
 Kosciusko Ct., at Salem, Oct. 2, 11 a.m.
 Sallis, at Bethel, Oct. 3, 11 a.m.
 Kosciusko Station, Oct. 3, p.m.
 Macon Ct., at Center Point, Oct. 7.
 Ethel, at Liberty Chapel, Oct. 9.
 Durant, Oct. 10, 11 a.m.
 Plickens, at Plickens, Oct. 10, p.m.
 Starkville, Oct. 17, 11 a.m.
 Crawford, at Crawford, Oct. 17, p.m.
 Columbus, First Church, Oct. 24, 11 a.m.
 Artesia, at Artesia, Oct. 24, p.m.

Brethren, let us be ready for these conferences and bring our year's work to a satisfactory and successful conclusion. The Lord has blessed us with abundant crops—let us bring up collections IN FULL.

L. P. WASSON, P. E.

Sardis-Grenada Dist.—Fourth Round

Olive Branch, at Barton, Sept. 5, a.m.
 Byhalla, at Byhalla, Sept. 5, p.m.
 Mt. Pleasant, at Marshall Institute, Sept. 7.
 Red Banks, at Marvin, Sept. 8.
 Marks, Belen and Darling, at Marks, Sept. 12, a.m.
 Lambert and Crowder, at Lambert, Sept. 12, p.m.
 Pleasant Hill, at Pleasant Hill, Sept. 15.
 Horn Lake, at Hines Chapel, Sept. 16.
 Hernando, Sept. 19, a.m.
 Holcomb, at Sparta, Sept. 22.
 Crenshaw & Sledge, at Crenshaw, Sept. 23.
 Tyro, at Emory, Sept. 26, a.m.
 Como (quarterly conference), Sept. 28.
 Lake Cormorant, at Lake Cormorant, Sept. 29.
 Sardis Circuit, at Davis Chapel, Sept. 30.
 Sardis Station, Oct. 3, a.m.
 Como, preaching, Oct. 3, p.m.
 Shuford, at Mt. Olivet, Oct. 6.
 Arkabutla, at Arkabutla, Oct. 7.
 Longtown, at Pleasant Grove, Oct. 8.
 Batesville, Oct. 10, a.m.
 Charleston, Oct. 10, p.m.
 Courtland, at Chapel Hill, Oct. 12.
 Oakland, at Enid, Oct. 13.
 Cockrum, at Green Leaf, Oct. 14.
 Grenada, Oct. 17, a.m.
 Coldwater, at Coldwater, Oct. 20.
 Senatobia, Oct. 24, a.m.

I trust that all officials may be present without fail. Please help in getting all reports ready for the conference.

C. T. FLOYD, P. E.

THE ROMANCE OF THE TABERNACLE

(Continued from page 5)

cultivated, educated, equipped. They have made disciples.

I pray that Methodism may never descend to the sordid and contemptible physical methods, animal emotionalism and cheap sensationalism that have characterized some of these movements. But I devoutly hope I may live to see the day when we shall again have the zeal, the fire, the aggressiveness that mark their activities. I hate fanaticism. But I also dislike the calm dignity and placid poise of death. I would much rather try to "cool off" a fanatic, than to "heat up" a corpse. What I want to see again is Methodism crusading with white-hot zeal and a sound mind for men's souls. I think we had as well face the fact that such a crusade will never take place behind our stained glass windows, in front of our chanting choirs and overshadowed by our educational and social service programs.

That is why I propose that we send forth a new and fresh army. Not that I would subtract anything at all from the effectiveness of the army that we are now using. But why not ask God for burning evangelists again to go out crusading for souls? And then why not leave God unrestricted and unrestrained in calling and sending forth such men? I believe an army of a thousand evangelists can be brought together within a quadrennium in Methodism, if given the proper backing, support and cooperation from the church itself. If such an army could work with the loyal love and prayers and fellowship of our churches, God only knows what results might be obtained. For there is a romance in the tabernacle idea.

Smile if you please, but "Old Kentucky Home" will charm thousands, where hundreds sit entranced before a "symphony under the stars." If I want to awaken the dead with a melody, I do not choose a classic. I quietly pass up a note, asking the orchestra to play Dixie. If you want to know what the people love, ask the radio folks. They'll tell you. The children of this world have been wiser than we. It's the old melody, the old lullaby, the old song of mother to the tune of her knitting needles.

That's why I say there is romance in the tabernacle idea. Few of our people were converted in great cathedrals. They smelled fresh sawdust as they prayed, and the aroma of the wilting leaves of the brush arbor. The tabernacle, the tent, the arbor carry them back. The sawdust and lumber seats remind them of something that they want repeated in their lives. I tell you that we ought to be as smart as the devil's

crowd. They are playing on the longing of men's hearts for something from the past. Why not the church? Why not repeat? These cheap days are hungry for something that we have lost somewhere back along the journey. Why not build a tabernacle, stretch a tent, have a community meeting under a brush arbor? Why not go back to the methods that we used in building Protestantism's greatest fighting army for human souls!

Times, you say, have changed. But the hearts of men have changed but little, if any. This thing can't be done by merely deploring the fix we're in. It can't be done by wishing and hoping that a revival may start somewhere. It can't be done even by praying, if there we stop. But it can be done. It can be done by trusting God for a supply of men and women filled with the Holy Ghost and by bringing the church to where she is willing and ready to use them to the full in producing a Holy Ghost revival in the communities of the land. But the church must act. The church must come to a decision that is positive and aggressive.

I am no stickler for the process. I am ready for the consecrated brains of our coming General Conferences to work out something definite and usable. But I warn you now, brethren, that a revival of religion such as we must have if the church shall come to her own, will never be produced so long as our evangelistic agencies are tied to the shore-line. We must launch out. The fish are in the deep. A lost world needs God.

As I finish this article a second bishop writes me: "Your articles in the Nashville Advocate hit the nail on the head in tremendous fashion." The question now is, will the church of a glorious revival heritage be bold enough to answer such a challenge as now confronts us?

If the Great Commission of Jesus put first things first, then the time has come to place the evangelization of the world far in advance in the program of our future church. Such cannot result from "tacking on" our evangelistic movement to some other Board or church agency. If a great Holy Ghost revival is the matter of chief concern right now in Methodism, let's dignify our interest in promoting it by giving first place to such an undertaking.

If you have something worthwhile to say, say it, and say it with as few words as possible. That is what Abraham Lincoln did, and the world still remembers and repeats what he said.

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Christian Education

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CHURCH SCHOOL LESSON AUGUST 15

By Dr. J. R. Countiss

GOD GIVES LAWS TO A NATION

With a mighty hand God had led Israel from Egypt through sea and wilderness, and now his pledge to Moses that they should worship in the holy mountain where he had spoken from the burning bush was redeemed. It was a great day for a great man. He ascended

the heights to listen to the voice of God. Others ascended that same mountain before and since, and saw nothing but rocky wastes, heard nothing but moaning winds. They brought nothing back, since they carried nothing up—not even so much as hunger for God, much less capacity to hear and to understand, both of which Moses had in the fullest measure. To the years of his mother's care, he had added forty years of training in the best that Egypt could offer, forty years of quest and meditation on the plains of Midian, plus the period of his experience under God in securing the liberty of his people and bringing them to this holy place. Only those who search find; only those who are prepared receive. On these terms, Moses was qualified. He listened. God spoke his ten immortal words without which the civilization of our day would be bankrupt.

There is one God. That truth is as essential to science as to religion. Conflicting powers would make chaos in every laboratory on earth. The self-consistency of truth, the harmony of law, the unity of the cosmos enable the scientist to advance with confidence, and guide the devout searcher to the one true God. Other gods become worse than useless; they are obnoxious. Idolatry becomes heinous and irreverence becomes sin. The destiny of Israel depended on their putting God first and keeping him first. God demands this, not that he may have glory, but that men may successfully work out their salvation. God is the Pole Star of man's existence. Without him, humanity is adrift on foggy, shoreless seas.

Profanity is the cheapest, shoddiest, sorriest sin man ever committed. It is sin without excuse; offense without reward. It is the feeble emphasis of fools, the refuge of liars, the smoke-screen for lack of facts or argument. The man who swears to all things is to be trusted in none. If one shudders at the irreverence of profane swearers, what shall we say of the fashionable, light and trivial use of God's name, or of the pulpit profanity—sanctified swearing—we sometimes have to hear?

Jesus' saying that the Sabbath was made for man has become an excuse to take it away from both God and man, to use it in ways neither devout nor humanitarian. Dissipation is neither relief nor recreation, nor is revelry reverence. Modern man has sufficient leisure to enjoy his full share of sports, amusements, and even visiting without trespassing on the Lord's Day. Forest and park and stream are not frequented

as places of worship. "Pictures that are sermons" are not wasted on Sunday crowds. The box office knows they would not pay. Those who work six days are usually willing to rest one.

God gave four commandments relating to his person and worship, to religion, and six affecting our relation to our fellows, morality. Parents are to be honored; life is not to be destroyed; personality is not to be defiled; property rights are held sacred; false witness—in or out of court—is forbidden (and most of it never gets to court, being peddled about in slandering whispers), and last of all, there is a comprehensive prohibition against that inward, cankering sin of covetousness, the subtle greed that yearns for the fruit of another's toil, that grudges the position, the property, the happiness one has not had the energy, initiative, or enterprise to win for himself. These are verily ten great words.

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Grove's Tasteless Chill Tonic contains tasteless quinidine and iron. It quickly stops the chills and fever. It also tends to build you up. That's the double effect you want.

The very next time you feel an attack of chills and fever coming on, go right to your drug store and get a bottle of Grove's Tasteless Chill Tonic. Start taking the medicine immediately and you will soon get the relief you want.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

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STANBACK

The Christian Fireside

THE BAR-ROOM

By Geo. N. Parker
Grand Cane, La.

There are lots and cords of pleasures,
That are driving people mad,
But the sorrows of the bar-room,
Are the worst we've ever had.

MOTHER'S TRANSLATION

Dr. H. A. Ironsides, pastor of the Moody Memorial church, Chicago, recently told the story of a young man who was asked the question, "What have you found to be the best translation of the New Testament?"

Without a moment's hesitation he answered, "My mother's."

His friend said, "Your mother's! I did not know she was a scholar. Did she translate the New Testament?"

"My mother was not a scholar, she could not read a word of Greek, but she

translated the New Testament into her beautiful life, and that made more of an impression on me than anything else I have ever known."

CHILDREN IN COURT

By Judge Malcolm Hatfield

Now that schools are closed for the summer it will be necessary for parents to exercise constant vigilance over their children if they want to keep them out of court.

Too many mothers and fathers permit minors to idle away their summers in search of unsupervised amusement. Then, when a son or daughter finds recreation in questionable places and brings disgrace to the family, such parents usually blame every one except themselves. To avoid all possibilities of a disastrous vacation, the wise mother and father will remain constantly alert and not relax their watchfulness for a single hour.

* * *

The tragedy of a boy with too much idle time on his hands was revealed in court today when a college freshman was convicted of a reckless driving charge in which several persons were injured.

Some ten or twelve years ago the son of the late Calvin Coolidge was approached at his work in a tobacco shed by a young man who casually remarked "Believe me, if I had a car and my father was President of the United States you wouldn't catch me doing this kind of work."

Young Coolidge is reported to have looked up and replied, "You would if Calvin Coolidge was your father."

If there were more parents like the late President we would have fewer boys with high-powered automobiles and large expense accounts seeking excitement and thrills on heavily congested highways.

* * *

Two socially prominent and well-to-do parents were severely lectured in court yesterday afternoon when their only son was implicated in an arson charge.

When the parents attempted to shift the responsibility for their son's conduct to his playmate, the judge turned to the couple and said, "Both of you are so busy with your club, lodge and social obligations that you have no time left to train your child. If I again hear of you employing a high school girl at ten cents an hour to supervise this nine year old boy I will be forced to remove him from your custody."

The empty life, though swept and garnished, is always in the danger zone.

BIRDS OF CHEER AND OPTIMISM

Willis Mehanna

After a clean, cleansing shower on a bright summer morning as the sun peeps through the clouds there is no sound more beautiful and cheering than the song of the Baltimore oriole. He fairly radiates optimism, and the listener and beholder is compelled to come under the spell of the song and be happy and thankful for the time being at least.

This bird is well known and yet has traits that some people may not have observed. He usually builds or rather hangs his nest of grasses and strings, if he can find the latter, to the limb of a big maple. His nest is almost always suspended from a limb that is on the side of the tree closest to the house. He either instinctively trusts man and considers him a protector or depends on his good looks to protect him. At any rate he wins out.

Three or four little ones are hatched out and they begin to sing before they are very large. The male oriole is of a beautiful orange, white and black, while the female is darker colored and less strikingly marked. They live almost entirely on insects. Being sort of warm-weather birds they come north rather late in spring and leave early in the fall.

—Our Dumb Animals.

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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

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CAPUDINE

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

The Woman's Missionary Council more and more is stressing the training of leaders for the work. At the request of the Council and with their aid the Louisiana Conference sent their seven district secretaries or their substitutes to the Missionary Conference at Mt. Sequoyah, July 19-26. The following secretaries attended: Mesdames H. V. Dunford, S. J. Fairchild, J. J. Davidson, Jr., J. H. Thatcher, Guy Kinnebrew and H. B. Wren. Mrs. D. C. Metcalf substituted for Mrs. E. C. Gibson of the Monroe District. A number of interesting courses were available which are as follows: Leadership of Mission Study Groups, Mrs. J. W. Wills; Africa, Dr. Emory Ross (we recall that Dr. Ross is the author of our last study book "Out of Africa;" The Acts of the Apostles, Dr. W. T. Watkins. The afternoon conferences were conducted by Mrs. Helen B. Bourne of Nashville at which the following subjects were discussed: "The Efficiency Aim," "Our System of Reporting," "Finances," "The Circuit Plan of Organization," "Children's Work," "Plans for Young Women," "The Rural Church and Community" and "The Rural Woman's Missionary Society." All of these should be most helpful and profitable and we shall expect great leadership from our secretaries on their return.

* * *

We, as Methodist women have every reason to be proud of our own Miss Sallie Lou MacKennon, foreign secretary of Woman's Work, who was recently appointed a delegate to the World Christian Conference which will be held in Hang Chow, China in the fall of 1938. This conference will be similar to that notable one held in Jerusalem in 1928. There will be only 360 selected delegates from 85 countries. Miss MacKennon is one of five women chosen from America. Miss MacKennon was the Council guest of the Louisiana Conference which met in Alexandria in 1936.

* * *

We certainly hope that Louisiana women have not missed the splendid articles which appeared in the July and August numbers of the World Outlook on Louisiana Missions. "Among the Indians of Louisiana" appeared in the July number and "Sarah Gayne Oak Tells Her Story" in the August number. These are interesting articles of our work in Terrebonne Parish.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 15th Street, Meridian, Miss.

Do You Know—

1. Why the Moslem man wears a fez?
2. The significance of the Moslem woman's veil?

The August Bulletin of the Missionary News was late reaching you, because your publicity superintendent was unavoidably delayed in mailing them.

We are proud to announce that our conference secretary Mrs. L. L. St. John and all six of our district secretaries are attending the summer conference for district secretaries at Lake Junaluska August 3-10. Our secretary is paying her own expenses, while council shares the expense of the district secretaries with our conference (see page 21 of 1937 conference journal). Our conference is sending our superintendent of study, Mrs. W. F. Mahaffey to the leadership school at Lake Junaluska August 11-25, 1937. We will hear from all our representatives when they return.

* * *

July 1st closed the first half of our conference year. Our treasurer, Miss Mary V. Weems, has issued the following figures.

Pledged for 1937	Paid	
Brookhaven District	\$3,943.50	\$1,519.79
Hattiesburg "	3,648.50	991.72
Jackson "	5,523.00	2,319.82
Meridian "	3,352.00	1,283.47
Seashore "	3,536.00	1,023.15
Vicksburg "	4,161.00	1,614.39

Last year 58 adults and 9 children were made life members. This year only 8 adults and 5 children's life memberships have been conferred.

Fall Mission Study Books:

Text: "What Is This Moslem World?" by Charles R. Watson. Price 60 cents.

Supplementary reading: "Mecca and Beyond" by Edward R. and Rose Wilson Dodd. Price 50 cents.

Teaching helps: "The Christian Approach to Moslems" by T. H. P. Sailer. Price 25 cents.

Order from Methodist Publishing House—810 Broadway, Nashville, Tenn.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following letter from our Conference president is headed July 10, but it could just as easily be headed August

10, if judged by its usefulness to our constituency during the ensuing months.

July 10, 1937.

Reports coming in from the Conference officers indicate that there is no vacation in their program during the summer months. It is most heartening to hear of the successful meeting for Coaching Day and Spiritual Life Retreats during the month of June in each of the six Districts. These gatherings were sources of information and inspiration which will bear fruit throughout the Conference.

An appeal has gone out to each auxiliary from the Conference Superintendent of World Outlook. Respond to this appeal by sending in your quota in renewals and new subscriptions.

Co-operate with your chairman of Young Women's groups by making every effort to enlist our young women as members of your society or in a separate group if that seems wise.

Your Chairman of Scarritt Associates is asking that you join that group, thereby enabling many worthy young women to secure special training for Christian service, who are unable to bear their own expenses. Send your contribution in NOW.

Keep in mind your specials. The Scarritt Scholarship of \$300 and the Killingsworth Special of \$450. If you have not already given, send a generous offering along with your next report.

Plan for a Life Membership.

Prepare a box of supplies for the Wesley House at Biloxi.

Read the Study text on the Moslem World to be used this fall.

Our six District Secretaries plan to attend the Missionary Conference at Mt. Sequoyah, July 19-26. This means increased efficiency and zeal in their Conference work.

The Advocate carries most interesting accounts of our work in auxiliaries, zone and districts. Make use of this column in sharing helpful undertakings in your groups.

Let us be earnestly about our Master's work that the interests of the Kingdom may go forward to a successful accomplishment this year.

Yours in Christian service,

MRS. H. L. TALBERT.

Last week I suggested and almost challenged you to see how surprised Mrs. Pilkinton would be if you got out and secured those WORLD OUTLOOK SUBSCRIPTIONS. Rosedale entered into the spirit of the suggestion and had the thrill of getting two new subscriptions from two new members. That was her quota.

I should like very much to have the names and numbers of subscribers from each auxiliary that reaches her quota. Please send them in. North Mississippi should make her QUOTA. Your experience may encourage some one else to make the effort.

In Memoriam

IN MEMORY OF MISS CECILE RAMSEY

In the death of Miss Cecile Ramsey, the Durant Methodist Sunday School has been sadly bereaved. For more than half a century she was a faithful member of this school and most of that time, if not all of it, she was one of the teachers. Not only will she be missed but her place among us was so unique that the school will not be quite the same any more. She had the profound respect of everybody, old and young. She was always kind, good humored and alert. She wanted everything and everybody at their best. She could not tolerate sham or any halfway method. She loved God and God's people and God's church. She never seemed to tire of going to church and Sunday school and prayer meeting and doing what she could to help every cause. What an example of loyalty to the highest and best she knew, of faith in God and in God's word. She went like a ripened sheaf to the sickle and fell in the arms of her dear Saviour.

Therefore, Be it Resolved, That as a Sunday school we express to the bereaved family our great sense of loss and our high appreciation of Miss Cecile's fine Christian character;

Second, That we send to the family, the Durant News and the New Orleans Christian Advocate a copy of these resolutions.

MRS. TURNAGE WILLIAMS,
MRS. JACE GULBIGGE,
E. S. LEWIS,

Committee.

MRS. MARTHA ELIZABETH OWENS

Mrs. Martha Elizabeth Owens, beloved citizen of Osyka, Miss., died Monday afternoon, at three o'clock, a few minutes after she had been struck by a passing automobile. She was crossing Highway 51, about one block from her home, when the tragedy occurred. Mrs. Owens had started to the missionary meeting, as was her custom when physically able.

Mrs. Owens was before her first marriage Miss Martha Reagan, second daughter of Abbagail and Ralph Reagan. She was one of twelve children, all of whom lived to be grown men and women, except one, who died in infancy. Her mother belonged to that illustrious family that has produced so many Methodist preachers and missionaries. She was the daughter of Uncle Quinie and Aunt Pattie Lewis. With a heritage like this no wonder she was the Christian character she was.

Martha Reagan was born July the seventeenth, 1856 at China Grove, Miss. She was reared in that fine old commun-

ity in a Christian environment that left its stamp of usefulness with her all of her life. She was married in young womanhood to Rev. P. Howard, a Methodist minister of the Methodist Episcopal Church, South. She proved to be an ideal helpmeet to her husband and a loving mother to his three orphaned children, one son and two daughters. One child came to bless this union, a daughter, Edna.

In 1911, Rev. P. Howard died. Later she was married to Mr. Frank Owens of Mesa, Miss. They lived together happily for a number of years, when he died too. Mrs. Owens then moved to Osyka, Miss., where she had a home and has lived there ever since. Her daughter, Mrs. Edna Powell, lived in Osyka also.

In early childhood she joined the Methodist Church and was a consistent member all her life. She had received a life membership to the Missionary Society only last year. On last Saturday she had her eighty-first birthday. In the morning of that day she went to the dentist to have a tooth filled. She had never used false teeth, but had her natural ones.

She was active and able to work, did her own housework and cooking. She took great delight in her garden, chickens, and fruit trees. Mrs. Owens was thrifty, a business manager with keen intellect. She owned her home and other property in Magnolia and McComb, Miss. She was an outstanding Christian character.

Her funeral was held in the Methodist Church at Osyka, July 20, 1937 at four o'clock. A large concourse of friends and loved ones gathered to pay their respect to her. Her body had lain in state in her home all that day. The living room was filled with beautiful flowers sent from loving friends from all over the State. Her pastor, the Rev. W. H. Saunders of Osyka, assisted by Rev. Smith from Magnolia, and a cousin, Rev. Robert Hollingsworth from Tutwiler, Miss. conducted the service. Mr. Ott, a friend and neighbor, played the violin as the selected choir sang lovely messages in song. Miss Alice Reeves, a great-grandmother and niece from Watson, La. sang "The Pearly White City," with pathos and sweetness in her clear rich voice. The lovely grey casket flanked on either side with tiers of exquisite flowers held the form of one loved by many. Her daughter, grandchildren to whom she had been more than a mother, nieces, nephews and neighbors realized the great blessing she had been to them and what they had lost in her going. A prayer that her admirable traits of character might lead them on went up from each heart.

She was laid to rest in the Osyka Cemetery by the side of a loved granddaughter that passed on several years ago. Her last resting place was com-

pletely covered by beautiful floral offerings.

She leaves to mourn her going, her daughter, Mrs. Edna Powell of Osyka, six grandchildren, Mrs. Grace Stathem of Jackson and three children; Mrs. Mary Ruth Gates and three children of Alexandria, La., Mrs. Carnelia Ellerton and four children of Osyka, Miss. Willmuth Williams of Jackson, Miss. Julia Williams of Osyka, Mr. Lloyd Williams of Jackson.

There is also a step-daughter, Mrs. Margie Benton of Washington, D. C., and a number of step-grandchildren and great grandchildren, all of whom loved her as a mother. She also leaves two brothers. From a family of twelve there are only two left, Rev. Tom B. Reagan of Boulder, Montana, pastor of the Methodist church there, and Mr. Albert Reagan of Dallas, Texas.

Pall bearers were:

Messrs. Walter Underwood, Watson, La., Howard Reeves, Brookhaven, Miss., Bennie Reagan, Magnolia, Frank McMorris McComb, George Smith and Sam Reagan, Osyka.

If she could speak today these would be her words, no doubt, with the apostle Paul she would say, "I have fought a good fight, I have kept the faith, I have run my course; Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day."

Watson, La. MISS ALICE REEVES.

FRANK NEWTON SWEENEY

Life cannot be reckoned by its days or by its decades, but rather in terms of its intensity, its character and its usefulness. With the passing, at Franklin, La., of Rev. Frank Newton Sweeney on December 19, 1936, a long life span of more than 77 years was closed, but more than that, a vital force for righteousness and a ready spirit for human helpfulness was lost to the Church and community where he had lived. The length of his life upon the earth does not matter so much but the quality of his life and of his service to his generation matters a great deal.

Brother Sweeney was, in many respects, a remarkable man. He was ready, day or night, to answer any call for service, from whatever source, that came within the range of his powers. Although he was a superannuate for the last twenty years of his life he was always very active in those labors characteristic of the Pastorate. He visited the sick, ministered to the sorrowing, buried the dead when his services were requested for this ministry, worked in the Vacation Bible Schools, looked after the interests of the Advocate for his pastor and did such other work as opportunity offered or his pastor, his church or his community requested.

His capacity for friendship was phe-

nomenal. Wherever he served—whether among his own kin or among strangers; whether among people of his own church or those of other denominations, he always made friends whose respect and love for him never faded with the years. And out of his numerous friendships came many happy experiences to brighten and enrich the later years of his life.

During his years on the effective roll of the Conference Brother Sweeney did excellent work. He brought to his tasks great earnestness of spirit and readiness of mind and energy. A wholesome background of piety inherited from his parents coupled with a profound personal experience of the saving Grace of the Lord Jesus Christ lent solidity and meaning to his ministry. The late Dr. C. C. Miller, who was a judge in such matters, said, "Everything Frank Sweeney preaches rings true!" Ill health intervened to take him out of harness after seventeen years of service, though he served several years as a supply in Washington Parish.

After his superannuation Brother Sweeney made his home in Franklinton, La., where a home was provided for him, almost entirely, through the generosity of devoted friends.

In his relations with his pastor Brother Sweeney was the embodiment of loyalty. To quote Dr. Miller again, "Brother Sweeney will stand by the preacher in charge! He will never say or do anything that would hurt his pastor or his pastor's work!" This statement takes force out of long years of friendship and out of four years of intimate association as Brother Sweeney's pastor.

Rev. Frank Newton Sweeney was born at Grand Cheniere, La., May 5, 1859 and died at Franklinton, La., December 19, 1936, aged 77 years, 7 months and 14 days. He is survived by his widow, Mrs. Gussie St. Cyr Sweeney of Franklinton, and by twelve children:

Mrs. Dennis Morgan and Mrs. Morgan Smith of Jennings, La., Ivy Sweeney, of Shreveport, La., Dennis Sweeney, of Sulphur, La., Mrs. C. M. Babington, Mrs. C. C. Grisham and Mrs. Louis Radelat of New Orleans, Mrs. N. O. Bickham of Charleston, S. Carolina, Mrs. J. E. Foil of Bogalusa, La., Frank Kent Sweeney of River Forest, Ill., Horace Parker Sweeney and Mrs. J. M. Burris of Franklinton, La.

Brother Sweeney's body rests in Ellis Cemetery, at Franklinton, but the willing spirit of the time-worn traveler has gone on to be with God.

To serve man or Master! To toil or to pray!

To guide erring feet back into the Way!

He was ready!

To plod with the weary or run with the strong!

To share a great heart-ache or join in a song!

To journey for Christ, for a day, or,—for LONG!

He was ready!

CHARLES E. McLEAN.

A teacher was instructing a class in English, and called on a small boy named Jimmy Brown.

"James," she said, "write on the board: 'Richard can ride the mule if he wants to.'"

"Now," continued the teacher when Jimmy had finished writing, "can you

find a better form for...saying that sentence?"

"Yes, ma'am, I think I can," was the prompt answer. "Richard can ride the mule if the mule wants him to."—Gladstone Age Press.

We must stop letting today be the effect of yesterday, and begin to make it the cause of tomorrow.—W. W. Kendall.

Prayer is a duty, but never a substitute for some other duty.

WHITWORTH COLLEGE

BROOKHAVEN, MISS.

Standard Junior College for Girls



EIGHTIETH session will open September 6th. Membership in Southern Association of Colleges and Secondary Schools assures credit for all work completed. Beautiful and spacious grounds, modern equipment; ideal environment. Special courses in Music, Art, Speech and Dramatics, home economics, physical education, business training. Unique guidance program.

For information, write G. F. Winfield, President.

NEW ORLEANS Christian Advocate

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A HALF A CENTURY IN ACTIVE SERVICE



Duplicate

WILLIAM SHIELDS HOLMES

More than seventy years ago W. S. Holmes was born at Church Hill, Miss. His first contact with the Methodist Church and Sunday School was at Clinton, La., in 1880. He became a Sunday School Superintendent at Baton Rouge in 1886 and served continuously for forty-four years. He has witnessed the growth of the church from a small membership in a one-room chapel to more than two thousand members and a plant costing approximately three hundred thousand dollars. The Advocate has been a constant visitor to his home since 1873; his home is Baton Rouge, and his church is his life.



Wallet of the Week



THEODORE GREENHOOD, executive secretary of the Jewish Temperance Association, is given as authority for the statement that the consumption of alcohol has risen alarmingly among the Jews. He is said to have admitted that fifty per cent of the distilleries in this country are owned or controlled by Jews, and that the race noted for its beautiful home life, more than any other race is becoming engaged in the traffic which destroys the home.

* * *

THE SEA OF GALILEE, which is six hundred and twenty-six feet below sea level, occupies the bottom of a great basin believed to be of volcanic origin. It is thirteen miles long, six miles wide, and has a minimum depth of six hundred and eighty feet. The vast volume of fresh water which flows through it never reaches the ocean, but is discharged into the Dead Sea through the Jordan river. The sea changes from a state of placid beauty to that of fearful turbulence with almost unbelievable suddenness.

* * *

DR. FRIEDRICH MANSFIELD, a noted physician of Vienna, has been blind since he was eight years of age. At present he is conducting a series of experiments at the Jewish Asylum for Blind Children which are expected to enable the blind to use hearing as an auxiliary sense, and with greater effectiveness than has been achieved through the sense of touch. Like Huber, the Swiss authority on apiculture, Dr. Mansfield refused to permit blindness to make his life barren and unfruitful.

* * *

THE PROPOSED DIVISION OF PALESTINE into Jewish and Arab states has advantages and disadvantages for both sides, but it would not be easy to outline a more equitable adjustment of all interests. The Jewish state includes the whole of the Valley of Jezreel and the Plain of Esdraelon, the largest level area and the richest grain belt in the country. It includes also the rich and fertile lands about Jaffa. The Arab state contains the pasture lands of the country and the rich fruit section around Hebron, and would seem to fit into Arab interests and habits of life. Doubtless Jew and Arab alike will be disappointed at not securing Jerusalem and Bethlehem, but more for reasons of sentiment and ambition than for any material cause. The plan probably reflects the interests and capacity of both races and protects also the interest of the world in the shrines of the Holy Land.

THE NATIONAL PANTHEON of the Japanese Empire is reported to have received eleven hundred and forty-eight new deities recently. At a solemn ceremony held in the Yasukuni warrior-shrine in Tokyo, these new "gods," soldiers of the Empire who had died in action fighting against a foreign foe, were raised to the dignity of gods to whose spirits prayer might be offered. The total number of such warrior-spirits, entitled to be thus worshipped, is said to be one hundred and thirty thousand nine hundred and thirty-seven.

* * *

THREE AND A HALF MILLION CRIMINALS at large and an annual crime bill of fifteen billion dollars is the estimate of an American Judge who has had five years experience with juvenile delinquency—criminals in the making. He believes that proper supervision and training of criminally inclined children by parents and others, the substitution of the high-chair for the electric-chair method, might prove more effective as a means of curbing crime. He seeks, accordingly, to point out parental contribution to the delinquency of their children.

* * *

LEADING DUTCH NEWSPAPERS are reported as indulging in severe criticism of their queen and her husband for their Sabbath desecrations. The princely honeymooners are charged with traveling and visiting places of amusement on the Sabbath. The *Rotter Dammer* said: "The love of Juliana's future subjects will suffer if in our midst she and her husband should continue to treat the Sunday commands with as little regard as newspapers indicate they do now." It is at least refreshing to know that the Dutch demand respect for the Sabbath in their rulers.

* * *

THE VACATION BIBLE SCHOOLS, of Los Angeles county, California, appear to have had a phenomenal increase in enrollment this year. It is stated that preparations for the 1937 schools began immediately after Labor Day in 1936. Departments are carried on from kindergarten to Junior High, and the enrollment jumped from fifteen thousand to forty thousand. Of three hundred and forty schools reported, one hundred and fifteen were Roman Catholics, coordinating with the Protestant educational groups. Of the total enrollment, nine hundred and sixty children were of Mormon families and were cared for by eighty-five leaders of that faith.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

SHAKING THE SUGARPLUM TREE

There is food for thought in what Frederick G. Grant writes in *Religion and Life*, as his interpretation of the facts of today's religious situation. He attributes the major problems facing the Church to what he calls an acute secularization of life. We understand him to mean the placing of religious emphasis upon that which is temporal and material rather than upon that which is spiritual and eternal. He lists particularly the problems of church attendance, church support, missionary interest, and the enlistment of youth. These problems, he holds, are brought about by a locating of the center of religious life in man instead of in God. This misapprehension of the true center of religion has so denatured it and robbed it of authority as to take away its challenging appeal and to destroy its imperative message. He thinks that the Church has contented itself with arguing the utilitarian value of religion, an insistence upon its worldly value, and that it has suffered its divine authority and its sanctifying appeal to be lost. So far as youth is concerned, he seems to think that whatever revolt there has been against the Church and its message has not been due to any deterioration of the idealism of youth, or the loss of its innate responsiveness, but to the fact that the appeal has been to an assumed demand for self-indulgence. In his opinion, youth, wide awake and aspiring, cannot be satisfied with cheap entertainment and it will not accept the commonplace vanities of life for the heroic appeal of a prophet's message and the challenging implications of a divine task. Their childhood ended, they refuse the deceits of a glorified Santa Claus, or to continue to be deluded by the shaking of the "sugarplum tree." This means that the church cannot carry forward its kindergarten methods and appeal if it would realize the imperial significance and power of the Gospel in a world of living men and women. When the Church ceases to offer adequate challenge to the consecration and the daring of the race, then the day of its problem and distress has surely arrived.

PUBLIC OPINION

The frequent reference to public opinion leads us to ask, "What is public opinion?" It is assumed to be a least common denominator of the thinking of the people, but is it thought at all? The term is more a euphemism, a compliment to the public, than it is a naming of something which really exists. Is it not true that public opinion more often reflects settled prejudices, attitudes of an antique pattern, than it does a degree of real thought? Is it not more often an agency for suppressing thought by offering a substitute which makes thinking unnecessary? In society, is it not a corporate refusal to review a judgment in the light of progress and discovery? In the realm of science, is it not a repudiation of the modern acquisition of knowledge? In religion, is it not the voice of a pagan crying vociferously for hours on end, "Great is Diana of the Ephesians," until the city is filled with confusion and the day of glorious visitation has passed? Is it not the incoherent lingo of the barbarian, damaging alike to society and to religion? Is it not often the power of a fanatical and a prejudiced determination which stifles thought and bludgeons truth with the fiendishness of a cave man? Thought is positive, it is a virtue and it represents the energy and the earnestness of a soul seeking to build for itself a worthy habitation. Public opinion at its best is the embodiment of a degree of ignorance, inertia and indolence. It represents a shriveled soul content to rest supinely in the rags and squalor of outmoded and outlawed attitudes. No worthy person adjusts himself to the stern and pressing realities of the twentieth century by the flickering taper of the middle ages, for he knows that such illumination cannot survive the swirling tempests of this storm-tossed era, and, focusing his thought upon his problem, he walks breast forward in the revealing glare of the world's best understanding. He is not minted by the past, he is not a creature of public opinion, but he contributes a beam of light from his own mind for the guidance of his generation.

THE PLAN OF UNION

Elsewhere in this issue is an article by Judge J. Morgan Stevens, of Jackson, Miss., prepared in response to our request. We had no idea as to the personal views of Judge Stevens, we were only interested in dealing squarely with every serious Unification issue that might be raised.

We publish also an article by Dr. W. H. Nelson, of San Francisco, dealing with an issue raised, not by himself, but in some of the Annual Conferences of the Methodist Episcopal Church. The same issue has been raised in an offensive way by Rev. Lorenzo H. King of Harlem. In this connection, we would call attention to the Plan of Union, Division two, Section I, Article IV, (12), which provides that the General Conference may change the number and boundaries of Jurisdictional Conferences only "upon the consent of a majority of the Annual Conferences in each Jurisdictional Conference involved," and the Uniting Conference has no power to change a Jurisdiction. When this question was first raised we protested against a vote with the "fingers crossed." Later we asked an influential member of the Commission of the Methodist Episcopal Church what their attitude is touching this matter. He replied without hesitation, "Our vote represents us." We admit the right of any person or Conference to vote against the Plan for any reason, or for no reason whatever, but we do not admit the right to vote for it with reservations, announced or unannounced, explained or unexplained. The Plan of Union is a contract upon which it is proposed to effect unification of the three churches, and to hold reservations in the face of terms which are plainly stated smacks of ignorance or dishonesty. The terms were not arranged in a corner and the provisions as to Jurisdictional boundaries are neither cryptic nor evasive.

RUBBING IT IN

The editor of the Advocate has a very sincere appreciation of his friends. The many cards which have come to our desk make us feel that we are the center of a cosmopolitan band of royal spirits. Friends have remembered us from Scotland, Paris, Mexico, California, Washington, D. C., New York, New England, the Alleghenies and the Rockies. It helps us to forget our worries, for it makes us feel that we are part of a prosperous world on pleasure bent. We are glad to have such considerate and thoughtful friends. We are glad for them to have such a glorious time. Our difficulty is to understand their perfect obliviousness to the fact that we are down here sizzling in an eight by twelve office, with a sixty by ninety job, with the mercury playing hide and seek with Mr. Fahrenheit at one hundred, and without a chance to go anywhere. They send us scenes of polar glories, mountain fastnesses,

gorgeous liners riding the ocean wave, and city scenes reflecting a wintry beauty which to us is wholly legendary. Well that is our idea of a perfectly gracious way of rubbing it in. Someday, it may be after we get to heaven, we are going to get even with the fellows who come in and tell us, "Did you know I had struck oil?"; "Had you heard that I am to spend a season in the Alps?"; and "Will you come up and help me out while I take a season of rest for this fragile and worn body of mine?"

BY WAY OF EXPLANATION

The task of making up the paper this week and next devolves upon the editor, since Mr. Chalmers is away on vacation. The deficiencies are, therefore, chargeable to the editor and not the business manager. All we ask is that our friends will remember that a man of all-work is seldom an expert at everything.

Editorial Miscellany

By Dr. H. T. Carley

HOT WEATHER REFLECTIONS

It is hot this summer.

It was hot last summer.

It will be hot next summer.

Hot weather has its uses. It is hard on boll weevils, for example.

Complaining doesn't change the temperature.

It will be cooler late in the fall.

Fires, heavy clothing, and overcoats will come in handy next winter.

We don't have to wear coats in the summer.

We don't have to wear vests in the summer.

The house has a shady side—and it's cooler there than it is on the sunny side.

Some yards have shade-trees and comfortable lawn chairs.

Business is slack in mid-summer—so we don't have to work so hard.

Refreshing showers come once in a while.

Ice is plentiful and cheap, and iced drinks are cooling and easy to make.

Ice cream is better in the summer than in any other season of the year.

Watermelons are at their best in the summer.

If electric fans are not available, you can stir up a pretty good breeze with the old palmetto.

The old swimming hole has its greatest charm in August.

Probably there are other comforting reflections about summer—but I am too hot to think of them.

THE PLAN OF UNION—THE EFFECT OF ITS ADOPTION UPON TRUST FUNDS

By J. Morgan Stevens

We have been requested to express an opinion on the question, what effect, if any, the adoption of the plan of union of the Methodist Churches would have upon properties held in trust by the Methodist Episcopal Church, South. Will the adoption work any forfeiture of the trust? In our humble opinion it should and would not. The plan expressly provides for a Uniting Conference, and among the duties and powers of the Uniting Conference there will be found delegated in the broadest kind of language, the duty and power "to provide a plan for the control and safe guarding of all permanent funds and other property interests of the three churches and the interest of those persons and causes for which these funds were established." See Procedure—Uniting Conference, Article 4 Sub-section 5.

Powers also are delegated in the Uniting Conference to provide for the unification, coordination and correlation of the publishing interests of the three churches, and likewise the connectional missionary, educational and benevolent boards, as well as the Rituals. Let it be remembered that in all things "the articles of religion shall be those historically held in common by the three uniting churches." The same problem as to the so-called trust property confronting the Southern Methodist Church applies with equal or greater force to the interests of the Methodist Episcopal Church.

We have read with interest the thoughtful article of Bishop Denny and his distinguished lawyer son, as published in the Christian Advocate of June 11. It is therein accurately set forth that the highest courts of the states have uniformly held that in all ecclesiastical matters, the decisions of the ecclesiastical tribunals and authorities will be generally held binding on all persons and on all courts.

The main discussion of Bishop Denny has been on the question whether the plan requires the majority of each annual conference, as well as the approval of three-fourths of the members of the several annual conferences present and voting, and two-thirds of the general conference succeeding, and the contention that the proposed plan will change our articles of religion and the method of alteration of our articles of religion. Those are ecclesiastical questions, questions about which our Bishops are better informed and which are now being discussed in a learned way by them. As pointed out by one of our distinguished bishops, legal guidance will be needed and employed in making adjustments when chartered funds and property

rights are concerned, and that the Uniting Conference will have that important responsibility.

Unquestionably civil courts have a sympathetic regard for the opinions and conclusions of ecclesiastical or church bodies, acting within the scope of their jurisdiction.

The case of *Watson vs. Jones*, 13 Wallace 679, 20 L. Ed. 666, an opinion by the Supreme Court of the United States, has been followed by nearly all of the Supreme Courts of the states having anything to do with these questions, including among others, the Supreme Court of Mississippi. Mr. Justice Miller, speaking for the highest court of the nation, long ago quoted to approve the language of a learned South Carolina Judge in *Harmon vs. Dreher*, 1 Spears. Eq. 87, that:

" * * * It belongs not to the civil power to enter into or review the proceedings of a spiritual court. The structure of our government has, for the preservation of civil liberty, rescued the temporal institutions from religious interference. On the other hand, it has secured religious liberty from the invasion of the civil authority. The judgments, therefore, of religious associations, bearing on their own members, are not examinable here.

* * *

"When a civil right depends upon an ecclesiastical matter, it is the civil court, and not the ecclesiastical which is to decide. But the civil tribunal tries the civil right, and no more, taking the ecclesiastical decisions out of which the civil right arises, as it finds them."

And also quoted to approve the language of the Supreme Court of Pennsylvania as follows:

"The decisions of ecclesiastical courts, like every other judicial tribunal, are final, as they are the best judges of what constitutes an offense against the word of God and the discipline of the church. Any other than those courts must be incompetent judges of matters of faith, discipline, and doctrine; and civil courts, if they should be so unwise as to attempt to supervise their judgment on matters which come within their jurisdiction, would only involve themselves in a sea of uncertainty and doubt which would do anything but improve either religion or good morals."

Of course the door of civil courts is always open to litigants determined to provoke a controversy or settle a fight, and unfortunately the courts, State and Federal, are cluttered up with law suits, good, bad and indifferent. Not even the restraining injunction of our church discipline has prevented brother from going to law with brother. And there can be imagined rare cases where the decision of an ecclesiastical tribunal is so manifestly in excess of its jurisdiction that civil courts would decline to be bound by it. This has been well pointed out

by the Chief Justice of the Mississippi Supreme Court in *Carothers vs. Mosely*, 53 So. 881, following and adopting the rule laid down by the Supreme Court of the United States, but concluding:

"It may be that cases may arise where in the decision of the ecclesiastical tribunal is so palpably erroneous, or so manifestly in excess of its jurisdiction, that the civil courts ought to decline to be bound thereby. Such, however, is not the case here, and consequently we are not called upon to express an opinion thereon. Under the Presbyterian system of ecclesiastical government, the highest authority charged with the determination of the matter here in controversy is the General Assembly. Its decision as to the validity of this union, therefore, will be accepted by this court, and the property in controversy given to the faction adhering thereto."

However, the civil court will go no further than to inquire whether the subject matter of dispute is strictly and purely ecclesiastical in its character, and therefore, any question whether the plan of union requires a majority vote of each annual conference, etc., is a question referable to the laws, decisions, and doctrines of the Methodist Church, and not to the civil laws of our country. The regulatory bodies of the Methodist Church must and can decide this question.

"It is a very different thing where a subject-matter of dispute, strictly and purely ecclesiastical in its character—a matter over which the civil courts exercise no jurisdiction—a matter which concerns theological controversy, church discipline, ecclesiastical government, or the conformity of members of the church to the standard of morals required of them—becomes the subject of its action. It may be said there, also, that no jurisdiction has been conferred on the tribunal to try the particular case before it, or that, in its judgment, it exceeds the powers conferred upon it, or that the laws of the church do not authorize the particular form of proceeding adopted; and in a sense often used in the courts, all of those may be said to be questions of jurisdiction. But it is easy to see that if the civil courts are to inquire into all these matters, the whole subject of the doctrinal theology, the usages and customs, the written laws, and fundamental organization of every religious denomination may, and must be examined into with minuteness and care, for they would become, in almost every case, the criteria by which the validity of the ecclesiastical decree would be determined in the civil court. This principle would deprive these bodies of the right of construing their own church laws, would open the way to all evils which we have depicted as attendant upon the doctrine of Lord Eldon, and would in effect transfer to the civil courts where property rights were con-

(Continued on page 6)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. Elmer C. Gunn and family left last Friday for a tour through the West and as far South as the City of Mexico. He will be gone until the first of September.

Rev. and Mrs. R. L. Clayton, Denham Springs charge, remember us with a greeting card from Jaurez, Republica Mexicana. In the dairy scene sent us, the delivery and the dining were a la carte.

Mr. C. Milton Chalmers, business manager of the Advocate, is at Ft. Walton, Fla., the base of his fishing operations for the next ten days. Mrs. Chalmers and their little daughter are sharing the outing with him.

Rev. John Rasmussen, pastor at Mansfield, is on a visit to his father in Germany. The editor is scheduled to fill his pulpit the last Sunday in August. This is the only engagement that we have made for the month.

Rev. Benjamin F. Rogers was the visiting preacher at First Church, New Orleans, last Sunday morning and evening. His messages were well received—particularly the morning message on "The Church, the Herald of Good News."

A note from Rev. John Rasmussen from Hamburg says that he is having a great time with home folk. He speaks enthusiastically of Methodist institutions in the City of Hamburg, and no less so of the glorious weather.

A card from Dr. W. W. Holmes, pastor of Rayne Memorial Church, New Orleans, indicates that the address from which he will radiate until Sept. 1, is 858 Belmont Ave., Springfield, Mass. He reports for Junaluska the best attendance and interest in years.

Friends of Chaplain A. F. Vaughan of the United States Army, will be interested to know that he has been transferred to "Luke Field, T. H." This Bro. Vaughan says, will probably be his permanent address while he is in that department.

Rev. Louis Hoffpauir, presiding elder of Ruston District, will spend some time with friends at Newport Beach, California, and will visit other places during the remainder of the month. He is accompanied by his wife and some members of the family, we understand.

Rev. Ellis Smith, pastor at Abbeville, passed through the City one day last week returning from Mayo Clinic, Rochester, Minn. He was happy in the assurance that no serious trouble was discovered, and we are glad that he returns to

his task with some of the clouds lifted from his mind.

Rev. G. P. White, Route 2, Box 8, Hammond, has been ill for eight weeks. He desires his friends to know that he is still a shut-in, on crutches, and suffering from low blood pressure and a heart ailment. We appreciate Brother White's card and his friends will be glad to have this word from him.

Rev. R. H. Staples reports a very fine meeting at Coushatta in which he had the assistance of Rev. O. H. Callis, one of the General Evangelists. Rev. F. C. Collins led the singing. Ten members were added to the church and there was a perceptible move upon the part of the whole community. Brother Staples was much pleased with the services rendered by Brother Callis.

Dr. Adrian M. Serex, with his father and stepmother from Belgium, were luncheon guests of the editor and his wife one day last week. Dr. Serex's father is a minister in Belgium and is one of a family group of ministers whose prayer circle reaches almost half around the world. He is well preserved physically and is an interesting personality. Mrs. Serex is of Dutch origin and is a woman of culture and refinement.

SOME THINGS A CHRISTIAN SHOULD KNOW!

Dear Brethren and Co-workers:

1st. That the Bible should be his guide supreme.

2nd. That he should observe fully the rules of his church.

3rd. That he appear, and be different from the common run of men—"Come out from among them and be ye separate saith the Lord."

So, then he should "Know the right and have the power to do it." Therefore he should know to be careful in the selection of his words and actions, and that it is impossible to render true service to God, and continue to patronize such places as theatres, picture shows, and other shows, and other places of questionable amusements, including football, baseball, races, of any kind, and anything whatsoever that does not tend to the praise of God. "Whatsoever ye do in word or deed do all to the glory of God."

So, don't think you can do those things including drinking of intoxicating liquors (just for fun and pleasure) and be excused for so doing, nor is anyone justified in running around in cars (or otherwise) just to be going or for fun and to read any and all kinds of worldly papers, magazines, etc., nor such books as do not tend to the praise of God on

Sunday—"Remember the Sabbath day to keep it holy" etc.—(the general rules exclude almost all of these entirely, (?).

In short it all boils down to the truth, which is found in the Bible—why have the Bible, if we are not going to heed it?—and why have the church rules, if we are to ignore them completely? As I can see it—if our church people don't wake up while in this life—it will not avail later—and don't overlook the promise, that reward is given for certain kinds of service and not simply for saving a soul from hell.

If the world is to be saved the preachers will of necessity need the whole-hearted support, and redoubled effort, and real help of every Christian, of all true churches throughout the whole earth.

So "what thou doest, do quickly," or else we will fail to reach millions whom we could have helped into the Kingdom.

Sincerely,

H. C. LIPSCOMB.

CHANGE IN APPOINTMENTS

Dear Dr. Duren:

Please state in the Advocate that Rev. Thurmon Spinks, by authority of Bishop Dobbs, has been released from the Moss Bluff-Bell City charge and Rev. W. R. Corrigan appointed as his successor. Brother Spinks desires to engage in evangelistic work for the remainder of the year and will be glad to hear from pastors who can use him. He has recently held three revivals within the bounds of the Lake Charles District with splendid results.

Cordially,

BENJ. F. ROGERS.

THE PLAN OF UNION—THE EFFECT OF ITS ADOPTION UPON TRUST FUNDS

(Continued from page 5)

cerned the decision of all ecclesiastical questions."

We cannot concur in the thought that the union or consolidation of the Methodist Churches will accomplish the death or annihilation of either of these bodies or amount to a dissipation of funds. Our thought on this is best expressed in the language of the Indiana Supreme Court in Ramsay vs Hicks, 91 NE 344, 30 LRA (NS) 665, involving litigation growing out of the merger of the Presbyterian Churches. In that case, the court said:

"The assumption that a union, consolidation, merger, or whatever it is pleasing to term the action in question, is the equivalent of death and the cessation of the organic functions of the church is fallacious. Every congregation, presbytery, and synod of the church, with possibly some changes of constituent membership and geographical boundaries, will continue its existence

and accustomed work "without interruption,—the manifest purpose of the union being not death and disintegration, but a larger life, and, in the opinion of the governing body, a greater opportunity in carrying forward the commands of the Master and Head of the Church."

There are some cases in the books involving a merger or attempt to merge two religious incorporated societies, and the general rule seems to be that corporations cannot merge without legislative authority. An illustrative case is reported in 40 A. L. R. 113. That rule is based upon the assumption that a corporation owes its existence to the sovereign granting the charter and cannot merge with another corporation without the consent of the sovereign as expressed in its corporate laws in one way or another. But here we have no such case. As we understand it, the union here is between unincorporated religious organizations of common faith and similarity in form of worship. Therefore, where the property is acquired in any of the usual modes for the general use of a religious congregation which is itself a part of a large general organization of some denomination, with which it is intimately connected by religious views, and ecclesiastical government, there would be no forfeiture brought about by the consolidation. In this connection, it is interesting to observe the case of *Smith vs. Swormstedt*, 16 How. 288, L. Ed. 942, a decision by the Supreme Court of the United States involving the validity of a division of the property of the Methodist Episcopal Church, by its general conference in 1844. The court in answering the contention that the general conference of 1844 possessed no power to divide the Methodist Episcopal Church as then organized or to consent to such division, among other things said:

" * * * But we do not agree that this division was made without the proper authority. On the contrary, we entertain no doubt but that the General Conference of 1844 was competent to make it; and that each division of the church, under the separate organization, is just as legitimate, and can claim as high a sanction ecclesiastical and temporal, as the Methodist Episcopal Church first founded in the United States. The same authority which founded that church in 1784 has divided it, and established two separate and independent organizations occupying the place of the old one . . . It cannot therefore be denied, indeed it has scarcely been denied, that this body, while composed of all the traveling preachers, possessed the power to divide it, and authorize the organization and establishment of the two separate independent churches. The power must necessarily be regarded as inherent in the General Conference. As they might have constructed two ecclesiastical organizations over the territory of the

United States originally, if deemed expedient, in the place of one, so they might at any subsequent period, the power remaining unchanged."

If then the courts approved the division of the one Methodist body into two parts, why should they not approve a reuniting of the same bodies.

Touching the suggestion that the plan of union might forfeit property conveyed in trust to the Southern Methodist Church or held in trust by chartered boards, let us say first that courts abhor forfeitures and will not entertain a suit to forfeit even real estate conveyed in trust, unless the grantor or donor by his deed has conveyed the property for a definite use, and there is a showing that the property is no longer used for the purposes granted, and unless also the deed or conveyance expressly provides for a forfeiture.

As we construe the discipline of our church, it provides for no incorporated board which is not at all times under the complete auspices and domination of the church. Take for illustration the incorporated Board of Trustees, composed of 5 ministers and 5 lay members. They are appointed by the General Conference on the nomination of the Committee on Conference Claims, Finance and Boundaries. The vacancies are filled by the board. The incorporated "Publishing House" is under the control of two publishing agents chosen by the Book Committee, and the Book Committee is elected by the General Conference. The Board of Finance is incorporated under the laws of the State of Missouri, but it was contemplated that this charter would be in conformity with the doctrines and Discipline of the church and subject to the rules and regulations prescribed by the General Conference and the usages and "Discipline of the Methodist Episcopal Church, South, now existing or hereafter to be created." The Board of Missions has a personnel provided by the Discipline, elected by one General Conference on nomination of the Committee on Missions, and the authority which this Board is to possess is outlined by the Discipline. It is to be presumed that the charter conforms to the Discipline, otherwise the board is unlawfully incorporated. The Board of

Church Extension is incorporated, but any amendment to the corporation is subject to the rules and regulations prescribed by the General Conference and the personnel of this board is provided for in the Discipline. The form of trust in deeds and wills is provided in the Discipline. The conveyance to the general Board of Trustees has an express provision in the trust clause that all donations or grants of property for any benevolent, religious or charitable object is to be administered in accordance with directions of the donor or testator and of the interest contemplated and that where no specific object is named, the trust property "shall be held subject to the general orders of the conference." Deeds to church property must contain a trust clause, but the union of churches would not destroy the object and purpose of the trust, but on the contrary dignify and enlarge and make more effective.

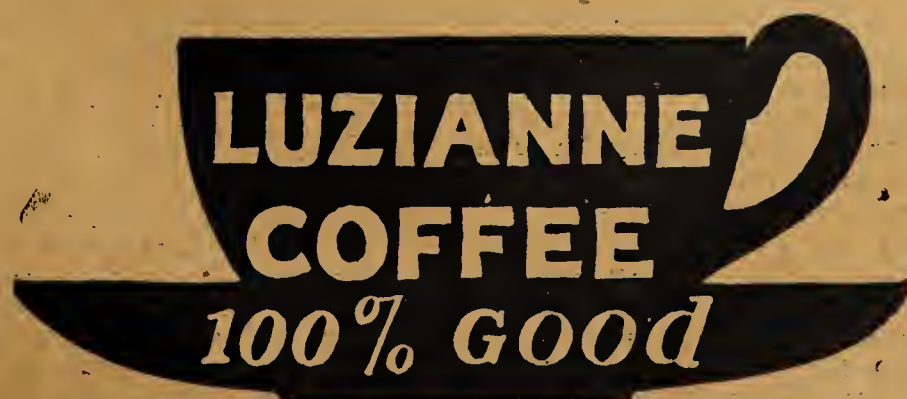
In 54 C. J. 95, the Text reads:

"The right to consolidate is not affected by the fact that the churches hold property granted to them specifically by name for their use, where it is shown that consolidation serves and does not violate the purpose of trust provisions under which it is held."

It was pointed out in the case of *Ramsay vs. Hicks*, supra, that the individual members of the Cumberland Presbyterian Church at no time had any interest in the property except as members of the congregation, which was an integral part of the ecclesiastical society, and that "The validity of that union appellants cannot question, and in it they must acquiesce or defy the authority and decrees of the church to which they pledged allegiance. Consciences cannot be bound, and if, in the assertion of individual opinion and conscientious dictates, appellants segregate themselves from the body of the church, they must depart as they came in—empty handed."

It is self evident that members forming either of the Methodist Churches have in mind no pecuniary gain and acquire no individual proprietary rights in the property of the church. As stated by the learned judge above, they come into the body of the church empty handed,

(Continued on page 16)



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. S. E. Flurry, pastor at Leakesville, has our thanks for material favors and for continued interest in the Advocate cause.

Miss A. T. Stevens, Escatawpa, writes that the Advocate has been visiting her home for many years and she wishes it to continue its visits. We appreciate the friendship and the loyalty of that home.

Rev. N. S. Loftus, pastor of Americus charge, sends us seven new subscriptions, a promise of more to follow, and a word of good will and good wishes for the paper. For all of it we thank Bro. Loftus.

Rev. J. E. J. Ferguson, pastor at Florence, reports that he has been handicapped in his work on account of sickness. He is now in the midst of his revival campaign and is looking forward to a full report at Conference.

Rev. Phil Harold Grice, pastor at West Laurel, sends another subscription which brings his total to ten on a quota of 13. Bro. Grice is one of the most enthusiastic friends the Advocate has and we prize his whole-hearted loyalty.

Mrs. John H. Green, from Barlow charge, sends with a business note to the office, a message regarding the paper which we sincerely appreciate. It is the loyalty and good will of our real friends which make it possible for us to carry on.

Mrs. W. C. Whitaker writes a cheering word from Bentonia, Satartia charge, which we appreciate very sincerely, as we do her good wishes and support of the paper which brings weekly cheer to her home and heart.

Rev. H. L. Norton, retired member of the Mississippi Conference, making his home in Baton Rouge, La., writes that he has been a reader of the Advocate for more than sixty-five years. He says too: "My personal subscription began in 1891. Great is the Advocate!"

A card from Rev. O. S. Lewis reports that he and his family had a delightful trip to Lake Junaluska, and they are enjoying the Assembly very much. Bro. Lewis reports quite a delegation from the Mississippi Conferences. They are now on the return trip to Meridian.

Rev. J. W. Leggett, Jr., pastor at Crystal Springs, took time off from seeing the sights of Washington and New York to send the editor a card. We thank him for remembering us, and we are glad that he is enjoying such a trip

as an expression of appreciation on the part of his church.

Rev. D. E. Vickers, pastor at Saucier, writes that he is in the midst of two schools, one at Saucier and the other at Nugent, in which he has the assistance of Rev. Swope Noblin as teacher of a course of study for Christian Workers. He reports also that he is carrying through on his Advocate solicitation.

Rev. J. W. Ramsey, 533 Fifty-fourth Ave., Meridian, reports a great meeting on the Scooba charge where he assisted the pastor, Rev. S. C. Moody. There were seven additions on profession of faith and the people pronounced it "the greatest revival in the history of that church." Brother Ramsey was the pastor of the church thirty years ago.

Good revivals have been held on the Satartia charge, Rev. F. J. Jones, pastor. Rev. J. V. Bennett of Vicksburg, transferred in at the last session of the Annual Conference, assisted at both Satartia and Wesley Chapel. At Mt. Olivet church, Rev. A. M. Broadfoot of McComb, did the preaching. All of the preaching was of high order, the attendance on the services was good, and the results helpful.

Rev. Roy L. Lane of Benton has had good revivals on his charge. He was assisted at Benton by Rev. W. W. Holmes, D. D. of New Orleans and at Midway by Rev. O. H. Scott of Raleigh. In addition to the meetings on his own charge, Brother Lane has assisted Rev. D. P. Yeager in a good meeting at Sharon and Rev. J. F. McClellan in a stirring revival at Pleasant Hill church on the Eden charge, where twenty-three persons were received on profession of faith.

Rev. Donald O'Conner of Oak Ridge, a local preacher in the Vicksburg District and a student at Millsaps College, is giving full proof of his ministry during the summer. His entire time, with the exception of three weeks, will be spent in revival meetings or training classes in various churches of the Conference. Two weeks were spent at the Pastor's School and the Young People's Assembly. His entire schedule is filled until time for the opening of the college.

Yazoo County Methodist churches plan a Christian Crusade during the period from August 25 through the 29. Services will be held each night at the Yazoo City Methodist Church beginning on Wednesday night, August 25, with a sermon by Rev. A. T. McIlwain of Greenwood. Each morning during the period an early outdoor service will be held for young people. The final service of the Crusade will be on Sunday morning, when Bishop Dobbs preaches at the Yazoo City church.

The second Christian Adventure camp was held at the Jefferson County Agricultural High School building at Union Church from Monday, August 2, through Friday at noon. Rev. A. W. Wilson of Lorman was director, assisted by Rev. J. A. McRaney of Nebo, the latter having charge of the material arrangements for the camp, and Rev. Featherstun Vaughan of Ocean Springs. Other teachers were Mrs. Saxon of Union Church, Miss Winnie Buckles of Lucien, and Miss Edna Seale of Roxie. Thirty-eight Intermediates were in attendance and a successful week was enjoyed by all.

Rev. A. C. Schultz conducted a good revival and held the third quarterly conference at Kingston church on the Washington charge for Rev. F. B. Ormond during the first week in August. Kingston is the oldest Protestant community in Mississippi, a Congregational church having been organized there about 1773. The Methodist church was organized by Rev. Tobias Gibson in 1800. The original lot for the Methodist church was donated by Rev. Lorenzo Dow on June 11, 1803, who sold his watch to secure the lot. The present church at Kingston was built in 1856 and is in excellent repair. Brother Ormond is serving his second year on this historic charge. His friends will be glad to know that Mrs. Ormond's health is better.

Rev. J. A. McRaney, of the Nebo charge, has spent a busy summer in spite of serious sickness in his family. He served as business manager of the Christian Adventure Camp at Union Church and has recently assisted Rev. Sherral Coleman in a meeting on the Cleveland charge. Revivals on the Nebo charge have been conducted by Rev. V. S. Coleman at Oak Grove, by Rev. J. B. Cain at Blue Hill, by Rev. J. H. Corley at Nebo, and the meeting at Cool Springs is being conducted by Rev. W. M. Sullivan. On Thursday, August 19, Cool Springs church will celebrate its centennial. At the time of its organization one hundred years ago Rev. Robert D. Smith was presiding elder of the Vicksburg district and Rev. Jesse Gin was pastor of the Bayou Pierre Circuit.

Rocky Springs church on the Hermanville charge, Rev. S. B. Watkins, pastor, entered the select circle of century-old church buildings this year. The church was built in 1837 while Green M. Rogers was pastor of Raymond Circuit on which Rocky Springs was at the time. The church organization is much older than the building and goes back to the early years of the nineteenth century, probably as far back as the days of Tobias Gibson. Appropriate centennial services were held in connection with the third quarterly conference under the direction of the presiding elder, Rev. H. A. Gatlin. A special service was held at the grave of Rev. Thomas Owen, for fifty-five years a member of the Mississippi Conference. Only two other church build-

ings in the Mississippi Conference have attained the age of a hundred years. The church at Woodville was built in 1824 and the church at Washington a few years later, being ready for use at the time of the Annual Conference of 1829.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren:

Reports indicate a more than usual interest in the Layman's Day Program and a general effort, in cooperation with the plan of the Conference Board of Lay Activities, to hold the service in every church. Pastors are respectfully and urgently requested to make prompt reply when an inquiry is sent out in the various districts to ascertain the names of those churches or charges in which the service has not yet been held. We have a very faithful and efficient group of District Lay Leaders, and these should be notified when assistance is desired. The Conference Lay Leader will be glad to cooperate in any way possible.

Our lay program contemplates the vital interest of every lay leader in the literature of his church. The laity of the Mississippi Conference are urged to read the New Orleans Christian Advocate, which is our own organ and which should receive far more loyal support. While its special campaign for subscriptions comes to a close, the needs of our laymen for information concerning the affairs of the church continue and at this time are increasingly important. The Christian Advocate (Nashville) is our General organ and not widely appreciated for its great worth because it reaches so few homes of the laity. The cost of these two periodicals is small indeed, but their value is great concerning spiritual growth, general information, and an intelligent outlook on the affairs of Methodism, as well as the local interests of our Church. If these papers were read thoughtfully in all of our homes, the Mississippi Conference would be known for its growing attendance, better prayer meetings, and possibly some spontaneous revivals.

The ministry needs more adequate support, our superannuates are shamefully in need of better financial provision, our missions must carry on, the educational institutions of the Church must receive more loyal and liberal assistance.

A report just received from the Conference treasurer giving payments on the Benevolences up to August 1, shows that about \$1,000.00 has been received during the past two months, making the total about the same as for this time last year. Thirty-seven charges have paid nothing yet. The report is as follows:

Brookhaven District

Adams, 45.00; Bogue Chitto, 6.25;

Brookhaven, 400.00; Crystal Springs, 300.00; Georgetown, 60.00; Harrisville, 53.75; Hazlehurst, 150.00; McComb, Centenary, 315.91; McComb, Pearl River Ave., 150.00; Meadville and Bude, 128.85; Monticello & Pleasant Grove, 43.80; Osyka, 23.00; Prentiss, 330.00; Scotland, 105.00; Silver Creek, 12.00; Summit & Topisaw, 59.34; Tylertown, 100.00; Utica, 194.15; Wesson, 100.00.—Total, 2,577.05.

Hattiesburg District

Bay Springs, 126.00; Bonhomie, 50.00; Bucatunna, 75.50; Collins, 75.00; Ellisville, 6.50; Hattiesburg, Broad Street, 210.00; Hattiesburg, Court Street, 284.23; Hattiesburg, Main Street, 613.00; Heidelberg, 79.50; Laurel, First Church, 166.00; Laurel, Kingston, 34.00; Laurel, West Laurel, 50.00; Magee, 147.00; Matherville, 21.00; Montrose, 30.00; Mt. Olive, 71.95; New Augusta, 59.00; Petal, 65.00; Richton, 178.50; Shubuta, 115.00; Sumrall, 110.00; Taylorsville, 14.97; Waynesboro, 275.00; Waynesboro Circuit, 43.00; Seminary, 3.00.—Total, 2,903.15.

Jackson District

Benton, 465.00; Brandon & Pelahatchie, 150.00; Camden and Sharon, 50.00; Canton, 300.00; Carthage, 20.00; Fannin, 123.00; Forest, 153.81; Homewood, 41.00; Jackson, Capitol Street, 3,806.00; Jackson, Galloway Memorial, 1,200.00; Jackson, Glendale, 75.00; Jackson, Grace, 165.00; Jackson, Millsaps Memorial, 150.00; Lake, 60.00; Lena, 54.00; Madison and Pocahontas, 270.43; Morton, 75.00; Shiloh, 27.00; Walnut Grove, 30.50.—Total, 7,215.74.

Meridian District

Burnside, 11.75; Chunky, 31.15; Cleveland, 18.05; Daleville, 23.40; Decatur and Hickory, 75.00; DeSoto, 61.70; Enterprise, 82.50; Lauderdale and Electric Mills, 123.00; Meridian, East End, 400.00; Meridian, Fifth Street, 100.00; Meridian, Hawkins Memorial, 104.00; Meridian, Wesley, 24.50; Newton, 47.15; Pachuta, 47.00; Philadelphia Station, 440.00; Porterville, 1.00; Quitman, 250.00; Scooba, 15.00; Vimville, 34.95.—Total, 1,890.15.

Vicksburg District

Anguilla, 108.00; Centerville, 140.00; Edwards, 72.00; Fayette, 100.00; Lorman, 63.15; Louise and Holly Bluff, 69.00; Mayersville, 51.00; Nebo, 60.00; Port Gibson, 135.00; Rolling Fork and Cary,

100.00; Roxie, 66.15; Satartia, 110.50; Silver City, 100.00; Vicksburg, Gibson Memorial, 282.75; Yazoo City, 333.33; Woodville, 20.00.—Total, 1,810.88.

Seashore District

Bay St. Louis, 1.00; Brooklyn and Bond, 58.85; Coalville, 65.01; Columbia, 1,000.00; Escatawpa, 31.00; Gulfport, First Church, 400.00; Kreole, 60.00; Leakesville, 21.50; Logtown, 25.00; Long Beach and Pass Christian, 86.65; Lucedale, 110.00; Lumberton, 25.00; Moss Point, 51.35; Ocean Springs, 30.00; Picayune, 200.00; Poplarville, 150.00; Purvis, 40.00; Saucier, 100.00; Vancleave, 64.00; Wiggins, 110.36; Epworth Wesley, 75.00.—Total, 2,704.72.

Grand total—19,101.69.

J. M. SULLIVAN.

THE CIGARETTE SAID—

I am not much of a mathematician,
But I can Add to a man's nervous trouble,

I can Subtract from his physical energy,

I can Multiply his aches and pains,

I can Divide his mental powers,

I take Interest from his work,

And Discount his chances for success.

—Exchange.

Five Church Fires Every Day Last Year!

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Fully Accredited by all Regional and National Rating Agencies.

Has all the marks of a good Church College as defined by the General Commission on College Policy.

College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

North Mississippi Conference

PERSONAL AND OTHERWISE

Miss Bettie J. Bailey, Route 1, Aberdeen, says of the Advocate, "I think each issue grows better." We make grateful acknowledgment of her word concerning the editor.

We are glad to learn that Rev. J. C. Wasson, pastor at Vaiden and West is able to fill his appointments again. He still has his foot in a cast and walks with crutches, but suffers no pain.

Rev. E. L. Jernigan sends a list of subscriptions covering the quota for Mathiston church. Although it is not the quota for the charge, Bro. Jernigan has made progress and we value his loyalty and his good opinion of the paper.

Rev. D. R. McDougal, Hickory Flat, reports a great year in that charge. On behalf of the Advocate he sends one renewal and two new subscriptions, bringing his number to thirteen on a quota of eleven, with "more to follow." Thank you, Brother McDougal!

Rev. L. H. Floyd, pastor at Sturgis, reports good meetings. Bro. Floyd says that he has not been able to find one single Advocate subscriber on the charge, but he has sent in fourteen subscriptions on a quota of fifteen. All things considered, that is a remarkable record.

Rev. S. W. Miller, a superannuate living in Frisco, Texas, has been a subscriber to the Advocate practically all the time since Bishop Parker was editor. He is now in his ninety-first year and says he expects to go to heaven full-handed, not with a rusty talent.

Miss Alma Stevenson, the daughter of Dr. and Mrs. Henry M. Stevenson of East Lake, Ala., and Mr. Quitman Robins Ledyard, son of Mr. and Mrs. J. H. Ledyard of Tupelo, were married on July 24, in Nashville, Tenn. The editor has known the groom almost from his infancy. He comes from one of the very finest families we have ever known, and we wish for the happy young people all happiness and worthy success in their journey through life.

CARROLLTON CHARGE

This was Baptist year for our Tabernacle meeting at Carrollton and we had with us Dr. Elmer Ridgeway, pastor of Emanuel Baptist Church, Oklahoma City. He came to us highly recommended by Dr. R. G. Lee of Memphis, and he was all that Dr. Lee said about him and more. He is a great preacher of righteousness and truth as it is in Christ Jesus our Lord. The congregations were good—

the morning services were well attended and the spacious tabernacle was practically filled at nearly every evening service. Everyone enjoyed Dr. Ridgeway's preaching. He is a good orator, is entertaining, and has the zeal and courage of an apostle. The meeting resulted in about forty additions to the churches, hundreds of reconsecrations, and much good was accomplished in every way. The singing was ably directed by Rev. Gayle Holcomb of Little Rock.

For our meeting at McCarley, we had Dr. A. T. McIlwain, presiding elder of Greenwood District, as preacher. The meeting was a splendid success. Bro. McIlwain was at his best, and those good people at McCarley came from the first service on the morning of August 1, through Friday night following. The preaching was with power, and twenty-four members were added to the church—three by certificate, one by vows, and twenty by profession of faith. This meeting was one of two real revivals which I have witnessed since joining the Conference nearly eight years ago. Up to the present time, we have had forty-five additions with three meetings still to hold. We are now in a meeting at Longview church with Rev. J. L. Nabors doing the preaching. We have just finished rebuilding the church from the wreckage of the old building and the people of the community are showing a fine interest.

We are moving along nicely in every way and have no complaints to offer.

L. C. LAWHON, Pastor.

ARE YOU GOING TO GET WHAT YOU VOTE FOR?

By W. H. Nelson

The question of unification between the Methodist Episcopal, Methodist Protestant, and the Methodist Episcopal Church, South, deserves serious consideration and a wider discussion than it is having. No one should object to a lively, even a stormy discussion, for the atmosphere will be all the better for it. The editor of the Baltimore Southern Methodist is to be congratulated on opening his columns to a free discussion.

This writer has hesitated to discuss the unification issue. When it was first presented to him the reaction was favorable. If any good can come from unification we would be the last person in the world to stand in the road. With the jurisdictional plan it looked as if no one could lose. However, much has happened since the meeting of the General Conference of the Methodist Episcopal Church in May, 1936. Some of the An-

nual Conferences, while voting for the plan, have also signified their intention of modifying the plan. For instance, at the last session of the New York East Conference, twenty-six laymen and fifty-eight ministers voted "no," while seventy-five laymen and one hundred and fifteen ministers voted "yes." The ministers voting "no" included such men as Drs. Halford E. Luccock, Lester W. Auman, and Lloyd F. Worley, while Frank A. Horne led the laymen. Twenty-one ministers and ten laymen had the following entered into the minutes: "With sincere and great reluctance, but moved by our deepest religious convictions, we are voting against the proposed 'Plan of Union.' We respect the reasons and judgment of those who differ from us on this question. We believe profoundly in church union, and we heartily endorse the principle of unification of the branches of Methodism as a first step toward the achievement of this desired goal. But because the proposed 'Plan of Union' creates jurisdictional conferences, embodying racial discrimination, we are compelled, by conscience, to vote against it. We do so, moreover, in the interest of Christian Democracy and Brotherhood, and as an indication of solidarity with the Negro minority of members of the Methodist Episcopal Church. We sincerely hope that this stand of a minority of their white brethren will encourage them to remain with the Methodist Church, and work for the redress of wrongs." This was signed by Dr. Luccock and twenty of his confreres, and by Mr. Horne and nine laymen.

After the vote was taken the minutes of the Conference were read as follows: "G. B. Tompkins presented the following resolution relative to the adoption of the Plan of Union. Upon motion of W. M. Nesbit it was adopted:

"Believing in the major objectives of the Plan of Union, and desiring to vote for the same and also achieve, as far as possible, an unanimous vote of the Conference, yet having definite conscientious scruples with regard to that section of the plan dealing with the Negro Conferences, and desiring to protect our convictions on this question, the following resolution is proposed, to be spread upon the minutes of the Conference, thus stating our attitudes and qualifying our vote.

"Be it therefore resolved, that we regret that a more acceptable way was not provided for our Negro Conferences. We are not satisfied with this Section of the Plan, and desire that our Negro brethren shall know our attitude, and our desire to achieve a more satisfactory arrangement. We therefore cast our vote with this qualification, in the hope that future General Conferences will make such changes and modifications in the Plan as will correct the situation to the full satisfaction of our Negro brethren, and of all who share with them this attitude."

This is not the only Conference that has declared in effect that they would

seek to have the General Conference change things to the satisfaction of the Negro. The Southern California Conference, the Wyoming Conference and others, have passed resolutions on the question of securing a satisfactory status for the Negro, and in order to do that they are ready to change the Plan.

Now the situation in a nutshell is this: The present Plan, which Southern Methodists are called upon to vote on this fall, is not the Plan which will be finally worked out by the General Conference, if certain leading men in the Methodist Episcopal Church can have their way. It is somewhat analogous to two men signing a partnership agreement, and one of them turning around and saying: "At the first meeting of the Board of Directors, which I control, I am going to have this thing changed to my way of thinking." Would you sign an agreement under those circumstances? I wouldn't.

Now the Methodist Episcopal Church will control that united General Conference, and they will do exactly as they please, and the Southern folks will have to like it—or else.

What does the declaration mean? "We sincerely hope that this stand of the minority of their white brethren will encourage them to remain with the Methodist Church, and work for the redress of wrong." Can we hope for real union and a feeling of Christian fellowship when people are already talking about redress of wrong? And take the resolution which was passed unanimously, which we have quoted, and which we repeat—the last paragraph: "We therefore cast our vote with this qualification, in the hope that future General Conferences will make such changes and modifications in the Plan as will correct the situation to the full satisfaction of our Negro brethren, and of all who share with them this attitude." It was such a spirit as this that brought about a split in 1844, and the same spirit still lives, only it is worse, for we are "redressing wrongs" before we get together. As Patrick Henry put it on one occasion: "We have no way of judging of the present but by the past." And the same thing applies to the future. The Methodist Episcopal Church will have a majority, and they are already committed to changing the Plan, and we will have to do just exactly what they tell us. Before you sign away the property of your church, ask yourself whether you would sign away your own property when the man you were trading with said he was going to get something else than what you signed for when you put your name on the dotted line.

If you are determined to vote "yes" then you should be equally determined that there shall be no changing the object you voted for.

Woodland, California.

War not only causes us to hate our enemies, but to hate our friends also.

COPIED FROM ROLLING FORK WEEKLY PAPER

"He who helps a child helps humanity with an immediateness which no other help given to a human creature in any other stage of human life can possibly give again."—Phillips Brooks.

Reverend Mr. Grice and the members of the Methodist congregation are to be complimented, highly praised, for the exemplification of true Christian ideals through their interest in orphaned children.

Rolling Fork was honored, yes, I say "honored," by the visit recently of approximately fifty of the finest "orphans" that this writer has ever met. Mr. McDonnell, of the Methodist Orphanage, we "salute you!" Reverend Mr. Grice, ladies and gentlemen of the Methodist congregation, we thank you for the privilege of meeting these fine, Christian, refreshing children.

Two thousand years ago Jesus journeyed through Galilee and the disciples disputed as to which of them should be greatest in the Kingdom of Heaven. When they reached Capernaum, Jesus asked what they had disputed about; but they held their peace. Jesus sat down, and taking a little child in His arms, He said "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Like Jesus, the Methodists have taken the underprivileged and orphaned children "up in their arms" and I love them for it!

And now for a few personalities:

I have a small son, and should his mother or myself leave him dependent upon this world, I pray God that he may be taken into some home such as the Methodists maintain in Jackson.

This boy of mine often confides in me his sins and virtues. As I gazed upon those children recently, naturally I thought of my boy and his "confessions," and:

"Last night my little boy confessed to me: Some childish wrong: And kneeling at my bed, he prayed with tears—'Dear God, make me a man like daddy—wise and strong, I know you can.' Then while he slept, I knelt beside his bed, confessed my sins, and prayed with low-bowed head 'Oh God, make me a child like my child here—Pure, guileless, trusting Thee with faith sincere.'"

And yet I pray, "Oh God, make me a child like those children I saw recently—pure and guileless; and Oh God, I thank Thee for such a splendid organization that maintains an institution for those whom You said "Suffer that they come unto Me."

And now for more personalities:

Twenty-two years ago Mars gained the ascendancy. It was the beginning of the martial symphony that reached its climax in the roar of battle. Men left a plentiful harvest to reap a bloody one on the fields of hate and prejudice. The pawns of royal intrigue, they marched to the field of slaughter and Moloch sat to the right and Loki to the left of Mars

and Demos chuckled as the "four horsemen" galloped through the nations. As Moses broke the ten commandments at the foot of the mount centuries ago, so did "civilized men" shatter the commandment, "Thou Shalt Not Kill," in '17 and '18. I was one of them. The father of an orphan who visited Rolling Fork recently was another.

The last I saw of this young lady she was an infant in arms. Her father, my comrade, was then living. But "destiny like the wind blowing where it listeth and elects whom it will." It took a tent maker of Tarsus and made him the most influential theologian of all times. It lifted a swine herd of France to the Papal throne. It took a rude jester and rail splitter from Illinois and caused him to strike the chains from the wrists of three million slaves. It sent from the wild-woods of Tennessee a captain who defeated the soldiers who had shut Napoleon on a lonely isle in African seas and last Sunday it placed in my home the orphaned daughter of my comrade.

I did not know that my comrade had answered the Muster Roll of the Great Commander in Chief. I did not know that the small babe in arms as I last saw her was now a fine, healthy, educated and Christian young lady of sixteen. My wife, woman-like, recognized her last Sunday and brought her home. Then I did not know her. Call it God's mysterious ways, destiny, coincident, or whatever you please, but I thank God that He has again thrown me in contact with my comrade's flesh and blood, and I promise you this, my comrade, that your child, old pal, will want for nothing that is within my power to give her. I wish you were here to see her, old pal, you would be proud of her.

She tells me that she assists in making the biscuits each morning in Jackson, something around 400. Remember how you liked biscuits with molasses and I wanted corn bread and molasses. Oh, you can't answer me, but you know. I wish you had lived to appreciate and enjoy the splendid Christian girl that is your daughter. You would be proud of her and proud of the other fine children, too. You would go down on your knees, regardless of your religious beliefs, and thank God for such an organization as the Methodist Orphanage.

I want to say a lot more. But I must stop now. I am crying, and I'm not ashamed of it.

I will try and do better next week.

—Rolling Fork Weekly.

No man becomes famous by letting "well enough" alone.

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Christian Education

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CHURCH SCHOOL LESSON AUGUST 22

By Dr. J. R. Countiss

THE PLACE OF RELIGION IN A NATION'S LIFE

The tabernacle was tent of linen cloth, with a sheltering tent of skins to protect it from the elements. It was not a place of public worship, but the place where the high priest resorted to consult the Divine Will that he might guide his people. It was a symbol of God's presence, a sign that he was not permanently located on the holy mountain, but that he moved with, and before his

people, for they had to be led by signs until they learned to follow the Spirit. They had been associated with those who worshipped visible gods, idols, and they desired to "be like other nations." Hence their idolatry with the golden calf. The pillar of fire and cloud symbolized the presence and guidance of Jehovah, of him who, Jesus said, "dwelleth with you and shall be in you." Sign-seekers yet abide with us.

The place of religion is life, inner life, outer life, all life—individual, social, national. It is not confined to temple and cloister. Too much religion has been of a fragmentary type, entering but a fraction of life, as if it could be shut up in some air-tight compartment and kept out of business and politics. The God of the churches is the God of the nations, whether acknowledged or denied. Christianity calls for righteousness in all the relations of life. It is not narrow, sectarian, nor racial, but non-partisan and universal. It worships one God and strives for one brotherhood. It is the soul of freedom and the essence of good will. Its respect for personality forbids exercise of compulsion in worship or creed. It is inherently democratic, calling none master but God, and is utterly opposed to class distinctions of every sort. It is wounded by any injustice done to the least and lowliest of men.

Commissioned to uphold and propagate such ideals, the church dare not ally itself with selfish secular agencies and political parties. Their platform and ends may change overnight, while the church is bound by the unchanging principle of good will to all mankind. The Christian conscience must be left free to support the individual or the party that appears most inclined to support that principle. It can never endorse a totalitarian state, nor give countenance to the doctrine that the citizen exists for the state. All must be free to obey God rather than men. Christianity cannot approve communism, fascism, nor any form of government that tramples upon the common and universal rights of man.

Modern nations need to study afresh the hand of God in history. One may not review the events of a day and say that God has done this or that, but no fair-minded man can study the annals of a thousand years and fail to discover his providential care for righteous men and movements. Peace and prosperity do not make their permanent dwelling place where the rights of the masses are ignored, where citizens are but cannon fodder, where the common people are but grist for the mills of the mighty. David was an imperial ruler, but when he

sinned there was a prophet of God with the courage to cry, "Thou art the man!" No political alliance nor economic system must ever be permitted to silence the voice of such prophets. More than this modern world knows, the freedom of the people depends on the freedom of the church.

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All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

The Christian Fireside

A HEDGEHOG'S DAY OUT

One evening last week I noticed something moving out of a hole in a hedge-bank. His long nose sniffed the air first to see if there were any enemies about. It was a hedgehog lumbering out into the short grass. He stopped and listened for a time, his nose turning from side to side. Then he made up his mind to begin his hunt. Every tuft of grass he explored, picking up beetles. Then he turned over a stone and found some small insects, all of which helped to fill him up. Farther on he caught a delicious smell, and his nose led him to a dead thrush which lay in the bottom of the ditch. It had been dead over a day, but that did not matter to him. When he had finished, there were only one or two feathers left to show where he had had his meal. He gave a grunt of satisfaction at this dainty, and moved on again.

For a few moments, he travelled through the bottom of the hedge, to see what he could find. First he came across a yellow-hammer's nest, but there was nothing in it, for the young birds had flown. Lucky for them, or they would have followed the dead thrush. Even if there had been eggs they would have gone into his hungry mouth.

He travelled on again grunting disapproval at the scarcity of food. Then he came to a ditch with water in it, but this did not trouble him, for he swam easily to the other side.

Then he came to the road and heard a thudding noise coming rapidly nearer. Not knowing what it was, but fearing it, he promptly rolled himself into a ball. A car rushed by and missed him by inches. Lucky for him or this story would have ended here.

When the noise had passed, he cautiously unrolled. He was in no hurry to do this, so scared had he been by the vibration of the road as the wheels swished past him. Reaching the hedge he was more fortunate, for he found an

egg, laid by a hen from a neighboring farm. He devoured this with great satisfaction.

After that he only hunted in a very casual fashion, not caring much whether he found more food. In fact, he began to feel on the full side and turned to return to his own hedge. As he neared it, he heard a squeal which meant "Rats" and before he could curl up, a rat had made a lunge at his nose. His spines, however, managed to protect this sensitive spot, and the rat squealed with pain and anger.

At this half-a-dozen other rats arrived, hearing the squeal of their friend. But they could do nothing to help for the hedgehog was rolled up tightly, his spines bristling in every direction.

It was a long time before he uncurled again and then only very slowly. Finally he crept back into his hole again, having had a very successful evening.

—ROMANY (In Methodist Recorder.)

CHILDREN IN COURT

Judge Malcolm Hatfield

A sixteen year old boy was arrested for automobile banditry. This youngster's parents should stand trial in his place as they are primarily responsible for his crime.

The beginning of this young man's criminal career started years ago when his parents let the whip fall from their grasp. The boy soon picked it up and from that day forward never dropped it. His father and mother never realized that they had abdicated their authority and stepped down from their legitimate places as heads of the family. Consequently, the boy was never taught to respect authority or the rights of others and as a result soon violated both the federal and state laws.

* * *

The sixteen year old boy who was arrested a few weeks ago for automobile banditry confessed his guilt in court.

At the conclusion of the trial the judge drew the father and mother aside and said: "In the past you have been too lenient with your son. You have pleaded where you should have commanded. You coaxed and humored this child when your own experiences in life should have directed the course for him to follow. As a result, he frankly admits he lost respect for your judgment and followed out his own wishes. Now the state is forced to step in and take over the responsibilities which you, as parents neglected to enforce."

* * *

With an ever increasing number of children being brought into court,

juvenile authorities in many districts are becoming alarmed over what the future holds for such youngsters.

One of the principle reasons for a fifteen billion dollar a year crime bill is that many parents do not realize that they themselves are developing disobedience and dishonesty in their children. One of the most common methods whereby parents lay the foundation for a dishonest youth is by lying to others in his presence. Parents should always remember that a son or daughter will not remain honest if they themselves are untruthful.

Outward defeat may be turned to inward victory.

Sin is not respectable, even though some sinners try to be.

Proficiency in throwing cold water doesn't necessarily make one a good fireman.

That old truth persists: "There is no other name under heaven given among men whereby we must be saved."

The less people do to merit reward the more interested they are likely to be in the question of rewards in heaven.

We wouldn't need to spend so much time arguing against modernism if we spent more time practicing the religion of our fathers.—Exchange.

HEADACHE SUFFERERS

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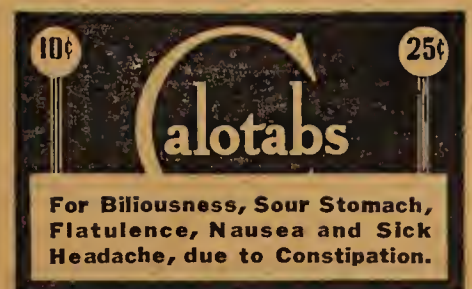
HEADACHE makes you feel like a washout. Unfit for work or play. But cheer up—you don't need to have it long!

Try BROMO-SELTZER. See how FAST it stops the headache. Maybe your STOMACH'S upset, too. Bromo-Seltzer settles it. If your NERVES are jumpy—Bromo-Seltzer calms them. Alkalizes, too.

Foolish to suffer! Lose time from your job. So take Bromo-Seltzer!

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Bromo-Seltzer



HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Ave., New Orleans, La.

Recently a wonderful privilege came to the Missionaries' Courtesy Committee of New Orleans which is headed by Mrs. D. B. Carré. Word came from Nashville that five Southern Methodist missionaries would sail from New Orleans for Brazil on August 7th. This committee has seen a number of missionaries sail these last few months but lo! to the surprise of all it was our "Bishops' Crusaders" going out for the first time! Because of the splendid success of the Bishops' Crusade, the Board of Missions was able to send out ten new missionaries. Mr. and Mrs. Russell Miller and Mr. and Mrs. A. W. Ream from the Board of Missions and Miss Virginia Neel from the Woman's Missionary Council made up this interesting party. The committee was greatly impressed with the enthusiasm, the sparkling personalities and the deep consecration of these young missionaries. A small "Scarritt Reunion" was held at the boat. Misses Helen Mandelbaum and Patricia McHugh of New Orleans and Miss Annie Laurie Winfrey of Houston, all Scarritt students had come to wish "bon voyage" to these five who have also been at Scarritt this past year. Miss Winfrey, accompanied by her mother, Mrs. J. Winfrey and sisters, Misses Evelyn and Margaret, was on her way to her home in Houston from a vacation spent at Lake Junaluska. The committee who bade farewell to the young "Timothys" and others wished that all who had a part in the Bishops' Crusade might have shared in this rare privilege.

Miss Ella Hooper, Miss Annie Lampard, teacher, and Miss Vella Dupre, student, made up an interesting MacDonell School party for a vacation trip to the "Wren's Nest" at Monteagle, Tenn. The "Wren's Nest" was a gift of the late Mrs. Nora C. Wrenn of Nashville. It was her wish that deaconesses and missionaries might enjoy this large comfortable home with its beautiful shady grounds, lovely flowers, good orchard and garden during their vacation time. This home commands a magnificent view of the Cumberland Mountains.

Miss Hooper has indeed had a busy summer. Just before leaving she wrote "We are repairing the parsonage in Lockport and having fun. Tomorrow volunteer carpenters will put on a new roof. I am the captain of the project. The Missionary Societies of that area are helping to sponsor the work."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 15th St., Meridian, Miss.

To the Auxiliary Superintendents of Study.

My Dear Friends:

Great interest is being manifested in preparation for the fall mission study. Please remember that "What Is The Moslem World" by Charles R. Watson is the basic text for classes expecting to apply for Council recognition, and these classes MUST use supplementary material, suggestions for which can be found in the approved list. The new list of mission and Bible study materials will be distributed at the district "coaching" days, also instructions will be given on requirements for Council classes.

Read carefully the article in your August "Missionary Bulletin" headed "Attention Superintendents of Mission Study." Since all the Protestant denominations are studying the Moslem World, perhaps jointly in each community some of these pictures could be sponsored.

Classes may meet the requirement for credit on "Efficiency Aim" (not Council credit) by taking any of the approved studies and having the very best class possible, but supplementary materials should be used, don't depend upon merely the text.

Since auxiliaries were supplied with study handbooks last year, there will be no distribution this fall. Anyone desiring a handbook, may order it from Literature Headquarters, 712 Church St., Nashville, Tenn. Price 5c. Each study superintendent certainly should have one.

I shall be at Lake Junaluska August 12-16. During this time, the district secretaries will send out necessary information concerning "coaching" days. I am depending on each of you to make these days count for splendid "introductory" sessions and advance publicity.

With best wishes for your work as you promote our study programs, and with appreciation of your service, I am

Very sincerely yours,
MAMIE B. MAHAFFEY,
Conference Supt. Study,
Mendenhall, Miss.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

These C. S. R. COMMENTS are copied from the last Conference Bulletin. Comment FIVE is worthy of our attention whether we are directly responsible for this department of our Auxiliary or not. The more informed members of an auxi-

liary there are the better the work of the C. S. R. department will be.

1. The 3rd Quarter is a good time to begin checking to see whether your auxiliary will receive Council Recognition for Christian Social Relations during 1937. Below are listed four requisites. When sending your 4th Quarterly report, return these items checked. Otherwise you will not receive the Certificates of Efficiency. Last year some auxiliaries failed to receive this recognition because they did not send these items checked to me.

- Study of Handbook by Supt. and C. S. R. Committee.
- Study of a "packet" or pamphlet on Christian Social Relations.
- Definite service activity engaged in.
- Four consecutive reports sent by first of each quarter.

2. The Como Auxiliary's name was omitted from the list of those deserving Council Recognition in the Conference Minutes. Under the leadership of Mrs. R. M. Short, this auxiliary has done outstanding work and truly merited a place of honor.

3. If you fail to receive your material, send me a card. My mailing list is still incomplete due to failure of auxiliaries to send Supt's. name.

4. The Council Letter is the letter I send you each quarter. In reporting whether you received this letter, always report receipt for quarter for which you are reporting. For instance, if you report the 2nd quarter's work say whether you received the 2nd quarterly letter and not the next quarter's letter, for the latter may not reach you until after you have sent your report in. Some report that the letter was received too late to be read. Each quarter's work should be in your hands before the quarter begins, and there should be ample time to read it some time during the quarter.

5. Please read your Conference Minutes and Council Minutes for C. S. R. suggestions of work and study.

6. Some auxiliaries have had trouble getting C. S. R. Handbooks. I do not have these. Write again to Literature Headquarters.

MRS. DAN COMFORT,
Conference Supt. C. S. R.

* * *

National Missionary groups are far away but the Indian Missionary Societies of which we know less than we do the Nationals are right at our door. Here is a report of the activities of a Choctaw Missionary Society. One woman has belonged since 1908, a longer time than many of you who are reading this page.

Choctaw Indian women find in the Missionary Society that which challenges their loyalty and sacrifice. The Rev. W. U. Witt, superintendent of the Indian Mission, tells of reports from two Choctaw missionary societies which he heard recently and which he declares should shame our indifference. One of the

societies, with not more than ten members recently raised \$25 for the church. This amount was large for these women, for their resources are extremely meager. The other society was represented by a woman who could speak only in her own tongue—she knew no English. She had been a member of her society since 1908. In making her report she told how the members picked pecans and sold eggs to make the necessary money for their budget. "Her face was shining with light as she made her talk, and one could not help but realize the sacrifice made by these Indian women and their consecration to the cause they loved so well."

In Memoriam

MRS. A. H. WILLIAMS

Mrs Williams was the life companion of Rev. A. H. Williams, retired member of the North Alabama Conference M. E. Church, South, and was born near to Columbiana, Alabama, July 17, 1855, and passed to her final reward from the retired minister's parsonage in Attalla, Ala., at 4 a. m., Thursday, July 7, 1937.

Mrs Williams often said, "I love this home more than any place we have ever lived," and was with me 51 years in my active ministry of 54 years.

We were on the "Conference rolls" much of the time, as "Transfers," a combination of Providence took us to no few locations.

Many times we were changed without council, from Stations to Circuits, and more than once from Circuits to Districts.

Mrs. Williams was brave and true and appeared to scarcely know the meaning of fear. Tears came at times when we went from happy conditions to a malarious territory, and smaller in pay.

At such times Mrs. Williams was quiet and serene, and once at a trying time simply said, "get your hat, I am ready."

With unquestioning faith in God Mrs. Williams gave her life without reservation in devotion to her husband and children, and to any convenient work for help in the churches to which we were assigned.

We lived alone often, when our children were in the colleges, and later were engaged more or less in teaching.

During the continuance of illness Mrs. Williams would say to me, "you must not leave me," and to the children, when they came for the final leave talking, she said, "are they all here," and to the last clung to them and to her husband, and at times recognized her friends, until the light of life passed away. And it was said "Mrs Williams has gone."

We hope to finish all and to meet again.

A. H. WILLIAMS.

Attalla, Ala.

MRS. LAURA FUNDERBURK OVERSTREET

On the afternoon of May 22, the beautiful spirit of Mrs. Laura Funderburk Overstreet took its flight to the Land of the Blessed. Hers was a life of beauty, and loveliness, one of purity and goodness, and a life lived at its best everyday. She was always kind, considerate and thoughtful of those around her, and loved, with great tenderness, those who ministered to her needs at all times. Her life is one that will live on and on, for the beautiful threads of her character will be knitted in again into the lives of others along the pathway of life.

She had been a life-long member of the Methodist Church and loved it with a rare devotion. In her younger years she was always active in every phase of church work, and gave her best to the prosperity of God's kingdom. She had a great faith in her church and its ultimate outcome. Since childhood, the Wesleyan Christian Advocate has made its way into her home, and she rejoiced in its pages. Up to the last days of her life she read the best of religious literature. Her Bible was her constant companion, pouring over its pages daily, and gathering from it strength and courage, and a "faith that overcomes the world."

She fought a good fight, and she heard the words, "Well done, Thou good and faithful servant, enter thou into the joy of thy Lord."

She was born in South Carolina, but moved to Brunson, Georgia, when a small child. She was the daughter of George Funderburk and Louise Bickett Funderburk, who were pioneers in Georgia Methodism, and who contributed two sons to the ministry. She was married to the late James Stephens Overstreet on May 4, 1887, and from that union four children were born, three of whom survive: Mrs. O. S. Mincey, Mrs. Eunice Maxwell, both of Ruston, and Guy Overstreet, of Bainbridge, Ga. Also surviving were five step-children, several grandchildren, and one sister, Mrs. J. W. Tinley, of Leary, Ga.

—Ruston Leader.

REV. STEPHEN J. DAVIES, D.D.

Rev. Stephen J. Davies in the early morning of Friday, July 30, went from us to join the company of the redeemed. The funeral services were held in the First Methodist Church in Shreveport, Bishop H. M. Dobbs, Dr. John F. Foster and the writer officiating. Representatives from many sections of the State were present. The floral offerings were many and beautiful. The music was soul stirring and comforting.

The name of S. J. Davies has been in the Louisiana Conference journal for fifty-four years. It stood at the top of the chronological roll of the Louisiana Methodist preachers. He had the unique distinction of having served in every

presiding elder's district in the Louisiana Conference and in every section of the State. His ministry was in that period of the church when the long pastorate was the exception. He belonged to a great group of itinerating preachers who like flaming evangelists went everywhere preaching the glorious gospel of Christ. It was a hard life, this life of the early preachers in Louisiana and only heroic souls could endure, but it was through their ministry that Methodism was established and the Kingdom of Christ extended. The present generation of preachers is under everlasting obligation to these "Fathers in Israel." They established the churches we serve and led to Christ the fathers and mothers whose children make up the church of today.

Dr. Davies was born in the Parish of St. Mary on August 27, 1857 and lacked only a few days of reaching the ripe age of eighty years. He was graduated from Centenary College in 1882. In 1932 the college conferred on him the honorary degree of Doctor of Divinity. At the time of his death he was the oldest living graduate of the college.

He joined the Louisiana Conference in 1883 and was an active itinerant in the ranks until 1922, at which time he retired and moved to his little home at 628 Kings Highway, Shreveport.

During his active ministry he served as pastor: Grand Cheniere, Jeanerette, Woodside, Ebenezer, Dryades, New Orleans, Opelousas, Mooringsport, Caspi-ana, Felicity, New Orleans, Clinton, Arcadia, Delhi, Tallulah, Abbeville, Washington, Harrisonburg, Sicily Island, Bastrop, Greenwood, Fisher, Jackson, Wilson, Cedar Grove, Queensboro, Grand Cane and Coushatta. He also served as presiding elder of the Alexandria District. He was once on the faculty of Centenary College and Mansfield College. For many years he wrote "Safety Signals" for the New Orleans Christian Advocate. He also wrote for other periodicals. During the period of his retirement he turned his attention to the writing of a history of Methodism in Louisiana, which he left in manuscript form in his library.

Dr. Davies was married twice, first in 1883 to Miss Ada Piland of Jackson, La., who lived only three years after their marriage; and in 1888 to Miss Maggie Hobbs Thompson, who with three children—Stephen E., Mary and Jane—survives him. He is also survived by one sister, Mrs. L. N. Wriburg of Crowley and one brother, David N. Davies of Lake Charles.

W. W. HOLMES.

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REV. J. T. ABNEY

(A Daughter's Tribute)

My Dear Dr. Duren:

I am happy to be a subscriber to the Advocate again and am glad your campaign was a success.

For some weeks I have been wanting to write a letter of—well—just appreciation of my father, Rev. J. T. Abney, who left us in December, for a heavenly home.

He was just a young man when he entered the ministry in the Mississippi Conference, and for more than forty years served, giving his best to the people. He loved them, always trusted them, and regardless of their station in life, visited and helped them to the very best of his ability. His sweet, quiet, congenial nature, together with his devotion to God, won for him many friends. I used to wonder at his patience when problems of his work seemed to almost swamp him.

With an ambition and determination, he educated four children. It wasn't easy with a family of six and a small church to serve, to realize all he wanted to. But he believed in his God and all His promises, and with a wife like my mother to help manage and carry on the work, a number of dreams came true.

Oh how he loved to sing! Some of our happiest moments together were when he would get his Hymnal "to learn a new tune for Sunday" (I was his accompanist at the piano). There we would drift from one melody to another and enjoy them for an hour or more at a time.

Even after I married he wrote me sermons and advice. How I cherish these for I have some of them now! He has baptized all three of my children and I'm so proud of it. My one hope for them is that they will be as fine and consecrated as the one who placed his hand on them in baptism.

He loved the Conference, the work of it, and during all of his years in service did not miss a roll-call. He boasted of that.

The last solo I heard him sing was "More Like the Master," the last sermon I heard him preach was here in Bogalusa in my church; the last Conference he attended was in Jackson, Mississippi this past November, 1936; and the last act he performed in the Conference was conducting the "Memorial Service" in Bishop Dobb's absence.

He was so happy when he returned telling of all his preacher friends, only to leave us so soon afterward. But I am trying to live as he would wish and meet him when my summons comes.

I must close and write my mother who is the bravest, most lovable mother a girl could have. How I hope she will stay with us a long time for we need her so much!

I hope you can find room to print this for I feel as if I were writing an old

friend of his. He subscribed for the Advocate all of my life and I do not know how much longer.

Best wishes to you in your work.

Sincerely yours,

(Mrs.) W. C. BOYD.

(nee Kathryn Abney).

SOMNAMBULISM

A distinguished professor of psychology once told his class of a striking case of somnambulism. It was that of a man who one night went downstairs to the door of the house in which he dwelt, and yet he was asleep all the time. He opened the door and stepped into the street, and so strong was the somnabulistic trance that still he slept. He passed along the street and out into the open country, and still he slept! Not till his naked feet touched a little stream that crossed his path did he awake to the darkness of the night and the strange, unfamiliar scene. There are souls like that. They never awaken till they touch the cold waters of death, and feel the night winds of mortality arouse them to the darkness of the night and the strange unfamiliar scenes of eternity and judgment.—W. M. Mackay's Bible Types of Modern Men.

THE PLAN OF UNION—THE EFFECT OF ITS ADOPTION UPON TRUST FUNDS

(Continued from page 7)

and if they bolt or depart, they must go as they come in, "empty handed." We shall not be so cruel as to suggest that many of them remain in the church empty handed.

The very object of union is to go forward with the work of Methodism in a larger way. It will not destroy or affect the purpose and object of any trust heretofore committed to our church or any trustee. It is a familiar doctrine of equity that a charitable trust will not even fail for want of a trustee. Courts

of equity independently of statute, possess the inherent powers to appoint new trustees wherever such action is necessary to protect the rights of beneficiaries—in other words, to see that the trust does not fail.

The church must look forward instead of backward. The whole world is in transformation. Time marches on—"Through the ages one increasing purpose runs." And this purpose and progress is ever onward, not backward.

"One common faith unites us all, we seek one common goal

One tender comfort broods upon the struggling human soul.

To this clear call of Brotherhood, our hearts responsive ring,

We join the glorious new crusade of our Great Lord and King."

Jackson, Miss.

The 1935 enrollment in the Bible School at Wembo Nyama, in the Congo Mission, where all the native preachers receive training, was almost double that of the preceding year, the total number being 102. Twenty-nine young men were graduated and went out into active missionary work among their own people. Rev. H. P. Anker, director of the Bible School, says: "Since our enrollment has increased so greatly we need more funds for the work. We believe every dollar invested in this Bible School work is money well invested and will bring large spiritual dividends."

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Rev Geo H Jones Dec 37

SON OF A METHODIST PARSONAGE

Duplicate



HON. HORACE HENRY WHITE

Judge White was born in Opelousas, La., February 7, 1864. He is a son of Rev. Benjamin F. White and Sallie Malone Wynn White. His father was a private under General Zachary Taylor in Mexico, a captain of heavy artillery in the Confederate Army, and a member of the Louisiana Conference. Judge White is a distinguished lawyer, an author of law publications, and has been a member of two Louisiana Constitutional Conventions. He is President of the State Board of Education, is a member of the Vanderbilt Board of Trust, has been a member of five General Conferences of his Church, has been a member of two Unification Commissions, including the present; was chairman of the Board of Stewards of his home church for more than forty years and a teacher of the Men's Bible Class for fifty years. He is a modest citizen, an able jurist, a trusted political leader, a churchman honored and esteemed, and a man universally beloved.



Wallet of the Week



NEUROTICS OF MIDDLE LIFE and after, says a certain physician, have as their common problem the finding of a religious outlook on life. He says that in his experience they fall ill because they have lost that which the living religions of every age have given their followers, and none of the patients has been really healed who did not regain his religious outlook. He then observes: "It seems that side by side with the decline of religious life, the neurotics grow noticeably more frequent."

* * *

MUDIE'S CIRCULATING LIBRARY, one of the most famous and influential library centers of London for nearly a hundred years, was closed recently. It was founded by Charles Edward Mudie in 1842, and it made a great and worthy contribution to British culture by making accessible a type of literature which would otherwise have been inaccessible to a large part of the population. Its failure was due to the free public library, the two-penny library, and a literature whose quality is probably indicated by the new order of reading center.

* * *

THE COAL MINERS of South Wales are represented as being in desperate economic straits on account of the reduction of mining operations upon which so many of the people are dependent. Since the war one hundred and eighty mines have been permanently closed, the number of employed miners has been reduced from two hundred and seventy-one thousand to one hundred and thirty-one thousand, and the annual outlay in wages from three hundred and seventy-five million to seventy-five million dollars. Absentee financiers with the consent of the government have brought the laboring class and the small trades people to the verge of ruin.

* * *

A NEW SOURCE OF HELIUM, though not altogether unknown, is the Turner Valley gas fields of Alberta, Canada. The natural gas of that field is said to bear an average of one-third of one per cent of helium. It is estimated that there is a daily wastage of one million cubic feet of helium—a quantity sufficient to fill the gas bags of the Hindenberg. A project for making this supply of helium available for war purposes was abandoned when the World War came to a close. Now there has been a revival of interest in its collection and conservation because of the commercial demand for it.

ROMAN CATHOLIC MEMBERSHIP statistics are not easy to report accurately since they are difficult to get from official sources, and it is a problem to understand the exact meaning of Roman Church membership figures. According to figures recently released through the Christian Herald, the Catholics have a total membership in the United States of 20,831,139. Of these 14,956,758 are thirteen years old or above. The official Catholic directory for 1937 reports a total membership of 20,959,134.

* * *

DOCTORS OF DIVINITY were called to the front of the stage recently by a very pointed question asked by a foreigner. Concerning the great number of Doctors of Divinity in America, an Australian is credited with asking: "Where do you get them all, and why?" That is an inquiry not without point for, without any reference except to the question itself, the great number of people who hold honorary degrees, has so reduced the prestige of such recognition, as to make the absence of such a title a badge of merit, if not of distinction.

* * *

THE FUNERAL OF AN ARMY CHAPLAIN last April is said to have furnished an interesting example of Protestant and Catholic friendship and understanding. It appears that Harris A. Darche and Robert Chapler, army chaplains, became such warm personal friends that they agreed whichever of them should die first, the survivor was to conduct his funeral. So at the funeral procession participated in by 250 priests led by the Auxiliary Bishop of Chicago, Robert Chapler delivered the funeral eulogy for the Roman Catholic priest, Harris A. Darche.

* * *

THE DOGMA OF RACE was vigorously assailed by a recent writer who said that it is pagan in its origin, is based upon the affirmation that nature is eternal and spirit a product of blood and race, and that such a dogma rests upon the reign of the irrational. Judaism, the age-old pawn in racial struggles, he held to be but the mask for the fight which is aimed equally at Christianity, since the anti-Semitic move discredits the whole Christian background—its divine origin and the inspiration and authority of its Scriptures. In the last analysis, he thinks, it reduces man to a purely zoological specimen controlled by the law of the jungle.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

OUR MISSIONARIES IN SHANGHAI

The safety of our missionaries in the Chinese war zone is the occasion of much solicitude throughout the Church. A number of communications from the Board of Missions this morning indicate that no effort or expense is being spared in order to secure their safety. We gladly give the substance of these communications. All missionaries en route to Shanghai have been radioed to avoid Shanghai and to stop at the Mission headquarters in Kobe, Japan, for further instruction. This applies to missionaries of the General Board and of the Woman's Council as well. Miss Louise Killingsworth has been held at home until sailing conditions improve.

On August 14, following dropping of a bomb in the international settlement of Shanghai, Dr. John W. Cline sent a cable saying, "Safe now, conditions perilous." On August 15, Secretary of State, Cordell Hull, wired the American Consul for a report concerning the whereabouts, safety, and methods being employed for the protection of the missionaries of the Methodist Episcopal Church, South. On August 19, the Secretary of State wired Nashville headquarters: "Telegram from American Consul General, Shanghai, reports following missionaries of the Methodist Episcopal Church, South, are at Shanghai: Dr. John W. Cline, Mr. and Mrs. W. A. Estes, Alice Alsup, Mary Blackford, Pearl McCain, Louise Robinson, Sue Stanford, Nina Stallings, Julia Wasson and Lucy Jim Webb." Telegram further stated that all the above except Cline were planning to sail on Hoover, August 21 for Manila. Cline is presumed to have stayed under consular protection to look after property interests. Miss Jean Craig, Miss Mathilde Killingsworth, Miss Helen Scally and Miss Rosa May Butler are in Korea. Mrs. B. W. Lipscomb is visiting her daughter at Gotemba, Japan, and with her are Miss Julia Oliphant, of Huchow, Misses Annie and Harriet Herbert of Shanghai and their mother. This accounts for practically all the missionaries in Shanghai, except Sid R. Anderson, wife and children, who are presumed to be on vacation, Miss Ellen Hawk, Miss Louise Manget,

and Miss Jean Craig, who are presumed to be either with their parents in Sungkiang and Huchow or on vacation. The impression received from the communication from Secretary Hull, is that all our missionaries in the Shanghai area are safe.

WORD AND ACTION

One of our esteemed exchanges introduces a brief reference to the Oxford World Conference on Church, Community and State with the quoted observation, "Talk is easy." This was not said in a pessimistic mood concerning the work of the conference, but rather for the introduction of a hopeful contrast because of the very significant gesture with which it was brought to a close. At a service in St. Mary's Church, the Archbishop of Canterbury dispensed the sacrament to the members of all the denominations attending the conference—episcopal and free, orthodox and evangelical. This action registers a break with possibly the most jealously guarded traditions of the Anglican Communion, and it was a concrete demonstration of that unity of feeling and fellowship toward which the conference is working. It was especially significant since it follows the failure of negotiations between the Church of Scotland and the Church of England on account of "intercommunion."

There can be no doubt that the hope of Christian unity must revolve about the fellowship of this central sacrament of the Christian Church, this symbol of a common relation to the sacrifice through which the whole race is redeemed. But as "One swallow doth not a summer make," so a mere gesture is not sufficient foundation for a lively expectation of coming unity. At the present time, Lutherans and Southern Baptists are interposing positive resistance to the suggestion. Their arguments on both theological and practical grounds may seem to involve minor matters, but as long as they are pressed with evident conviction and passion, one cannot feel that the day of Protestant unity is at the dawning. Many things might be said in favor of such a merger, but we are inclined to think that Protestant Chris-

tianity is not ready for the fusing of so many and such diverse theological and social interests. The problems and the distresses of the world must first bring all nations to see eye to eye before that glorious day of unity for which Christ prayed can come.

BISHOP WARREN A. CANDLER

On last Monday, August 23, Bishop Warren A. Candler passed the eightieth milestone in a worthy and eventful life. He has been a Methodist minister for sixty-two years and has served in almost every position of the Church, including pastor, college president and editor. For thirty-nine years he has been a bishop of the Church and has made a notable contribution to the progress of Southern Methodism. The Advocate joins with his Church-wide circle of friends in wishing that many added years may shed their mellowing light upon his crown of glory and fill his heart with an ever richer song of gladness.

WHEN CAPABLE LEADERSHIP IS LACKING

At the recent session of the British Methodist Conference, it appears that a report dealing with matters of serious doctrinal importance was adopted in the haphazard manner which sometimes happens in Conference deliberations. According to discussion in the *Methodist Recorder*, the "Deed of Union" expressly reserves to the Ministerial Session of the Conference "final authority" in questions of doctrine. The paper acted upon, an "elaborate doctrinal document," was adopted "virtually without discussion in a late session of the Conference and without reference to the ministers." Either in ignorance or in wanton disregard of the specific reservations of the Deed of Union, not to speak of the failure to appreciate the seriousness of dealing with great questions in such hasty and precipitate manner, the report was adopted and the issue is now a subject of discussion in the Church press. Dr. J. E. Rattenbury, well known in America, describes the situation as being "grotesque"—the adoption of a doctrinal statement by a process which ignores both the gravity of the issue and the law in the case. He holds that the action cannot be considered as "new legislation" at all, since its adoption was wholly irregular, and that it is only "the pious opinion of the Conference of 1937." This incident calls to mind the many pious resolutions which are spread upon the journals of Methodist Conferences in America. It is sometimes intimated that our journals are like morgues to which we consign pious but infelicitous resolutions. There they remain undisturbed and dead. Such a method of counteracting the effect of injudicious proposals goes much deeper than any immediate situation. It tends to destroy respect for Conference action and to discount pronounce-

ments on things which are of great importance. The practice of killing measures by unresisted adoption lowers the sense of moral accountability and is not a credit to the members of the body, and every such instance emphasizes the need for a capable and understanding leadership that the Church may be saved from embarrassment and loss of prestige.

Editorial Miscellany

By Dr. H. T. Carley

THE OLD COUNTRY CHURCH

The rural church is confessedly one of the problems of denominational activity. Its proper maintenance financially and the adaptation of its program to changed conditions are difficulties that are not easily surmounted.

But the country church is still a center of religious interest and a power for righteousness in the life of the people; and the old country church is an institution the value of which is beyond computation. To change radically its program might increase its efficiency as an organization; it might also decrease its hold upon the affections of the people. It might gain a great deal; it would certainly lose much.

It usually has little of architectural charm; but its weather-beaten roof and its outer walls greying with age make it a place of beauty to those who, like it, have felt the ravages of time and experienced the vicissitudes of fortune. It has grown old along with them, and they love it as a constant and unfailing friend.

As little children they attended its Sunday school; at its altars they gave their hearts to God and were enrolled in its membership; as the years passed they saw their children's children enter its communion and assume the responsibilities of its leadership. The old home church is as dear to them as the old home place—they have known no other.

Its graveyard is the resting place of their loved ones; and because they loved them so much, it seems to them that the gates of Heaven are just a little nearer to it than to any other spot on earth. They themselves want to be buried in its sacred soil.

The annual home-coming day and the revival services at a fixed time each year are the brightest spots in their calendar of important events. Dinner on the ground is not merely a feast of good things to eat—it is a ceremonial of social good will and religious devotion. The invitation to all—strangers as well as friends—to partake of the meal is Christian hospitality at its best; and grace said at the head of the table under the shade of the trees is an act of consecration.

We wrestle with the problems of rural religious activities—but we love the old country church.

NAM-PEY-O, THE BLIND POTTER

By Mrs. White Mountain Smith

She sits outside the door of her house at the top of the trail and warms her thin old blood in the sun. And her sightless eyes turn toward the desert that has blossomed and seared in almost a century of summers since her baby eyes first opened upon it. Her fine wrinkled old hands are folded uselessly in her lap, their work finished. No more will they dig the clay and knead it into a smooth putty-like mass. Never again will her sensitive fingers guide coil upon coil of gray wet clay around and around to form the vessels into graceful beauty as only Nampeyo could do. What are her dreams as she sits in the sun?

Sometimes I journey to the Mesa of Old Walpi just to sit beside this grand old Indian lady. Sometimes there are hours that pass without a word from her and other times she talks of times and people forgotten by even the older Hopis that stop and visit with us. She has a very poor opinion of white people as a whole, and listening to the voices of curious tourists passing up and down the trail she says:

"They have come to see the Hopis jump around with rattlesnakes in their mouths so rain will fall! That's all they know or care about us!"

Perhaps she's right. But the Hopi Indians had been living on their high hills of stone hundreds of years before our Pilgrim Fathers disembarked on Plymouth Rock. Eighty years before that time Coronado's men passed by the Hopi villages and found these Indians living in the same well ordered and primitive homes they occupy today. Hard and fast conservatives, they refuse to move to lower levels as has been repeatedly suggested by a would-be helpful Uncle Sam. No, they'll just stay where they are. The men will go down into the desert with their sheep and goats and they'll till their fields, but when the sun is low the herds will be driven to stone corrals at the foot of the mesa and the men will go back up the trails to their age-old homes. Peace and security have been too hardly won to lightly discard. Nampeyo has drawn a word picture of her people's history. Most of it is legend handed down from generation to generation, but it tallies well with the records kept by various intruders who have sought to conquer this tribe for various reasons.

Across this dramatic stage, with the background of sage scented desert, snow crowned Spanish Peaks, and Painted Desert scenery, have paced haughty mail clad Conquistadores and meek brown-robed sandaled Fathers, each playing his little part and vanishing into the yesterdays. From the wings crept forth naked painted forms, Indians determined to defend their homes and loved ones from sword and priest!

Imposing missions were built by reluctant pagans forced to carry the heavy

timbers from distant mountains. The women labored up and down the trails with rocks and clay to form the churchly walls. When the building was done stern soldiers drove the rebellious Indians inside to worship. Pressing invitations to become civilized and Christlike were emphasized by their instructors who chopped off hands that knew not the sign of the cross and tore out tongues ignorant of Holy Creed. And one day the Hopi Indians rose up and tossed the Fathers over the walls into the desert below. They tore the stones and beams apart and into some secret chamber the furnishings of the Church were carried and hidden. And that ended the attempts to force Christianity upon the Hopis. In recent years various Churches have brought their messages to the mesa people but very few of them discard their native gods.

When the Spaniards first visited the Hopi country they carried away with them beautiful bowls and vessels made by the women out of the clay found among the rocks near their homes. In the deserted pueblos a thousand years old are found bowls made by the prehistoric women and used for cooking, serving and storing their foods. It was not enough that these vessels should be strong and useful, they must be beautiful as well, and the true graceful lines placed on these clay backgrounds have withstood the elements for untold centuries. Women's work was planting the colored corn, grinding it on mealing stones, making it into piki and baking it on hot rocks; building the houses, raising the babies and for relaxation and pleasure making beautiful the pottery necessary for every household need.

Into this sort of life was born Nampeyo. Almost a hundred years ago she opened big black eyes and blinked at the bright sunlight filtering through the blanket hung over the door. Real sunshine must not touch her or her mother for twenty-one days, and at the end of that time she was carried to the edge of the mesa at sunrise and sprinkled with sacred meal by the village priest. Each female relative gave her a name, but the one that has stuck with her is "Nampeyo." This name, she says, means She-Who-Will-Lead. Doubtless she led the small Indian urchins into mischief and out again as they played around the old town of Hano. For Nampeyo was not a Hopi by birth. Her people came from the Rio Grande village of Tewa five centuries ago to become Keepers of the Trail for their less warlike cousins, the Hopis. On the mesas were store rooms full of corn and dried foods of all kinds that the less industrious Navajos and Apaches and Utes coveted, and later when sheep had been introduced by the Spaniards, the Hopi women were stolen by these tribes to tend the flocks and pull out the sheep's wool and weave it into blankets. The Tewa village was established at the top of the one steep path into the dwellings and as the ma-

rauders came up that path they were neatly cracked on the head and another added to Tally Rock. One hundred and eighty notches cut on this big stone indicate that one hundred and eighty red-skin intruders bit the dust before life was made safe for the Hopi people.

As soon as young Nampeyo was old enough to toddle she followed her mother down this trail to the clay deposits beneath and between big boulders forming the cliff. Into shawls the clay was piled and carried back up onto the mesa. It was spread out in the sunlight and when dry it was beaten into dust and put to soak over night. Every tiny stone and hard lump was carefully kneaded out of it and when it was worked into a smooth putty-like mass the real work began. Taking a handful, the potter rolled it between her palms until it was the thickness of a pencil and then the vessel was started by coiling this roll around. The vessel shaped it was set in the sun to temper before being polished with a smooth stone. While it hardened the paint was prepared. Rabbit brush flowers had been gathered perhaps months before and dried and ground into dust. Minerals of various kinds were added. The pinon gum had been roasted and charred, then pounded up and added to the mixture. A portion of this home made paint was put into a hollowed stone and water added until it formed a vile looking and vile smelling liquid. With a fragment of yucca leaf made into a brush this paint was applied to the bowl or jar. The potter took the bowl in her hand and roughly marked it into three or five sections according to the design she had in mind. Then with swift sure strokes she drew the figures, following each curve and line of the vessel. Perhaps she pictured the Thunderbird, or the age-old parrot or the winged serpent, but when the drawing was finished there were no erasures or overlapping of lines. And she, herself, could not have explained the symbol placed on the bowl. They were just things her mother and grandmother had used before her time. Hopi women have the exclusive right to certain designs which represent their own clan, but otherwise nothing is copyrighted. The bowl painted, it must be fired. In outside ovens made of sheep manure the vessels are placed with the hollow sides down and for twenty-four hours they stay in the fiery furnace. After the fire has burned out and while the ashes cool there must be no loud talking close to the oven or the spirit of the bowls will become angry and break the vessels.

All this work Nampeyo shared while still a little girl. But she was not satisfied to go through the usual motions. She wanted to invent new shapes and new designs, and she was always on the lookout for better clay and paints. She grew up and married and lived in the house built by her foremothers, centuries before. Her children came two girls

(Continued on page 7)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. J. W. Faulk, pastor at Leesville, is spending his vacation in a meeting at Holly Grove, which began last Sunday and will run through August 29.

Rev. James C. Whitaker, pastor of Athens charge, reports a gracious revival at Arazona church, in which Rev. D. F. Anders, of Mooringsport and Oil City, did the preaching.

Dr. Marion S. Monk and wife, of Alexandria, spent a day in the city on their return from a vacation on the Mississippi Coast. Dr. Monk was looking unusually well and was in fine spirit.

Rev. B. H. Andrews, of Haynesville, was in the city for a day last week and shared his fellowship with the editor of the Advocate. He was accompanied by Mrs. Andrews and their two sons.

Mr. C. M. Chalmers, the business manager of the Advocate, took the precaution to send the office a picture of the fish he expected to catch. That is manifestly a less severe tax upon one's veracity.

Mr. W. O. Campbell, a member of First Church, Monroe, died suddenly on Tuesday night of last week, according to information reaching our office. The Advocate joins in sympathy for the loved ones thus suddenly and sorely bereaved.

Mrs. J. T. Munholland, of Monroe, is paying a visit to "Little Mother" Munholland, whose home is in Metairie, New Orleans. Mrs. J. T. Munholland is a native of Mississippi and she and the Advocate editor have many acquaintances and ties in common.

Rev. Wm. B. VanValkenburgh, pastor of the Methodist Episcopal Church at Litcher, has our thanks for a congratulatory message concerning the Advocate campaign. Brother VanValkenburgh is by birth and by marriage one of our own, and unification will in no way tax his loyalty.

We regret to learn of the very serious illness of Rev. George Fox, of Bonita. Brother Fox had an emergency operation in a Monroe hospital on last Thursday afternoon and is in quite a serious condition. Let us remember him at a throne of grace in this hour of suffering and need.

Rev. G. H. Corry reports that he is in a good revival at Baker church, and he is being assisted by Rev. J. E. Cochran, of Shawnee, Okla. Brother Corry commends Brother Cochran as a vigorous evangelist whose emphasis upon stewardship gets results. Should any pastor need assistance, Brother Cochran can be

reached by letter or wire at Baker, La., up to August 29.

The district parsonage at 711 Jackson Street, Monroe, was damaged to the extent of \$2,500 or more, according to word received from Rev. H. L. Johns, the presiding elder. We gather that the fire, originating in the attic, broke out about 8:30 p.m. No one was injured and the damage to the furnishings was kept to a minimum by the use of tarpaulins. Bro. Johns and his family are now domiciled at 503 Stubbs Avenue.

REVIVAL AT CLAIBORNE

Dear Editor: In 1920 I organized the Methodist Church in Claiborne community, five miles west of West Monroe, on the Dixie highway. I am pastor of that little church now. Recently we closed a revival there. The preaching was done by Rev. R. M. Bentley. The meeting was a real feast. Brother Bentley is a man of much prayer and an able minister of Jesus Christ. I have never had a minister to aid me from whom I received more personal benefit. The congregation was greatly blessed. Bro. Bentley is qualified to render good service as a revivalist in any church. I unreservedly commend him as a revival leader. He grew on the people throughout the revival.

H. W. LEDBETTER, Pastor.

LETTER FROM DR. SELECMAN

Dear Friends: As we are approaching the final stage of our long journey, I am going to fulfill a desire which I have cherished from time to time to write a letter to members of the Board of Trustees of Southern Methodist University.

Our trip has been even more meaningful than we anticipated. Many friends new and old have assisted us in many ways, both in seeing the most worthwhile things and in meeting interesting and influential people. Our S. M. U. graduates and exes seem admirably distributed in various sections of the globe, and they added much to the pleasure of our travels. In two places, Kobe, Japan, and Séoul, Korea, we had five or six graduates in one group and twice we even sang "Varsity." One of these times was at the railway station in Seoul, while the people looked on in half wonder and surprise.

One distinct impression I shall carry back home is that our graduates are giving a good account of themselves in these far corners of the earth. Most of them are naturally engaged in educational work. In China, Korea and Japan, they are training a leadership for these nations that is destined to have an in-

creasingly important part in the future of the race. In China there is now one Christian in a thousand of the population. But in "Who's Who" in China one in six is a Christian.

Practically all the workers in our Missions are products of our Church Schools. Some are in hospitals, social service, and many are preaching and teaching. It would be impossible in a letter of reasonable length to mention all who showed us courtesies and kindness. We enjoyed being in their homes, knowing their children, and seeing their work. When I see you I will tell you more about it. For part of the trip we had the advantage of the wide travel experience of Mr. Frank Reedy, former Bursar of S. M. U.

Our travels took us through Japan, Korea, Manchukwo, China, Manila, Singapore, Java, Bali, Ceylon, India, Egypt, Palestine, Syria, Turkey, Greece, Austria, Czechoslovakia, Germany, France and England. In many of these places there was suppressed emotionalism and threats of trouble. There is unrest in the Far East, and also in the Mediterranean countries. One can scarcely analyze his feeling about things in Germany. Perhaps on this it is best not to write.

In London, thanks to the kind offices of Mr. H. R. Knickerbocker, of the International News Service, I had the great privilege of hearing the debate on Palestine in the House of Commons.

Our great World Conference on Faith and Order is now well under way. There are about four hundred delegates from fifty countries and from all the great denominations of both hemispheres. The Roman Catholic Church is not participating. The Methodist delegation from all lands numbers about forty. In our Southern Methodist group are two of our trustees, Bishop Moore and Dr. Holt. We have also Bishop Kern, Dr. A. F. Smith, Rev. Forest Dudley and Rev. Gaston Foote.

Mrs. Selecman and I have kept surprisingly well. Some one has remarked that in traveling one needs an international stomach. That is very true.

We continue to be grateful to the Board and to you personally for granting us this long leave of absence. It is my hope to return to the University with new vision and increased industry.

We expect to arrive in Dallas about September 2. Looking forward to seeing you soon thereafter.

Sincerely,
CHARLES C. SELECMAN.

Rev. S. A. Stewart, who has charge of work among the Japanese in northeastern Korea, has a circuit that covers two whole prefectures and part of another, the latter being over the border in lower Manchuria. Mr. Stewart lives in Wonsan, Korea, and the farthest station on his circuit is Yuki, in the northeast corner of Korea, 525 miles away. There are five Japanese preachers at work in this section under Mr. Stewart's supervision.

NAM-PEY-O, THE BLIND POTTER

(Continued from page 5)

and then a boy and her life was full of the endless tasks of a Hopi housewife. Still she worked with clay, making more beautiful bowls than any of her neighbors, and the few white visitors that came selected her wares to carry away with them. But after awhile Nampeyo hid herself when white visitors came. She did not like "Bahannas." They had taken her girls away to school and had tied her son like a wild animal and cut his long black hair off. The Hopi men were very proud of their gleaming long hair and that unnecessary insult cut very deep. Then, later, these same white people took the son away to be educated and he never came back. "Dead," is all Nampeyo ever heard. And so she stayed out of sight when white people visited the mesa.

No more might have been heard of this primitive artist had not Dr. Walter Hough moved into her land to excavate a prehistoric village. Nampeyo listened sullenly to the stories told by the Hopi workmen employed in the venture. They came home each night with stories of what had been found during the day, and one of them brought fragments of ancient pottery dug out from its sandy graveyard. Nampeyo examined this pottery with an expert eye. The texture and the paint and above all the designs. She said little, but each day she wandered a little closer to the workings until finally she ventured into the shadow of the old walls and watched and listened. When she thought herself unwatched she scooped up handfuls of the old pottery and carried it home with her. Dr. Hough became quite interested in this shy Indian woman who came each day and before long she was not afraid to stay all day long and select the fragments she wanted. She took these home and copied the old designs. She even ground up the bits of pottery, moulded and shaped and painted by fingers long turned to dust, and tempered her own modern clay with this old stuff. And her fame as a potter spread among traders and collectors of fine Indian pottery. Just as an artist stamps his own individuality on his paintings, this uneducated Indian woman placed her own signature on every vessel she shaped. There is a pure beauty of design in shaping, texture and painting that tells the lover of Hopi pottery, "That is a Nam-pey-o!"

Today Hopi pottery has reached a perfection not equalled even by the oldtime makers, and the credit must go to Nampeyo. Her example is the goal of every young potter on the mesa. There are other good potters there. Pa-qua, The Frog, who places the picture of a quaint frog on the bottom of each bowl she makes; Pola Butterfly, with her characteristic signature; Lena Blue Corn, whose work with its ear of corn as a

trademark is seen wherever Hopi pottery is displayed; these are all artists, and there are dozens of others. But Nampeyo stands supreme in her art. Her bowls are sought by collectors and humble lovers of beautiful Indian work. They repose in elegant superiority in the nation's great museums. It is almost impossible to obtain a genuine Nampeyo now for a price not prohibitive. Her two daughters, who never equalled their mother in any way, place her name on pottery of their manufacture, but only an amateur would be fooled.

Nampeyo no longer works as a potter. She is blind. The burning suns of many generations, the blowing sands, the smoke from cedar fires over which she stewed the mutton and baked the piki, have taken her sight as a toll. Long after she was unable to paint, she formed the clay into vessels, her sensitive fingers pushing it here, smoothing it there, until there was no flaw in texture or shape. But now she no longer touches the clay.

She sits in the sun and dreams.—Arizona Highways.

SENATOR SHEPPARD BLUE-PRINTS BOOZE

Let us turn now to the nature and to the effect of beverage alcohol.

Because of its nature and of its effect I arraign beverage alcohol before the thought and judgment of America.

I arraign it as a narcotic poison.

I arraign it as a poison side by side with morphine, opium, and cocaine.

I arraign it as a false and pretended stimulant.

I arraign it as an assailant of the higher centers of the brain and of the normal reflexes and reactions.

I arraign it as a habit-forming drug.

I arraign it as a destroyer of life, reason, self-control, endurance, skill, and moral fiber.

I arraign it as a source of crime and waste and human degradation.

I arraign it as an executioner of soul and body.

I arraign it as a promoter of disease.

I arraign it as a barrier to thrift.

I arraign it as a threat to life and limb.

I arraign it as a producer of insanity.

I arraign it as an enemy of youth.

I arraign it as a wrecker of homes.

I arraign it as a defiler of motherhood and virtue.

I arraign it as a blight upon the happiness and the progress of mankind.

—Progressive Record.

A BIG GUN AMONG EDITORS

James G. Stahlman, of Nashville, Tenn., recently said: "A free press is nobody's right except a free people's. Newspapers are but trustees of that right, and we can only deserve to hold it by a proper and unselfish observation of our responsibilities in a republic such as ours. A free press does not mean my right, as a publisher, to publish whatever we please, to violate any laws, to invade personal privacy, or to ignore the ethics of a great profession. But a free press does mean my responsibility and yours to keep the people informed through a truthful and unbiased presentation of the news to which they are entitled and which will enable them best to determine those things of a public nature which are either favorable or inimical to their own welfare, and to act accordingly." Just how does a free press keep free after it has sold out to the liquor dealers?

—Michigan Christian Advocate.

SHORT SMILES

"How do you like your new typewriter?" inquired the agent.

"It's grand," was the immediate reply. "I wonder how I ever got along without it."

"Well, would you mind giving me a little testimonial to that effect?"

"Certainly not. Do it gladly." So he rolled up his sleeves and in an incredibly short time pounded out this:

"After Using the amtomatig Back-action a type writ, er for thre emonthan Over. I unhessttattingly prononce it to be al even more than th e Manufacturs Claim? for itDuring the tim e been in possession e.i. th ree months zi id has more than paid for itself in the saving oft ime an dlabor.—John \$ Gibbs."

"There you are, sir."

"Thanks," said the agent, and moved quickly away.

—Michigan Christian Advocate.



Mississippi Conference

PERSONAL AND OTHERWISE

We thank Mrs. Charles Higgins, of Woodville, for an appreciative note to the office. It is always a pleasure to render a service to the friends of the Advocate.

Rev. T. B. Winstead, pastor of Edinburg charge, sends us a list of three subscriptions and the assurance that he expects to complete his quota of nine in the next few days. His work is progressing satisfactorily.

Rev. H. A. Gatlin, presiding elder of Vicksburg District, sends his fourth round of quarterly conferences, and says that Bishop Dobbs is to preach at Yazoo City on the morning of October 29, when they are expecting a great day.

Rev. L. T. Nelson, pastor of Adams charge, continues to press his Advocate campaign along with his revival work. He reports that he hopes to complete his quota before Conference, and with his letter he sends four subscriptions.

Rev. W. B. Jones, presiding elder of the Meridian District, reports favorable progress throughout his field of labor. Pachuta church building has been completed, the building at Wesley, Meridian, is making good progress, and a building at Enterprise is about to get under way.

Rev. Waldo W. Moore, writing from 151 Seashore Campground, Biloxi, wishes us to report to his friends that he is well, that he loves them and he loves the entire Advocate family. He is now domiciled in his own cottage and with him are his wife and his daughter, Mary.

Mr. L. T. Fickling, Lay Leader of the Seashore District, sends us an account of his trip to Lake Junaluska, which will be found elsewhere in this issue. We are glad to carry any article that interests our laymen, and particularly that interests one enough to want to share the experience with others.

The editor and his wife acknowledge the invitation of Rev. and Mrs. James S. Purcell to attend the marriage of their daughter, Mae Maxine, to Mr. Walter Hartwell Bennett, at Seminole Heights Church, Tampa, Florida, on Friday, September 3. Brother Purcell and his wife are Mississippians and served for many years in the Mississippi Conference. We wish for the young couple a life as happy throughout as its launching.

REVIVALS ON MENTORUM CHARGE

Dear Dr. Duren:

We have held a revival meeting at each of the four churches on the Men-

torum charge this year with wonderful results. There have been several conversions and a total of thirty-eight members. We were assisted in these meetings by the following ministers: Rev. O. O. Hull, Merrill; Rev. D. T. Ridgway, Alexander Memorial; Rev. Olin Nix, Antioch; Rev. N. S. Loftus, Cox Chapel.

We are beginning a study course at Alexander Memorial tonight, "What Is Teaching," to be taught by Rev. N. U. Boone.

I thought this information might be of interest to someone if you saw fit to put it in your news items.

Yours truly,

R. I. MOORE, Pastor,
Mentorum Charge.

HO! FOR LAKE JUNALUSKA!

On the morning of August the 8th, Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, L. T. Fickering, lay leader of the Seashore District, E. J. Dennis, associate lay leader of the Hattiesburg District and Mrs. W. B. Alsworth started for the famous gathering place of the General Board of Lay Activities, Lake Junaluska. Stopping at Central Methodist Church, Meridian for worship at the 11 o'clock hour, listening to a great sermon delivered by the presiding elder of the Meridian District, —and by the way, the writer's much loved ex-presiding elder, Rev. W. B. Jones. After this hour's rest, worship and fellowship with others of the fold, we wended our way onward through cities, over mountain ranges, through narrow gorges and over the mountain climbs, viewing in awe and adoration the wonders of God's handiwork—where He scooped out the valleys, piled high the mountains, then dressed them up in indescribable beauty for man's use and glory; yet, "The fool hath said in his heart there is no God."

Reaching Junaluska about 5:30 p. m. Monday we found that there was something worthwhile going on,—things that make one realize that these are high days at Lake Junaluska, with the spirit of brotherly love, good will and friendly fellowship everywhere in evidence, with Bishop Arthur J. Moore bringing soul stirring messages twice daily at the Tabernacle. The spirit of Junaluska cannot be better expressed than in the words of another, "The Junaluska spirit finds expression in unselfishly striving to make the Methodist Assembly an agency for the expression of Christian idealism through recreation, play, education, worship and the extension of the Kingdom of God. The attainment of these ideals at Lake Junaluska appears

to be almost unlimited. The Junaluska spirit will be generous and sympathetic toward you and will bring into the councils of maturity the enthusiasm and wisdom of young people. Those who share this spirit, it would appear, will support the officers who are charged with the responsibility of conducting the affairs of the Assembly, and will contribute whatever they can to the success of the summer's program."

The annual meeting of the Board of Lay activities got under way Tuesday morning with Dr. W. P. Few, president presiding.

Mr. Harry Denman of Birmingham, Ala., assistant pastor, First Methodist Church, and lay leader of the North Alabama Conference, conducted the morning and afternoon devotionals for our Board, using as his theme the evangelistic teachings of Christ. These messages were soul-stirring and given in a spirit of earnestness that held the attention of those present, and I am sure planted in our hearts seeds of greater endeavor for the Master's cause, and reaching the lost.

The reports of our general secretary, Dr. Geo. L. Morelock were very helpful in every respect, and I think if there were any doubts as to value of the laymen's movement in our churches it was all swept away, and new goals set for greater things under the leadership of the General Board of Lay Activities.

Dr. J. M. Sullivan, Conference lay leader of the Mississippi Conference, seemed to be getting the "lion's share" of gladness and enthusiasm during the days of our session, rejoicing much over the splendid representation he had from Old Mississippi. Those present from Mississippi were: Dr. and Mrs. J. M. Sullivan, Rev. and Mrs. W. B. Alsworth, Revs. R. H. Clegg, W. B. Jones, H. A. Gatlin, Rev. and Mrs. W. O. Sadler, Mr. E. J. Dennis, W. D. Hawkins, Curtis Youngblood, C. A. Massey, S. W. Sharbrough, W. H. Maars, Warren Jones and L. T. Fickling.

Offering my heartfelt appreciation to all who in any way had a part in making this Assembly what it is, and for the blessings it brought to me, I am

Yours in the faith,

L. T. FICKLING,

Lay Leader of Seashore District.

DEDICATION NOTICES

To all former pastors and presiding elders of the Mendenhall and D'Lo charge: You are cordially invited and urged to be present for the dedication of the three following churches by Bishop Hoyt M. Dobbs on September 5, 1937:

Bishop Dobbs will preach and dedicate Mendenhall church at 11 a. m.; Rials, 3 p. m.; and D'Lo, 7:30 p. m. The editor of the New Orleans Christian Advocate is also invited to attend all three services.

H. E. RALEY, Pastor.

VACATION CHURCH SCHOOL AT COALVILLE

Dear Dr. Duren:

I would like for you to give a little space in the Advocate to our Vacation Church School which was held last week.

A vacation church school was conducted at Coalville Church from Monday, August 9, thru Saturday, August 14, with an average daily attendance of 45 boys and girls. Sunday morning at the 11 o'clock hour a Church School Day program was rendered by the children of the vacation school to a large and appreciative congregation. The children will be given a picnic which will bring the vacation school to a pleasant close.

The pastor acted as director of the school and was ably assisted by a group of congenial and efficient workers. Miss Ariel Stewart taught the beginners. The juniors were directed by Mrs. B. M. Lawrence and Miss Margaret Walker. This group made 15 tea towels to send to the orphanage as a part of their work. The intermediates were taught by Miss Nora Neil Woodmin and Miss Olga Frisa. Miss Hilda Anderson gave indispensable service by directing the music for all groups. Mrs. O. A. McQueen gave general assistance to all the workers and helped to make the school a success. The children and the church have been greatly benefitted by the school.

Yours sincerely,

B. M. LAWRENCE, Pastor.

MISSIONARY CONFERENCE, LAKE JUNALUSKA

The best attended and what is believed to be the most successful missionary conference ever held here was conducted at the Methodist Assembly August 3-10 by the Board of Missions.

The following resolutions were passed by the men secretaries attending the conference:

"Whereas, the Missionary Conference held at Lake Junaluska, N. C., August 3-10, 1937, is voicing again the missionary appeal and passion through the inspiration of the platform addresses, the careful guidance in the class rooms by well prepared instructors and lifting us up through personal fellowship in this fine mountain setting; be it therefore

"Resolved, first, That we express to Dr. H. P. Myers our appreciation of his vision and statesmanship in promoting and planning this conference, and of his tact and brotherliness in its direction.

"Resolved, second, That we give hearty thanks to the entire staff for the splendid ministry they have given us, and for the new spirit of hopefulness for the future of the cause of missions resulting from their leadership.

"Resolved, third, That we convey our thanks to the platform speakers for their very distinctive service of inspiration, to the teachers for fine and helpful class instruction, to the press for a very discriminating publicity, to the Assembly

management for perfect cooperation, and to the fellows sent to us for being the kind of men who make Methodism great.

"F. S. LOVE,

"For the Committee."

LAKE JUNALUSKA RECEIVES GIFT

E. A. Cole of Charlotte, who through large contributions in the course of the years has given more money to the Methodist Assembly than any other person in the history of the institution added another gift today of seven thousand dollars. The contribution was made as a final payment on the automatic sprinkler system in the Terrace Hotel, installed many years ago but never paid for, and not until now belonging to the Assembly. Mr. Cole's total payment on the sprinkler system now amounts to fourteen thousand dollars. The gift, announced by trustees of the Assembly in session here last week end, comes as a climax in a season that for crowds, program and fine spirit surpasses all others in twenty-four years of the institution's history.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Seashore Dist.—Fourth Round

Saucier, at Palmer Creek, Aug. 29, 2 p.m.
Biloxi, Epworth-Wesley, Sept. 15, 7:30 p.m.
Lumberton, Sept. 16, 7:30 p.m.
Wiggins, Sept. 17, 7:30 p.m.
Purvis, Sept. 19, 11 a.m.
Poplarville, Sept. 19, 7:30 p.m.
Mentorum, at Antioch, Sept. 26, 11 a.m.
Carriere, at McNiel, Oct. 3, 11 a.m.
Americus, at Salem, Oct. 9, 2 p.m.
Brooklyn & Bond, at Brooklyn, Oct. 10, 11 a.m.
Vanceave, at New Prospect, Oct. 15, 2 p.m.
Coalville, at Coalville, Oct. 17, 11 a.m.
Picayune, Oct. 20, 7:30 p.m.
Leakesville, at Leakesville, Oct. 21, 11 a.m.
Lucedale, Oct. 21, 7:30 p.m.
Kreole, Oct. 22, 7:30 p.m.
Oloh, at Oloh, Oct. 24, 11 a.m.
Gulfport, First Church, Oct. 26, 7:30 p.m.
Long Beach, Oct. 27, 7:30 p.m.
Pascagoula, Oct. 28, 7:30 p.m.
Moss Point, Oct. 29, 7:30 p.m.
Escatawpa, at Big Point, Oct. 31, 11 a.m.
Handsboro & Second Church, at Handsboro, Oct. 31, 7:30 p.m.
Ocean Springs, Nov. 2, 7:30 p.m.
Biloxi, Main Street, Nov. 3, 7:30 p.m.
Bay St. Louis, Nov. 7, 11 a.m.
Logtown, Nov. 7, 7:30 p.m.
Columbia, Nov. 8, 7:30 p.m.

L. J. POWER, P. E.

Vicksburg Dist.—Fourth Round

Yazoo City, Aug. 29, 11 a.m.; Oct. 15, 7:30 p.m.
Edwards, at Edwards, Sept. 5, 11 a.m.; Oct. 20, 2 p.m.
Vicksburg, Crawford Street, Sept. 5, 7:45 p.m.; Nov. 2, 7:30 p.m.

Port Gibson, Sept. 12, 11 a.m.; Oct. 21, 7 p.m.
Hermanville, at Hermanville, Sept. 12, 7:30 p.m.; Oct. 21, 2 p.m.
Nebo, at Nebo, Sept. 19, 11 a.m. and 1:30 p.m.
Fayette, Sept. 19, 7:30 p.m.; Oct. 26, 7:30 p.m.
Mayersville, at Valley Park, Sept. 26, 11 a.m. and 1:30 p.m.
Vicksburg, Gibson Memorial, Sept. 26, 8 p.m.; Nov. 3, 7 p.m.
Roxie, at Roxie, Oct. 3, 11 a.m. and 1:30 p.m.
Centerville, at Centerville, Oct. 10, 11 a.m. and 3:30 p.m.
Woodville, Oct. 10, 2 p.m.
Gloster, at Gloster, Oct. 11, 7 p.m.
Eden, at Eden, Oct. 15, 11 a.m.
Silver City, at Silver City, Oct. 17, 11 a.m. and 1:30 p.m.
Louise & Holly Bluff, at Louise, Oct. 17, 3 p.m.
Rolling & Cary, Oct. 24, 11 a.m. and 2 p.m.
Angulla, at Catchings, Oct. 24, 3:30 p.m. and 7 p.m.
Lorman, at Lorman, Oct. 26, 2 p.m.
Oak Ridge, at Porters Chapel, Oct. 29, 11 a.m. and 1:30 p.m.
Washington, at Washington, Oct. 31, 11 a.m. and 2 p.m.
Natchez, Oct. 31, 4 p.m.
Satartia, at Satartia, Nov. 7, 11 a.m. and 2 p.m.
Pastors will please see that the trustees of church property make their reports at quarterly conference. Have all nominations to the quarterly conference in triplicate form, giving church and post office address of each.

H. A. GATLIN, P. E.

Meridian Dist.—Fourth Round

Porterville, at Chapel Hill, Aug. 29, 3 p.m.; Oct. 27, 11 a.m.
Fifth Street, Meridian, Aug. 29, 7:30 p.m.; Oct. 20, 7 p.m.
East End, Meridian, Sept. 5, 11 a.m.; Oct. 13, 7 p.m.
Poplar Springs, at Marion, Sept. 5, 3 p.m.; Oct. 27, 7 p.m.
Hawkins Memorial, at Oak Grove, Sept. 12, 11 a.m.; Oct. 29, 7 p.m.
Wesley, Meridian, Sept. 12, 7:30 p.m.; Oct. 22, 7 p.m.
Chunky, at Suqualena, Sept. 19, 11 a.m. and 1 p.m.
Lauderdale, at Lauderdale, Sept. 19, 3 p.m. and 7:30 p.m.
DeKalb, at New Hope, Sept. 25, 26, 11 a.m.
Burnside, at Coldwater, Sept. 26, 3 p.m. and 7:30 p.m.
Philadelphia, First Church, Oct. 1, 7:30 p.m.
Philadelphia Ct., at Sandtown, Oct. 2-3, 11 a.m.
Cleveland, at Hopewell, Oct. 3, 3 p.m.
Decatur & Hickory, at Hickory, Oct. 10, 11 a.m.
Scooba, at Scooba, Oct. 10, 3 and 7:30 p.m.
Enterprise, at Stonewall, Oct. 17, 11 a.m. and 1:30 p.m.
Quitman, Oct. 17, 3 and 7:30 p.m.
Pachuta, at Adams Chapel, Oct. 21, 11 a.m.
DeSoto, at —, Oct. 24, 11 a.m.
Union, at Union, Oct. 24, 7 p.m.
Daleville, at Daleville, Oct. 31, 11 a.m. and 1 p.m.
Newton, Oct. 31, 3:30 p.m. and 7 p.m.
Vimville, at Coker's Chapel, Nov. 7, 11 a.m.
Rose Hill, at Pleasant Grove, Nov. 7, 3 p.m.
Central, Meridian, Nov. 8, 7 p.m.

It is very highly important that each pastor and each board be diligent in securing the benevolences during the closing weeks of the year, and to pursue the matter until the last dollar has been secured in each charge. Let the Boards of Trustees be ready with their reports.

W. B. JONES, P. E.



**PARKER'S
HAIR BALM**
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

MILLSAPS COLLEGE

Fully Accredited by all Regional and National Rating Agencies.

Has all the marks of a good Church College as defined by the General Commission on College Policy.

College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. R. Countiss and wife are vacationing in the Jersey hills where they have found it delightfully pleasant. They are visiting their daughter, Katie Lou, and her family. Mrs. Countiss, who has not been well for some time, is responding beautifully to the rest and change.

From Mrs. Mellville Johnson, wife of Rev. Mellville Johnson, pastor at Starkville, we have a list of subscriptions. We appreciate the good list and we note among the names some of the most loyal friends that we have in the world—friends we have known for many years.

Rev. Shed Hill Caffey, pastor at Greenwood, sends us twenty-seven subscriptions. This brings the total for Greenwood church to fifty-one on a quota of fifty. In the list we find many familiar names and particularly do we note the names of the widows of three of the best known and best beloved preachers of the years ago.

Rev. J. D. Simpson has our thanks for a list of ten subscriptions for the credit of Olive Branch charge. Seven of them are new subscriptions and three are renewals. That is an excellent piece of work in the Advocate cause. Brother Simpson says that his work moves along well and that he is looking forward to a happy closing out of the Conference year.

A note from our good friend, Rev. E. H. Cunningham, pastor at Corinth, calls our attention to the fact that we failed to make acknowledgment of a list of subscriptions sent from his church. Mr. Chalmers is away on vacation and we do not know how it happened, but we find that the charge was given credit in the tabulation for the campaign. We appreciate Brother Cunningham's calling our attention to the omission and we gladly make confession of our fault and of his faithfulness in the campaign.

Rev. Otis G. Andrews, General Evangelist and native of North Mississippi, has led in some gracious revivals recently. At Ayers church, in the Dyersburg District, Memphis Conference, there were thirty-three additions with still more to be received, and ninety-eight conversions were reported. Rev. R. F. Wiley, the pastor, conducted the song service. At Whiteville, Tenn., a union meeting resulted in many additions to the participating church. In both meetings, there was an enlistment of those pledged to tithing, nearly three score in both meetings.

MR. SHIPMAN REFLECTS

A representative of the missionary interest very feelingly and tenderly spoke of the poor missionary. He seemed to be in deepest sympathy with the cause. His description was pathetic and he made the most stingy soul wish he had done more. Some of the congregation gave and some did not. The congregation dismissed, all walked out and watched the speaker approach a large limousine. The door was opened by a liveried chauffeur who, when the missionary speaker had entered, slammed it and then stepped on the gas. The people looked on in amazement. Those who did not give were not sorry and those who did were not glad. Yes, that was a good missionary talk we heard this morning, made me feel like I had not done my part. But did you notice that he did not like his bed in the Pullman? And that he thought that his dollar and a half spent for dinner was a poor investment? You know I was just thinking that poor missionary about whom he talked would have gladly ridden in a day coach and bought a fifteen-cent lunch from the "butch." So many folks spoil what they say by their complaints and behavior.

A bright young fellow, so the folks say, says it costs too much to get the missionary dollar to the spending place. Our missionary, Doctor Lewis, is struggling in Africa, let him talk a bit. Doctor, what will it cost to have brick laid right where you want them? "I can get all I want for two dollars a thousand." Bright young man, what will it cost you? "Twenty dollars a thousand." Some folks are bright at some places, but fail to shine at others. They do not get their bills through the bark. Doctor, how long will those walls stand that you are putting up for a hospital? "About four years." My! Why no longer than that? "The ants eat the poles up." Why not use brick, since they are so very cheap? "But we have the poles and we do not have the brick."

May the good Lord have mercy on our stingy souls! Mighty pillars in the Church we are! Seems to me a good time for Samson to manifest his presence and strength.

MISTER SHIPMAN.

FIFTH SUNDAY MEETING AT SARDIS, MISS., AUGUST 29, 1937

A UNIFIED PROGRAM FOR ADULTS

10:00 a.m.—Devotional, Rev. M. E. Scott.

10:15 a.m.—The Benevolences, J. G. Houston.

11:00 a.m.—Sermon, Rev. E. M. Sharp.

12:00 o'clock—Picnic luncheon.

1:00 p.m.—Christian Education, Rev. J. E. Stephens.

1:45 p.m.—Missions, Mrs. H. L. Talbert.

2:30 p.m.—Round Table Discussion.

3:00 p.m.—Adjournment.

This should be a very interesting program. You certainly don't want to miss it. Each one will bring his sandwiches and we will have picnic lunch together. Come and have a good time with us.

W. L. ROBINSON.

A VACATION AND A VISIT

Dear Advocate: Mrs. Lewis and I are just back from a most delightful vacation spent for the most part in Cleveland, Ohio. I have found out the most effective way to insure unification of Methodism. Let our girls marry the right sort of northern boys and bye and bye the two churches will be one. I have a niece—Annie Bessie Whitson she was—a graduate of Millsaps College, who married a very fine young lawyer from Cleveland, Ohio, and through her encouragement and help he is now the superintendent of a great Church School in his home city. The church has 2,500 members and a great Church School. He is an influential citizen and a fine church man. We were entertained in his home. What royal entertainment we had!

We spent three days with our friends and former parishioners in Corinth as we returned to our home. What a delight to see them again and to be with them on Sunday. Dr. E. H. Cunningham is the happy pastor there and he is the friend of everybody.

Glad to see that the Advocate campaign is still going on. Subscriptions now are just as good as they were sometime ago.

With all good wishes,

Truly yours,

E. S. LEWIS.

Durant, Miss.

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—Fourth Round

Acona, at Emory, Sept. 5, a.m.
Greenwood, Price Memorial, Sept. 5, p.m.
Drew, Sept. 12, a.m.
Carrollton, at Valley Hill, Sept. 12, p.m.
Ebenezer, at Thornton, Sept. 14.
Schlater & Cruger, at Schlater, Sept. 15, p.m.
Greenwood, First Church, Sept. 19, a.m.
Belzoni, Sept. 19, p.m.
Black Hawk, at Enon, Sept. 21.
Duck Hill, at Mar's Hill, Sept. 23.
Winona Ct., at Bethesda, Sept. 26, a.m.
Valden & West, at Valden, Sept. 26, p.m.
Winona Station, Sept. 29, p.m.
Poplar Creek, at North Union, Oct. 3, a.m.
Kilmichael, at Kilmichael, Oct. 3, p.m.
Inverness & Isola, at Inverness, Oct. 6, p.m.
Tutwiler, at Tutwiler, Oct. 10, a.m.
Ruleville & D., at Ruleville, Oct. 10, p.m.
Moorhead, Oct. 13, p.m.
Minter City, at Minter City, Oct. 17, a.m.
Tchula, Oct. 17, p.m.
Webb & Sumner, at Webb, Oct. 20, p.m.
Swiftown, at Swiftown, Oct. 24, a.m.
Sunflower, at Sunflower, Oct. 24, p.m.
Lexington, Oct. 26, p.m.
Itta Bena, Oct. 27, p.m.

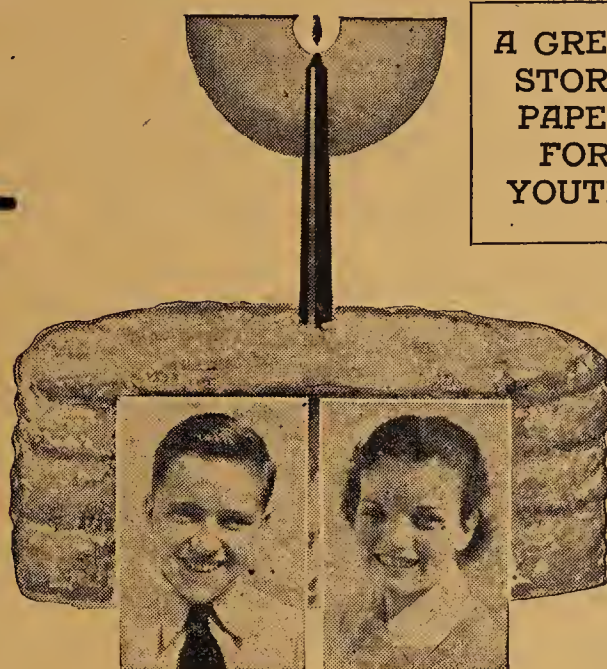
A. T. McILWAIN, P. E.

Nearly 100,000 Boys and Girls Will Join in the Festivities When---

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1st BIRTHDAY
IN OCTOBER**

Not actually, of course, but in spirit because CARGO has meant so much to them during the first year of its life. This sparkling and thrilling youngster was given life in the story-paper world just one year ago. During that period, it has brought countless hours of real reading pleasure to thousands



A GREAT
STORY
PAPER
FOR
YOUTH!

150,000 Intermediate Boys and Girls Are Unable to Celebrate CARGO'S First Birthday

BECAUSE they have never seen a copy of CARGO. Maybe there are intermediates in your Sunday school who cannot "attend the birthday party" either. Why not take steps NOW to provide CARGO for your boys and girls, ages 12, 13, and 14, so they too can share the many reading joys to be found in each issue of this marvelous pleasure-reading maga-

zine. CARGO pleases boys and girls alike because it contains the type of stories that appeals to them; stories with action, reality, vigor, literary value—by the best writers of stories for youth. Life and action is demanded by youth today and they certainly get it in CARGO.

CARGO Will Increase In- terest and Attendance

Interest has been increased and attendance has been more regular in a great many Sunday schools where CARGO has been provided for intermediates. The reason is plain. Give teen-age boys and girls good, interesting reading material to take home with them and they'll come back for more. The result: more interest, better attendance. A trial will convince you.



IT IS THE RESPONSIBILITY OF PARENTS AND TEACHERS TO SEE THAT CHARACTER-BUILDING READING MATERIAL IS MADE AVAILABLE TO INTERMEDIATE BOYS AND GIRLS. CARGO IS THE ANSWER TO THE QUESTION, "WHAT SHALL MY BOY OR GIRL READ?" IT IS CLEAN, WHOLESOME, INSPIRING.

THE COST—Only 18½ cents a quarter in clubs of five or more (about 1½ cents per pupil per Sunday.) A very small cost indeed when you consider the wonderful influence CARGO will be to every boy or girl who reads it.

SEND FOR FREE SAMPLE

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Christian Education

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CHURCH SCHOOL LESSON AUGUST 29

By Dr. J. R. Countiss

GOD CONDEMNS INTEMPERANCE

During the year we have studied the scientific phase of the use of intoxicants in their effects on the individual, the economic results as they effect employment and industry. We come now to study alcohol as a social foe. Intemperance has been under social condemnation for some thirty centuries, going far beyond the making of distilled spirits, such as the high-powered stuff men drink today. It may be that Nadab and Abihu were drunk at the altar when they were

smitten for their sin. Certainly, immediately following the story of their shame, we have given a statute forbidding priests to drink wine or strong drink. Somehow to this day, not even the most "liberal" persons can quite excuse ministers who use intoxicants, though none can show that it is more injurious to them than to laymen.

Though fashionable society encourages the use of intoxicants, it requires but a little excess to make one a social nuisance, and it is a rare drinking party where this does not occur. Such is the insidious nature of alcohol that a nation of drinkers constantly tends to become a nation of drunkards, so easily does moderation become excess. Palatial residences and costly furnishings make a surprising setting for the wretched picture given in the last verse of the lesson, and none would have to go far to find the scene repeated in nauseous detail. The cause can hardly be rated as a social asset.

Alcohol is more than a social nuisance—it is a dangerous social enemy. If what one drinks is "his own business," where one drives is everybody's business. Now, laugh that off. I viewed the spot where a drunken driver ran thirty feet down the sidewalk, mangling the body of a child at play. Is that a matter of indifference to society? A drunken passenger killed the conductor on his own train, attending to his own business, and was hanged in a few hundred yards of the office from which this is written. Whose business was that? Shall we keep calm and quiet about this terrible evil till tragedy strikes our own home or among our dear friends? Is it a mark of intelligence or of character to bewail the result and ignore the cause?

The drinker is a social evil on election day, usually voting for the candidate whom he can bribe or bluff into connivance at illicit traffic. The rich and the socially elite were more than all others responsible, first, for the violation of the Eighteenth Amendment, and then for its repeal. The working man came to insist on having his liquor after he discovered that the boss had his cellar full, and the poor began to thirst when the rich set the fashion.

Bad as that is, it is not what the drinkers do to themselves that counts so much as what they do to society. Every drinker is a proselyter, and every brewery, distillery, and saloon is a sort of missionary headquarters from which millions of dollars go out in propaganda to convert others to drink. And how they hate, scorn, and deride those who try to save their own children and others from the blighting curse. These latter are horrible "meddlers with other peo-

ple's business." Time fails to tell how the liquor forces lobby and bribe and corrupt officials to make their infernal business more prosperous. They leave it to others to provide homes for orphans, help for widows, refuge for drunkards, alms for indigent age, hospitals for insane, and the scores of other charities made necessary by their anti-social business. The war is on. Society must protect itself or perish.

For TIRED, ITCHING IRRITATED EYES
Get soothing relief and comfort.
JOHN R. DICKEY'S
Old Reliable EYE WASH
Used for 60 years. Genuine in red box.
25c and 50c sizes. Ask your druggist for new large size with dropper.
Dickey Drug Co., Bristol, Va.

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**QUICK! STOP
CHILLS AND
FEVER!**

**Take This Good Old
Medicine for Malaria!**

When you've got chills and fever, you want real and ready relief. You don't want to go through the usual old misery.

Grove's Tasteless Chill Tonic is what you want to take for Malaria. This is no new-fangled or untried preparation, but a medicine of proven merit.

Grove's Tasteless Chill Tonic contains tasteless quinine and iron. It quickly relieves the chills and fever and also tends to build you up. That's the double effect you want.

The very next time you have an attack of chills and fever, get Grove's Tasteless Chill Tonic and start taking it at once. All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

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MALARIA in 3 days
COLDS first day
LIQUID, TABLETS
SALVE, NOSE DROPS
Headache. 30 minutes

Try "Rub-My-Tism"—World's Best Liniment

Gray's Ointment
USED SINCE 1820 FOR—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

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The Christian Fireside

CHILDREN IN COURT

By Judge Malcolm Hatfield.

The Michigan Liquor Control Commission is today enforcing its order calling for the revocation of the license of any establishment in which slot machines, baffle boards, or any kind of skill games may be found. The prohibition extends to rooms connected with rooms in which liquor is sold or served.

If county and city enforcement officials throughout Michigan follow the example of state authorities and confiscate all slot machines in establishments where liquor is not sold, Michigan will be setting an example which law abiding citizens in other states can urge their own city, county and state officials to adopt.

* * *

The Delinquency Prevention Council of Michigan has undertaken a splendid piece of work which should be supported by every social, civic, fraternal, educational and religious group throughout the nation.

This organization is serving as the nucleus of a committee to stimulate parental education and leadership in the fight against juvenile delinquency. To date, in conjunction with the Michigan

Society for Mental Hygiene, it has sponsored a series of twelve radio programs over WWJ Detroit and is serving as a clearing house for information on delinquency prevention.

The Delinquency Prevention Council operates by interesting and coordinating the activities of clubs and organizations already in existence in each community. By uniting the local courts, press, police, schools, churches, and civic clubs into one compact group, a unified front is presented in eliminating the various community and family factors that contribute to juvenile crime. The group is not only proving of invaluable assistance to the police and juvenile courts, but is now working on necessary legislation which should be enacted at the next session of the legislature.

Organizations such as the churches, newspapers, schools, Kiwanis, Rotary, Lions, V. F. W., Legion, Y. M. C. A., Federated Womens' Clubs, Parent Teacher Clubs, juvenile courts, etc., should contact Professor L. J. Carr at the University of Michigan, Ann Arbor, Michigan, if they care to participate in such a worthwhile movement in their own locality.

LET GEORGE DO IT

(Anonymous)

"The Lord had a job for me; but I had so much to do,
I said, 'You get somebody else, or wait till I get through.'
I don't know how the Lord came out; no doubt He got along;
But I felt kind o' sneaking like; I knew I'd done God wrong.
"One day I needed the Lord—needed Him right away;
But He never answered me at all, and I could hear Him say
Down in my accusing heart, 'Child, I've got too much to do;
You get somebody else, or wait till I get through.
"Now when the Lord has a job for me, I never try to shirk;
I drop what I have on hand and do the Lord's good work,
And my affairs can run along, or wait till I get through.
Nobody else can do the work that God has marked for you."

—Methodist Recorder.

A. FUNERAL PRE-VIEW

Knoxville—Members of a church this week had a pre-view of how they will look in coffins.

The Rev. J. H. Lowe, pastor of West Lonsdale Baptist church, Knoxville, Tenn., delivered a sermon on "Dead Church Members" and turned his service into a "funeral."

Not being in on the secret the congregation filed by to view the corpse. They bent over the coffin only to see themselves. A mirror had been placed inside.

After the members had viewed the "corpse," he asked, "should you, as a church member, be really dead? Should you, as a member, be in that coffin?"

"I conceived the idea to impress upon my members the need of taking life more seriously," Mr. Lowe explained.

—Michigan Christian Advocate.

DRUG BILL:

South African Measure Includes Provisions Beaten in Our Congress

A pressure group, favoring the status quo in drug advertising and selling, defeated a bill in the American Congress to put husky molars into the pure-food and drug legislation. A similar bill is now being considered by the South African lawmakers at Cape Town. The measure requires the registration of all proprietary (prepared by secret formula and sold under a name not appearing in the pharmacopeia) medicines and appliances. There is a fine of £100 or a year's imprisonment for importing or advertising unregistered products. No advertisement may be printed that is indecent or improper, that refers to any testimonial, that suggests serious consequences from some trivial complaint, that offers free treatment or supplies of material, that refers by name or implication to a disease scheduled as incurable or requiring special treatment. Even the expressions "professor," "doctor," "physician," and "surgeon" are barred in the advertisements.

—N. Y. Christian Advocate.



Have you
tasted it
LATELY?

**French Market
Coffee**

with or without Chicory

HEADACHE

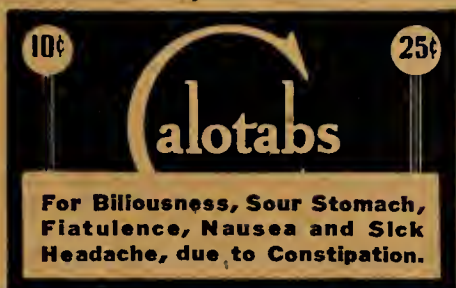
Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

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ONE NIGHT CORN SALVE
In the Handy Green Tin.
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MAKES
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SWEETENS sour soil.
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Causes quick seed germination. Apply now —
400 to 600 lbs. per acre.

Write for Free
Booklet giving
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TENNESSEE COAL, IRON & R. R. CO.
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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Surely the minds and hearts and prayers of the missionary women are centered today around the mission work in war-stricken China. The writer flew to her Yearbook to see just who is serving our Church in and near Shanghai, the center of the terrible air raids. Our heart was saddened at the long list. We are most familiar with those who are serving under the Woman's Missionary Council, but we do not forget that Rev. J. H. H. Berckman is presiding elder of the Shanghai District, that Dr. J. W. Cline is at Allen Memorial Church, Shanghai, and Rev. Sid R. Anderson (son-in-law of Mrs. B. W. Lipscomb) is pastor at Moore Memorial Church, also located in Shanghai.

The following missionaries are serving under the Council: At McTyeire School—Misses Julia Wasson, Ethel, Miss.; Louise Robinson, New Decatur, Ala.; Jean Craig, Richmond, Va.; Mary Blackford, St. Louis, Mo.; Alice Alsop, Fort Worth, Tex.; and Louise Manget, contract worker. At Margaret Williamson Hospital—Misses Mary Hood, Brownsville, Tex.; and Annie Herbert, Bishopville, S. C. At Moore Memorial Church—Misses Lucy Jim Webb, Forsythe, Ga.; and Mary Ellen Hawk, contract worker.

We are wondering how many devotionals on the subject of "Prayer" have been given in the Louisiana Conference this year in auxiliary, zone and district meetings. Were they just "flowery speeches" on this all-important subject? Have you faith to believe that by prayer this terrible war can be brought to a close?

Remember the words of the Lord Jesus, "And all things whatsoever ye shall ask in prayer, believing ye shall receive." Of one thing we are sure—the missionaries on the field are praying and believing. Of another thing we are certain—the two great national Christians, Dr. Toyohiko Kagawa, of Japan, and Generalissimo Chiang Kai-Shek, of China, are praying and believing. Of still another thing we are sure—the missionary women of Louisiana are praying and believing!

* * *

Coaching Days for mission study are now being arranged by each District secretary in the Conference, to be held early in September. "What is This Moslem World?" by Charles R. Watson, is the text. Why not order your book at once from the Methodist Publishing House, Nashville, and read it before attending Coaching Day?

MISSISSIPPI CONFERENCE.

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

The following clipping from the Memphis Commercial-Appeal will be interesting to our women:

Nashville, Aug. 14.—(AP)—Dr. W. G. Cram, General Secretary of the Board of Missions of the Methodist Episcopal Church, South, said today his church has about twenty missionaries in war-torn Shanghai.

One of them, Dr. John W. Cline, of Little Rock, Ark., cabled the Board today that the missionaries are "safe now," but described conditions as "perilous."

The Board has cancelled plans to send more missionaries into that section. Miss Louise Killingsworth, of Fayette, Miss., was scheduled to sail September 4, but will not depart until peace has returned.

Two others—Miss Susie Mayes, of Camak, Ga., and Miss Margaret Green, of Philadelphia—left for Shanghai Aug. 7. Dr. Cram said he had radioed them to disembark at Kobe, Japan, and await further instructions.

* * *

The Lois Cooper Circle, of Central auxiliary, Meridian, recently enjoyed a visit from the missionary for whom it is named. Miss Cooper, who is associated with the Hiroshima Girls' School, Hiroshima, Japan, has been visiting relatives in Mississippi and is returning soon to her work. She spoke of the beautiful lot which has been purchased for the new plant, but stated the buildings cannot be erected until a larger endowment is raised or the old plant sold. She told interestingly of the work of the school and asked that we remember it is not the Christian Japanese who are militaristic and making war on their neighbors.

* * *

The Betty Hughes Zone of the Meridian District held its third quarter's meeting with the Daleville auxiliary on August 17, with Mrs. W. B. Carr presiding. The program stressed new trends in adult education. Mrs. L. O. Todd, the new district secretary, presented district matters.

The afternoon session was given to an appreciation of our missionaries, especially honoring Miss Betty Hughes (retired), whose home is in Daleville and who was first appointed to China in 1887. This appreciation was given by Mrs. D. L. St. John, Conference Secretary.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Rosedale thought she was doing well when she went out immediately for her QUOTA, TWO WORLD OUTLOOK SUBSCRIPTIONS, but HORN LAKE, under the leadership, of her World Outlook Superintendent, Mrs. Thomas Melville Dye, Jr., went her one better. She added one to her QUOTA OF THREE. These are small auxiliaries. We should like to hear from some of our large auxiliaries.

* * *

Mrs. Dye also writes of their Spiritual Life Group. They meet every other Thursday and though they have had only six meetings they "can feel the strength of their deepening spiritual lives." Horn Lake challenges us, does she not?

* * *

The following is reprinted from the Missionary Bulletin. If our auxiliary women could see just a few of these pictures our study this fall would be immeasurably enriched. Your theatre management might be glad to give you one of these pictures if you ask in time.

"Going Places with Lowell Thomas," No. 23 (Universal) (A journey through the land of Pharaoh);

"Cradle of Civilization" (Vitaphone) (Pictures in color of the island of Rhodes, Istanbul, and Athens);

"Colorful Bombay" (Metro-Goldwyn-Mayer) (Both Hindu and Moslem traditions);

"Glimpses of Java and Ceylon" (Metro-Goldwyn-Mayer) (Life and customs in Java and Ceylon);

"India on Parade" (Metro-Goldwyn-Mayer) (A Fitzgerald Travel Talk showing beautiful scenes of the Taj Mahal and the palace of the Maharajah).

The following 20th Century-Fox Magic Carpet short subjects are all in Moslem countries:

"Land of Genghis Khan" (Camel caravan and religious festivals in Mongolia. This is largely Buddhism, with some Moslem influence);

"Morocco Mirage" (Music and customs of Morocco);

"Land of Bengal";

"Tunisian Travels," "Morocco" (Travel in the country and customs of the people);

"March of Time" (RKO-Radio) (Issue of March 1937) (An excellent dramatization of the progress of the changes that have taken place in Constantinople in the past few years and the progress made under Kemal Pasha);

"Fakirs of the East" (RKO-Radio) (Alois Havrilla comments on the Eastern Magic);

"Going Places with Lowell Thomas," No. 6 (Universal) (Among the entertaining and instructive topics commented on is the city of Istanbul).

A letter from Mr. Will Hays' office contains the following paragraphs:

"Probably any local theatre manager

who learns of the interest of a local missionary society would be willing to bring back one or more of these short subjects for exhibition in his theatre.

"Possibly, knowledge by the producing companies that this general subject is being studied by missionary societies throughout the United States might induce the production of further short subjects presenting the geography, history, and racial characteristics of the various parts of the Moslem World.

"It is even possible that by next fall some plan may be developed which would make some of this material available for direct study by mission study groups."

"BLESSED ARE THE MEEK"

Two preacher boys belonged to the same presbytery. A. was modest and unassuming; he did not rush in to take part in every discussion in the church court and when he did join in a discussion, especially if he took an opposite view from an older minister or leader, it was in such a nice, polite way it made the older men and women want to hug the boy preacher.

B. was exactly opposite to A. During that meeting of two days he talked on every question presented to the body. He was vain. He had recently been called to a full-time pastorate, and he appeared to consider pastors of two or more congregations quite inferior. He had an air of "Look at me; I'm Reverend So and So." He criticized everything with which he was not connected. He tried to make it as public as possible that those who had not been to college were not capable of leadership.

Returning home on the train, I heard an old minister say: "I pity B. He will never make a preacher, and will have to change a great deal if he makes a success at anything. He thinks he is smart and cute. He talks too much with his mouth and thinks too little with his head. He has considerable book information, but precious little common sense. He will not remain long with any congregation, because the people will not put up with his officiousness."

The old minister looked out the window a short while, and then said: "Auby, remember this: No preacher will ever amount to much who has not a generous supply of humbleness. Moses was the meekest and he became the greatest. Congregations don't want a smart Aleck for a pastor."

That was about twenty years ago. For

several years I kept track of those two boys to see if the old preacher had predicted correctly. B. never stayed long at a place. He lost out, and I never hear of him in our church. Maybe it got too little for him; maybe he thought "the church was not progressing." A. has gone to the top; he is in demand; he is still unassuming, and with all his advancement he still highly regards the wisdom of those old in years and service.

We have a number of young ministers who are like A., and from every indication they are going to make good. Sorry all are not like A. Occasionally we meet with B. The only hope for B. is that he may get a real good look at his littleness in time to change. Thank God for those like A. The church loves him.

The above is not only applicable to young ministers, but to young men and women in every walk of life. Everybody loves a kind, unassuming, humble young person. Nobody care for a vain, haughty, know-all smart Aleck.—The Cumberland Presbyterian.

In Memoriam

MR. JOHN MALCUM GALBREATH

Mr. John Malcum Galbreath was born March 6, 1859, and departed this life August 6, 1937 at the age of 78 years and five months.

On December 15, 1887 he was united in marriage to Miss Lassie Moore. They had planned to celebrate their Fiftieth Wedding Anniversary in December of this year.

In 1888 at McBride Schoolhouse, Bro. Bowen, a local Methodist preacher conducted services after which Bro. Galbreath gave his heart to God and his life to the Methodist Church.

For a number of years he served the church as Sunday School Superintendent and was a member of the Board of Stewards at the time of his death.

For twenty-three years he served as Past Master in Union Church, his beloved home.

Funeral services were conducted from the Methodist Church, the writer his pastor, being assisted by Rev. R. H. Clegg, presiding elder of the Brookhaven District, and Rev. Mason, local Baptist minister.

The following is a few fitting statements with reference to this noble life that were said at the funeral occasion.

He was a man of courage, of tireless energy and abiding faith, one who did justly, who loved mercy, and walked humbly with his God.

From his earliest conscious life he endeavored to keep himself unspotted from the world.

He gave himself without reservation or compromise to building a life.

He was a striking example of all that is noblest and best among us, ever living

on those higher levels above the things that soil and mar.

In the translation of Bro. Galbreath from his earthly task to the life triumphant, this community has lost a real friend and an unselfish leader, the church a faithful servant, and a fearless soldier, a gracious example. His wife, a wise counselor, a tender and affectionate husband.

Truly we can say: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter into the joy of thy Lord."

L. L. MATHENY, Pastor.

RESOLUTIONS

In memory of Miss Cecile Ramsey, who was a loved and valued member of the Business Women's Circle of the Woman's Missionary Society of the Methodist Church, we wish to express our grief in her passing from us. She had the love and respect of each member, and as our Bible leader, by her living example, left with each one of us a heritage which will live in our hearts.

Therefore, be it resolved, that the Business Women's Circle wish to express to the bereaved family our great sense of loss in the passing of Miss Cecile.

Second, That we send to the family, the Durant News, and the New Orleans Christian Advocate, a copy of these resolutions.

MRS. CHARLOTTE CRESSWELL,
MRS. MARY PHILLIPS,
MRS. KATIE LEE CRAIG.

RESOLUTIONS

Peacefully and gently the beautiful spirit of Miss Stella Doty took flight to the golden shores of the great beyond. We know that her Savior was in that saddened, hushed room, that she did not cross the river alone, for she loved God, his people, his church, and his Word. Her life was an example of loyalty to the highest and best. Like a ripened sheaf to the reaper's sickle, she fell into the arms of the loving Savior.

She was laid to rest in the old family cemetery among the loved ones gone before. There the birds will sing and the flowers bloom.

Therefore, be it resolved, first, That the Missionary Society and the Sunday School express to the bereaved family their great sense of loss and high appreciation of Miss Stella's Christian character.

Second, That we send to the family, the Advertiser, and the New Orleans Christian Advocate a copy of these resolutions.

"To the sunbeams we whisper 'Shine gently here;

To the breezes, 'Blow softly here.' For the hearts and the home left empty We silently shed a tear."

MRS. McCAFFERTY,
WILLIE C. PAGE,

Ivy POISONING

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Resinol

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The Upper Room contains Daily Meditations grouped around vital topics, dealing with various phases of Christian life and practice.

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NEW ORLEANS

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Duplicate

A CHINESE FARMER AND HIS FAMILY



(Courtesy Zion's Herald)



Wallet of the Week



THE "SOMETHING BLUE" worn by brides at their wedding, like the wearing of orange blossoms brought to the West by the Crusaders, is said to be a custom adopted from an ancient civilization. It is claimed that it was handed down by the ancient Israelites who wore blue fringes on their garments as a symbol of love, purity and fidelity. In our wedding custom, it is symbolical of the moral purity upon which the sanctity and the permanence of marriage depends.

* * *

THE EVANGELISTIC COMMITTEE of Newark, New Jersey, composed of a group of business men from the various evangelical churches, reports the distribution of 28,524 Gospels and Bibles during the last year. The item which we saw said that the Committee had enrolled more than three hundred men and women for work on the golf courses, in jails, parks and other centers. These seem to represent evangelistic methods for reaching centers and persons "not readily available to the ministrations of the established churches."

* * *

THE TEXT OF THE LORD'S PRAYER, which had been repeated by the student body every morning for many years, was given as a test to four hundred and thirty-three students of a superior High School in the vicinity of Philadelphia recently. The pupils were asked to write from memory the Lord's Prayer and only forty-eight per cent wrote it correctly. More than two hundred of them produced amazing versions which reflected credit neither upon their religion, nor their learning. Among the list were: "Give us no trespasses;" "Deliver us from salvation;" "Forgive us this day our daily bread."

* * *

THE CONSCIENCE FUND, accumulated by the Treasury of the United States, amounts at the present time to six hundred and thirty-seven thousand dollars. It is made up of sums sent to the Treasury by anonymous parties who seek to relieve their conscience for defrauding the government. The first payment, a five-dollar bill, was sent in 1811. The largest sum ever returned by one person was eighty thousand dollars, which was a four-fold restitution. In 1936, only two thousand six hundred and twenty-five dollars was turned in. This was less than half the average amount returned annually, and it might mean an improvement of moral standards or a deflation of conscience.

CANCER STATISTICS for England, as compiled by the County Homes for Cancer, show conclusively that the dread disease is making an alarming advance in that country. The report says: "This advancing toll of destruction is getting beyond human control." It is claimed that one out of every seven of the population die from cancer, and since the beginning of the twentieth century, cancer mortality has more than doubled and it is estimated that there are now more than half a million cancer sufferers in England. It has taken first place as a life destroying disease.

* * *

A SYSTEM OF MILITARY TRAINING in the high schools of New York State is said to have received a decided setback recently. It appears that the militaristic group were proposing the measure for adoption, but the plan encountered such a determined opposition on the part of the churches, the educational forces, and the newspapers that it had to be given up. The citizens of the Empire State are probably not pacifists, but they are certainly not committed to the business of creating the background of war in the thinking of their children.

* * *

A MOSLEM ENTENTE composed of Turkey, Iraq, Iran, and Afghanistan is said to have been made recently. The moving spirit of the alliance is Ataturk, the aggressive young ruler of Turkey. It is denied that the pact is formed in the interest of Moslem religion, although it is an association of Moslem powers. Upon the surface, it appears to be non-military in its purposes, to have the nature of a league of peace and good will. A hotbed of fanaticism is a strange place for the incubation of peace, to say the least.

* * *

PRINCIPAL W. B. SELBIE, of England, asserts that the preacher of the Gospel who complains about the paucity of preaching material, has simply mistaken his calling. To the person who claims to go to church to worship and not to listen to a man, he says that the sermon has its place and is still an indispensable part of worship. He thinks, however, that there is an overdoing of the habit of preaching on current topics, ethics, politics and economics, when it is the preacher's great duty to stir men's consciences and bring them to view the big moral issues of the day in the light of Christian standards.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

GIRDING FOR THE FINAL ATTACK

When this issue of the Advocate reaches our readers our preachers and people will be returning from sea-side and mountain resorts, sun-tanned and physically refreshed and with many wonderful stories of the "day's catch," or of adventures among the clouds which cloak the mountain heights. Immediately the homes of the people will become a scene of busy activity in preparation for the opening of school, that their children may have the culture which is so necessary to their material and social success. The business man will be thinking of the task ahead—the harvesting of crops, the liquidation of obligations, and business expansion. The interest of every class and condition of people will be geared for top speed in making secure the rewards of their toil or for the realization of their cherished hopes. The meaning of all this domestic and business activity should not be lost in our church work. For a period of nearly two months, there has been a let-down in the activity of our churches. In many instances, the organization has been kept intact by a skeleton of the normal force supplemented by a band of substitute workers. To all of these belongs great credit for their willingness to stand by during the oppressive heat of the summer. But we cannot afford to forget that every interest of the Kingdom of God waits upon the results of the labor of the next few weeks. Practically half of our total responsibility for benevolent causes remains to be discharged, and the shifting of the urban population and the vast army of recruits in school centers will tax every resource of the church. Then there is that never-ending, evangelistic responsibility—the unsubdued land which is the constant challenge of the church, a war in which there is neither armistice nor discharge. We should not forget that everything depends upon the response of the church in these crucial days, and we should lose no time in getting the machinery of our church organization into condition for capacity production. Conference is at hand and the day of visitation for many hungry souls is here.

THE ALDERSGATE COMMEMORATION

The celebration of the bi-centenary of the heart-warming experience of John Wesley in Aldersgate Street raises problems which are far less simple than we are apt to assume. We are all of one mind as to the need for the recovery of the evangelistic passion which was born in Aldersgate Street. We feel the need for a warming of our hearts pressing upon us on every side. But when we seek to implement the desire for ourselves and others it is then that we meet our problem face to face. We realize that the souls of men are needy as they have always been, and needy in just the same way. We know, too, that the unchurched and the neglected masses still constitute a large part of our spiritual obligation. But it is at the point of discovering and applying a method that we come to the forks of the road. The unchurched are not so definitely segregated, socially and economically, as they were in the days of Mr. Wesley. They are diffused throughout the entire mass of society, and in their very sinfulness they have a measure of respectability unlike their status then. It is, therefore, a little more difficult to fix the boundaries of our evangelistic task, and it is not easy to discover an effective method of approach to this modern and variegated group toward whom our evangelism must be directed. Of course, we shall seek for ourselves a conscious experience of the warm-heart. That aspiration will probably be much easier to attain than will the desire to share such experience with those who are blind to their need and who have no inclination to seek that spiritual cleansing and dedication which came to Mr. Wesley. After all, however, that which counted for most in the day of Methodist beginnings was the personality of the man who went out to translate for the world the meaning and value of redemption. It was the personal witnessing of the early Methodists which brought the Church into being in the eighteenth century, and the continuance of that witnessing pressed it to the fore among the ecclesiastical units of the Christian Church. In our crusade today, the most effective and the most potent factor

will still be redeemed personality. If we shall go to our task with the glow of the altar flame upon our faces and its warmth in our hearts, we may confidently expect that the third century of our history will have an auspicious beginning, and that Methodism will assert itself anew in the evangelization of its world parish.

GERMAN CHURCH TROUBLES

It is not an easy matter to reach a satisfactory conclusion as to anything in Germany today and it is, therefore, not easy to interpret any event of their complicated life. The cross-currents of prejudice and racial and religious animosities are such that one cannot feel sure of the facts no matter what their source. Those who constitute the opposition to Nazi policy regarding the church and religion seem to be much encouraged by the fact that an emergency court in Berlin recently exonerated Dr. Friederich Dibelius on a charge of libel against Herr Kerrl, the Nazi church minister. This incident coupled with a hostile demonstration staged in Berlin protesting police action in banning the evening service of Dr. Niemoeller, lead those who have refused to accept the dictation of the Nazi government in their religion, to think that a better day may be dawning. They think also that this apparent reverse of policy may have a favorable bearing upon the impending trial of Dr. Niemoeller. But, as we said in beginning, the maze of political feeling and purpose makes uncertain the effect and the meaning of the seeming defeat of the government group. The next turn of the authoritarian wheel may dash every hope for leniency or fair play. Political oligarchies do not abdicate, they have to be crushed. Men who seize and usurp power do not have a change of heart, it is a change of atmosphere that drives them to cover. We hope that there may come a permanent change in German governmental attitude, for our contacts with the people in that country form one of the most pleasant recollections of travel in foreign lands. We believe in the German people, in their simple and forthright humanity.

LOOKING AHEAD

As we approach the end of the year, we naturally take an inventory of our condition and prospect. The Advocate has made positive gains this year in both its public appeal and in its financial position. This changed attitude has been due in large measure to the confidence that the paper is now a going concern. We did our best to push the circulation up to ten thousand, but we reached a little less than eight thousand. The desire for ten thousand was neither a personal nor an arbitrary goal. But in order that we might cancel an obligation for the

unearned part of our subscription account, which for years has been carried as an unreported liability. Because of this liability the editor and the business manager worked without receiving the pay that is due them for half the year at a time. That is not fair to them, but it could not be helped. We are now well on the road to complete recovery, and the ten thousand goal will make it possible for this situation to be completely cured. The Advocate finances will never be what they should be until this liability is adjusted, and when it is adjusted the difficulties of Advocate maintenance will be reduced to a minimum. We appeal to every friend of the Advocate and every lover of his church to help us complete the task and make the paper one hundred per cent solvent.

Editorial Miscellany

By Dr. H. T. Carley

RAIL FENCES AND THRONES

There is a familiar story to the effect that a traveler through a desolate stretch of country saw an uncouth native sitting on a rail fence by the side of the road. Curious to know the pastimes of the inhabitants of such a forlorn region, the traveler asked the native what the people did in their idle moments. The reply was, "We jest set here on the fence and think—and sometimes we jest set here." The answer set the traveler to thinking—and he drove on.

Somebody once defined a university as Mark Hopkins on one end of a log and a student on the other end. The point, of course, was that Hopkins had the gift in his contact with students of arousing the powers of perception and putting them to thinking—and the greatest university in the world can't do much more than that.

Some people "set on the fence and think;" but mostly they just "set."

It is hard to secure accurate statistics—but it is probable that not more than fifty men do the thinking that controls the political and economic destiny of 120 million people. The rest of us "jest set."

The rail fence that a thinker sits on is a throne, and the thinker is a king.

The rail fence that most of us sit on is just a rail fence.

Ordinarily a rail fence is not a very inviting seat; but there is a little comfort in the thought that it can be turned into a throne.

It's not where we sit that counts, but what we do wherever we happen to be sitting.

JAMES THOMAS ABNEY 1864-1936

By W. B. Jones

James Thomas Abney, son of James Paul Abney and Eliza Ann Tatum Abney, was born at Moss Hill, in Jasper County, Mississippi, June 8, 1864; his paternal grandparents were Robert Releford Abney and Mary Ann Abney, and his maternal grandparents were Christopher and Catherine Tatum, all of Jasper County, Mississippi, in the vicinity of Rose Hill and Montrose. His ancestors can be traced back through nineteen generations to the founding of the ancestral home at Wyvelslie, in Derbyshire, England, in 1300. We find John De Abney living there in 1318. After the sixth generation, the name was shortened to its present spelling, and assumed by Edmund Abney who married Catherine Ludlow. In the tenth generation Paul Abney, who married Mary Lee, came to America; he was a cousin of William Abney who was born in Birmingham, England, in 1691, and who migrated to America and settled in Virginia, in 1720. Two sons of William Abney, Robert and James Paul, moved to Ohio and Illinois respectively and died there. Joseph Griffith Abney, great grandfather of the subject of this sketch, was born in Ohio in 1769 and came to Mississippi in 1807, and died in this State in 1836.

The environment of the birth of James Thomas Abney, and his lineage, were all that could be desired, located in the north eastern section of Jasper County among a cultured, religious, refined people, near Rose Hill, which has ever been a stronghold for Methodism and for piety and good citizenship, honesty and integrity.

He was of an excellent family, the third among eight children, of whom four brothers are surviving him, George V., and R. L. and Paul J. of Bay Springs, Miss., and Oscar M., of Montrose. One brother and two sisters are dead. His father and family moved to Montrose in 1869, while the son was five years of age. It was there, where the Mississippi Conference for a long period of years maintained an excellent school, that he attended school and received his education, lacking one year of graduating. There he lived till he was received on trial into the Mississippi Conference. During his young manhood he taught school in several places in Jasper County,, and he also taught in Smith County.

He was converted in 1879, at the age of fifteen, at Price's Chapel, near Montrose, under the ministry of Rev. J. H. Evans, presiding elder, and he united with the Church at Montrose in the same year. He was licensed to preach November 8, 1890, the presiding elder being P. A. Johnston, D. D., and the pastor was Rev. B. H. Rawls, who also died the present year. He was admitted on trial into the Mississippi Conference which met at Canton, December 17, 1890, under the presidency of Bishop Charles B. Gal-

loway; he was received into full connection at the Conference that met at Natchez, December 14, 1892, Bishop John C. Granbery presiding; ordained deacon, December 10, 1893, by Bishop Joseph S. Key, at Hazelhurst; ordained elder, December 8, 1895, by Bishop W. W. Duncan at the Conference at Yazoo City.

Brother Abney's first appointment, made by Bishop Galloway, was a junior preacher on the Columbia charge which he served during the Conference year 1891. During the remainder of his active ministry he served the following Charges; Porterville, 1892; Sunflower, 1893; Whitestown, 1894-1897; Natchez, Wesley Chapel, 1898; Roxie, 1899-1900; Natchez, Wesley Chapel, 1901; Rocky Springs, 1902-1903; Vancleave, 1904-1905; Sumrall, 1906-07-08; Summit and East McComb, 1909; Gulfport, 29th Street, and Handsboro, 1910-11-12; Morton and Pelahatchie, 1913-14; Bay Springs, 1915; Buccatunna, 1916; Scooba, 1917-1920; Gallman, 1921-1924; Fernwood, 1925-27; Lauderdale and Electric Mills, 1928-1931; Bayou Pierre, 1932; Osyka, 1933-1934. At the Conference, held at Broad Street, Hattiesburg, beginning November 14, 1934, under the presidency of Bishop Hoyt M. Dobbs, his name was placed upon the superannuate roll at his own request, and with the same ease, grace, and dignity he laid aside the duties, responsibilities, and privileges of an itinerant preacher he had assumed forty-four years before. He had wrought faithfully and well, and he retired with the esteem of all and with love for his brethren. Yet he was ever ready for service, to visit, preach, to sing, to teach, or to pray, or indeed for any service he could render. He never failed to respond to the call of his name at the Annual Conference during his entire ministry; and that is indicative of his fidelity to duty in meeting his responsibilities during his ministerial career.

He was married to Miss Florence E. McEwen, of McComb, Miss., December 20, 1898, and the young couple attended together for the first time the Annual Conference of that year which met in Hattiesburg, December 29, presided over by Bishop Galloway. To this union there were born four children, Katherine, who married W. C. Boyd; Thomas Bertram; Mary, who married R. F. Kemp; Elizabeth, who married a Mr. Duncan. The daughters all reside in Bogalusa, Louisiana; the son is a distinguished physician and surgeon in McComb. His widow, who has been a faithful and efficient helper in his work, an excellent housekeeper in his home, a devoted wife and loving mother, also survives him and lives in her home in McComb, prepared for their superannuate life. As his presiding elder, neighbor pastor, and friend it was always a great pleasure for the writer to be in this home and to enjoy their gracious hospitality and reciprocal freindship. The father and mother at great financial sacrifice and self-denial were careful to see that the children

were in school and that they attended our Church schools till all were prepared for the duties of life, and to take their places in life as refining influences. Brother Abney abhorred debt, and he was willing to make any financial sacrifice for the sake of his children. He was careful to pay the last dollar of all indebtedness.

There is little doubt that he was one of the best and most sincere and consecrated of men we have had among us; religious without fanaticism; humble without braggadocio; earnest without proclamation from the house-top; pious without parading it. Like Barnabas, he was a good man, and full of the Holy Spirit and of faith; like Nathanael, he was a man in whom there was no guile. It was impossible for hatred to dwell in his heart. He was a faithful and hard worker, without complaint. He was zealous and efficient in buying, building, repairing, and furnishing churches and parsonages; and he always tried to leave things better than he found them. He gave himself without stint, and was ever faithful to duty. He was a good pastor and preacher, and it is doubtful if the Mississippi Conference ever produced a better and more soul-stirring singer, always ready to lead or follow in singing the gospel, and in inducing others to do so. At the age of fifteen he was leading the singing. He has been known to arise from the sick bed to preach. The weather was never too bad for him to go on call to duty; he has gone as far as twenty miles through the down-pour of rain to see a dying man; he was ready to go whether day or night; whether in buggy, in automobile, on the train, or without either, he was ready to go. He was a good revivalist and personal worker; the writer has worked with him in camp-meeting on his Charge where many were converted and one responded to the call to preach.

Though he read other literature, he was a man of one Book, and there was no doubt in his mind as to its truthfulness, and he believed in it and relied upon it implicitly. To him Jesus Christ was the divine Son of God, and the Saviour of men, and would save to the uttermost; to him the promises of God were true. Closely allied to his devotion in the study of the Bible was his devotion in his prayer-life. He was never too busy to pray—in the home, in the church, with the family, with the sick, with the troubled, with the sinner, with the Christian; and he expected answers to his prayers, and his heart would break if the answers did not come; he was a man much in secret prayer.

Brother Abney loved his brethren in the ministry, and he has been seen to weep over some wrong one might do; he was jealous for his brethren. He was a

(Continued on page 10)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. J. H. Bowdon sends his fourth round of quarterly conferences for publication and reports that everything is going well in Baton Rouge District.

Dr. Briscoe Carter and family have been taking a vacation at Camp Lasse. When we saw him on Sunday he was making preparation for his return to Winnsboro. He seemed to be care-free and rested.

Dr. D. B. Raulins and family returned last week from their sojourn in Washington, D. C., and points East. Dr. Raulins said that it was a case of return or pawn his car, so he is back with his people recouping his fortune.

Mrs. R. C. Grace, whose deceased husband was a member of the Louisiana Conference, makes her home in Bisbee, Arizona, and says that she must have the Advocate. It is the connecting link with friends of the years that are gone.

While we were in Mansfield last Sunday we paid a visit to the grave of our friend, Dr. S. A. Steel, whose writings from "The Den" in the "Pelican Pines" were the very embodiment of his thought and soul, and whose beautiful life is one of the traditions of that little city.

The editor filled the pulpit of Rev. John Rasmussen at Mansfield last Sunday. The work there is going well and the congregation was good. Brother Rasmussen is on the return trip and is due to be in his pulpit on the second Sunday. He is greatly appreciated by his people.

Rev. B. F. Roberts, pastor at Jonesboro, paid the Advocate office an appreciated call one day last week. He was spending his vacation with his married daughter who lives at Houma. Brother Roberts appeared to be happy in his work and looking forward to a successful conclusion of the year's work.

Rev. H. W. Bowman, who is one of our honored superannuates, is in the hospital at Mansfield. He appears to be having a recurrence of the trouble for which he had an operation some years ago. When the editor called to see him last Sunday he appeared to be hopeful that his response to the treatment might bring him permanent relief.

It is with sincere sorrow that we record the passing of Mrs. Harvell, wife of Rev. W. R. Harvell, of Lecompte. She died Saturday morning after a long illness and the body was carried to Greensburg, La., for burial. We do not know the par-

ticulars and we, therefore, wait for a fuller account of her going away. Brother Harvell will have the sincere sympathy of a wide circle of friends throughout Louisiana.

A marriage of interest to many friends in Mississippi and Louisiana was solemnized at Rayne Memorial Church on Tuesday evening, August 24. At that time Miss Margaret McLaurin Davis, daughter of Mr. and Mrs. W. D. Davis, of New Orleans, became the bride of Dr. Merrill Odom Hines, a native of Jackson, Miss., but now living at Chattanooga, Tenn. The editor of the Advocate was the officiating minister.

EVANGELISTIC NOTICE

Rev. Thurmon Spinks announces that those desiring to use him either as a gospel singer or as a preacher will be able to reach him at 6409 Southern Ave., Shreveport, La., or in care of his brother, Otis Spinks, at Haughton, La.

TO PARENTS, PASTORS AND FRIENDS OF METHODIST STUDENTS IN LOUISIANA

You are interested in the young people who will leave your church and community for college during the next few days. A suggestion from you may be helpful to them, and your cooperation will be a great assistance to the pastor and Methodist student organization of the college attended.

Encourage each student to seek the acquaintance of the pastor, Wesley Foundation Director, and other Methodist students, and to begin active participation in the church and campus religious organizations immediately.

Urge those who will attend Centenary College or Louisiana State University to register for the courses in Bible and Religion, on which full university credit is received. Courses are given by the Wesley Foundation at the University both for freshmen and advanced students.

Send the names of students and information on the interests and abilities of each to Rev. Joe Brown Love, Methodist Student Center, University, Louisiana, or to the pastor of the church in the town where the student will attend college.

Your interest and constant contact with the student throughout the year will encourage an active church participation and loyalty.

JOE BROWN LOVE,
Director Methodist Movement,
Louisiana Conference.

GOOD PINE REVIVAL

Dear Dr. Duren: Wish to write you about our revival meeting held at Good Pine. Our pastor, Rev. W. D. Milton, preached twice daily, bringing great spiritual messages that stirred the hearts and souls of all present.

The morning services were the most spiritual and uplifting meetings ever held in our church. Few in number, we were, but God was with us, and we had many beautiful and sweet experiences that will always be cherished and remembered in our hearts.

Vesper services for all age groups were held each evening. Much interest was shown in these prayer groups, which were led by various spiritual leaders.

Mr. Curtis Austin, a talented young man of our community, led the song services. The choir, consisting of all young people numbered from twenty-five to forty each night. Several beautiful and inspiring special numbers were rendered by Miss Esta Mae Wade, of Jena, and Miss Letha Nugent, of Trout.

We feel we have had a great revival in our church. God was with us. We feel greatly blessed to have such a wonderful God-like man as our pastor and helper. There were three received into the church by profession of faith, and many reconsecrated their lives to the church.

The effects of this revival will be long felt here. We were all drawn closer to God and the Holy Spirit was made real to our hearts.

ONE WHO WAS PRESENT.

THE OLD SCHOOL HOUSE IS NOT WHAT IT USED TO BE

By Elizabeth Buck

My experience in visiting the old school house is probably not any different from that of any one else who ventures to retrace their steps of years gone by. I did not make this trip on purpose. I went there to see the new president and have a chat with him on a matter that had nothing to do with the college. Well, he was away on his vacation; in fact, so was most every one else. Just saw a few people who could not get away. They were most cordial, offered to tell me something about the plans of the college for the fall opening; expected a banner year in attendance, spoke of some renovation that was taking place and pointed with just pride to the new athletic building. That building took my eye like waffles and honey on a winter morn. I just could not resist going inside to have a look. It was even more attractive than I had heard. Made me wish that I could start all over again and have the privilege of the fine facilities that building offered for the physical development of young manhood. But, alas! that wish is only another pail of spilled milk. Not a chance now. And,

about the only semblance I have of an athlete now, is that I have athlete's foot.

The oldest building on the campus has served its purpose long and well. It was in this building that I spent some three years. It was so clean and shining with varnish and polish, and seemed so homelike when I was there; and then to go back and see it as it is now; well, it made my heart ache. The walls were cracked open, plaster fallen off, doors sagging, floors worn rough and smooth with the walking and scuffling of countless young feet. I asked myself why my old room looked like it did. Never got much answer on that one. That fellow I call myself, he never was much hand to answer up on many things; so, I went looking for some one that knew something. Found a clear headed (slightly bald) fellow in the office . . . wonder why so many of the brainy boys belong to Uncle Ned's Club? . . . I am a little bare on top myself. This fellow fairly radiated friendliness. And when he smiled, I would have sold out to him on the first bid. Spontaneity and warmth. I gathered from his conversation that he knew something about the college. His name was Shaw. Wish there were more Shaws on that campus. Somewhere he had gotten the idea that money would help change the looks of things around there. I believe it would too. And you know I got to wondering what had become of all the rich men's sons that were in school when I was there. Have they forgotten the mater? Many of them have gone to the far corners of the earth. Listen Buddy, the mater needs a new dress. Time for the sons and daughters to chip in. I know that you do not want her to go around looking so worn and thin. And her dress was a little threadbare. Now, you do not want anything like that, do you? You know the mater has taught us some mighty fine things. Ideals, high thoughts, good manners. Yes sir. She was, and by the grace of God, still is, our "Lady with the lamp."

And the lamp has not gone out either. Been some mighty strong winds in these last few years, too. Blew from almost every quarter. But the lamp is still burning.

These are days of high flying. Days of high thinking and fine living. It is right popular to fly through the air now. East to West between the suns. Night holds no show either. Beacons from coast to coast. The deep purr of giant motors in the "wee sma" hours is a note of assurance that man has achieved and rides triumphantly over this old orb. And the mater, you remember, the mater set up some beacons, too. Maybe not so much for the adventurers and high flyers; but beacons for us plodders. They tell me that the beacons that guide the night airmen have numbers. Well, the beacons for us plodders have names. An unshakeable faith in God, a high moral code, sober conduct in private and public

life, and honesty and integrity. These are some of the beacons that the mater set up for our trip through human experience. The mater was wise and her lamp still burns. Great strong fellows there now. President Cline, Dean Hardin, Doctor Smith, Prof. Shaw, and other great minds. They are keeping the fires burning; but it is time for us all to bring in some kindling and some real hard (cash) wood.

They were doing some repairing, raking leaves, watering the flowers and shrubbery and toning up for the grand opening. Three fine new buildings, beautiful drives, meandering paths through giant oak, majestic pine. Courageous spirits dwell there.

The old school house is not what it used to be; it is bigger and better.

TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four-page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using their four-page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five weeks' or ten weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing bulletins at 20 cents. Please mention the New Orleans Christian Advocate, also give your denomination.

We stand upon the isthmus of the future and the past. It is our bounden duty to hand down to future generations the blessings of liberty and the instruments of good government which we received from the generation that is now almost passed away from us.—Albert Pike, Arkansas Advocate, 1834.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Fourth Round

St. Francisville, at Concord, Sept. 12, a.m.; Q. C., 2 p.m.

Jackson, at Ethel, Sept. 12, p.m.; Q. C. following service.
Clinton, at Clinton, Sept. 19, a.m.; Q. C., 2 p.m.
Denham Springs, at Denham Springs, Sept. 19, p.m.; Q. C. following.
Gonzales, at Meadows Chapel, Sept. 26, a.m.; Q. C., 2 p.m.
Zachary, at Slaughter, Sept. 26, p.m.; Q. C. following service.
Baker, at Bethel, Oct. 3, a.m.; Q. C., 2 p.m.
Istrouma, Oct. 3, p.m.; Q. C. following service.
Plaquemine, Oct. 10, a.m.; Q. C., 2 p.m.
Baton Rouge, First Church, Oct. 10, p.m.; Q. C., Oct. 13, p.m.
Walker, at Red Oak, Oct. 17, a.m.; Q. C., 2 p.m.
Kentwood, Oct. 17, p.m.; Q. C. following service.
Springfield, at Huff's Chapel, Oct. 24, a.m.; Q. C., 2 p.m.
Ponchatoula, Oct. 24, p.m.; Q. C. following service.
Greensburg, at Greensburg, Oct. 31, a.m.; Q. C., 2 p.m.
Amite, Oct. 31, p.m.; Q. C. following service.
Hammond, Nov. 3, p.m.; Q. C. following service.
Pine Grove, at Pine Grove, Nov. 7, a.m.; Q. C., 2 p.m.
Lottie, at Lottie, Nov. 7, p.m.; Q. C. following service.
Natalbany, at Wesley, Nov. 13, a.m.; Q. C., 2 p.m.
Angie, at Fisher, Nov. 14, a.m.; Q. C., 2 p.m.
Franklinton, Nov. 14, p.m.; Q. C. following service.

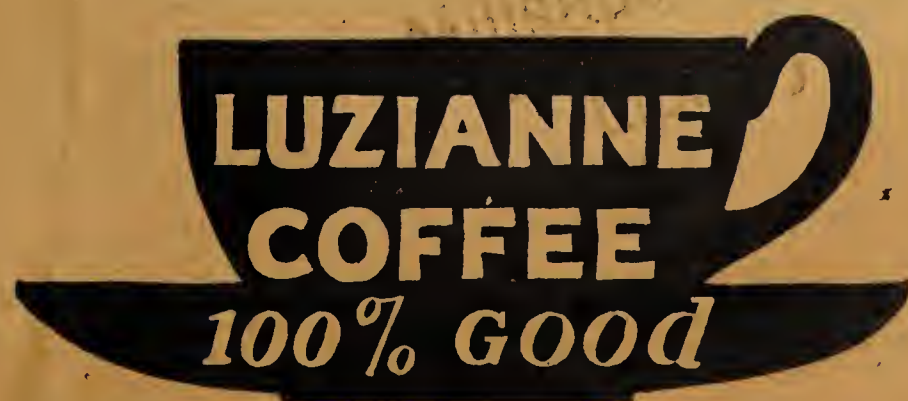
J. HENRY BOWDON, P. E.

New Orleans Dist.—Fourth Round

Felicity, Sept. 12, 11 a.m.; Q. C., Oct. 6, 7:30 p.m.
Chalmette, Sept. 12, 7:30 p.m.; Oct. 8, 7:30 p.m.
Golden Meadow, Sept. 19, 11 a.m.; Lockport, Oct. 24, 4 p.m.
Epworth, Sept. 19, 7:30 p.m.; Oct. 15, 7:30 p.m.
First Church, Sept. 26, 11 a.m.; Oct. 20, 7:30 p.m.
McDonoghville, Sept. 26, 7:30 p.m.; Oct. 21, 7:30 p.m.
Franklin, Oct. 3, 11 a.m.; Q. C. following.
Houma & French Mission, Oct. 3, 7:30 p.m.; Q. C., 4 p.m.
Second Church & Gentilly, Oct. 10, 8:45 p.m.; Oct. 27, 7:30 p.m.
Parker Memorial, Oct. 10, 7:30 p.m.; Oct. 28, 7:30 p.m.
Bogalusa Ct., at Mission, Oct. 17, 9 a.m.; Q. C. following.
Bogalusa, First Church, Oct. 17, 11 a.m.; Q. C. following.
Slidell, Oct. 17, 7:30 p.m.; Q. C. following.
Morgan City, Oct. 24, 11 a.m.; Q. C. following.
Lockport, Oct. 24, 4 p.m.
Algiers, Oct. 31, 11 a.m.; Q. C., Nov. 3, 7:30 p.m.
St. Mark's, Oct. 31, 7:30 p.m.; Q. C. following.
Metairie, Nov. 4, 7:30 p.m.
Donaldsonville, Nov. 7, 11 a.m.; Q. C. following.
Carrollton Avenue, Nov. 7, 7:30 p.m.; Q. C., Nov. 8, 7:30 p.m.
Rayne Memorial, Nov. 2, 8 p.m.
Covington, at Fitzgerald, Nov. 14, 11 a.m.; Q. C. following.
Pearl River, at Pearl River, Nov. 14, 7:30 p.m.; Q. C., 4 p.m.
All above dates are subject to change, if necessary. Let's make our reports as required and be ready to take level columns to Conference for the second time in the history of New Orleans District. We have a good start.

ELMER C. GUNN, P. E.

"In the unending strife for civic betterment, small is the use of those people who mean well but who mean well feebly. The man who counts is the man who makes himself felt as a force for decency, a force for clean living, a force for righteousness."—Theodore Roosevelt.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. C. E. Downer, of Clinton charge, has built a new church at Richland and has greatly reduced the indebtedness on the Clinton church this year.

Rev. N. S. Loftus, pastor of the Americus charge, sends a list of subscriptions and with it a word of cheer and encouragement which we greatly appreciate.

Rev. S. F. Harkey has succeeded in paying off a debt of long standing on the church at Raymond. The work of the charge is reported to be moving well in all respects.

Rev. J. E. J. Ferguson, of Florence, had the assistance of Rev. J. E. Williams in two of his revivals. The churches were greatly revived and many new members were received.

Mr. W. D. Hawkins, Lay Leader of the Meridian District, begins next week the eleventh annual round of lay rallies for the District. The program appears elsewhere in this issue.

Rev. C. Y. Higginbotham, pastor at Carriere, remembers the Advocate both with material substance and by the assurance that he expects to do still more in the near future.

Rev. J. H. Cameron, pastor of Carthage Circuit charge, has a new church building to his credit this year. It was dedicated by the presiding elder, Dr. T. M. Brownlee, on August 8.

Rev. Roy Lane, pastor of Benton charge, has had fine meetings in all his churches, and several hundred dollars has been raised and invested in making the parsonage more comfortable.

Rev. G. E. Allan, pastor at Purvis, is being assisted by Rev. R. H. Clegg in a meeting at Purvis. Brother Allan is doing some good publicity work for the meeting. Rev. A. M. Martin is leading the service of song.

The Vaughan Methodist Church will celebrate its 40th anniversary on September 7, 1937, at 8 o'clock p. m. All former pastors and presiding elders are cordially invited to be present. Rev. A. Joe Beasley is the pastor.

Rev. F. J. Jones, who is doing a magnificent work at Sartartia, sends us proof of his loyalty to the Advocate cause, both in the form of subscriptions and in his purpose to carry on in the solicitation.

We appreciate the fine cooperation of Dr. T. M. Brownlee, presiding elder of the Jackson District, and his pastors and people. They are continuing the Advo-

cate solicitation and expect to press the matter until Conference meets.

Rev. R. E. Case and his people, of the Faunin charge, have enjoyed a season of gracious revivals throughout the work, and many members have been added to the church. Brother Case is said to be in high favor with his people.

Rev. G. P. McKeown had the assistance of Dr. J. L. Decell in a meeting at Carthage recently. A great meeting is reported, and Dr. Decell says that the people of Carthage believe that they have the best preacher in the Conference.

Rev. C. W. Wesley is having a remarkable pastorate at Canton. He has secured the payment of several thousand dollars on the church debt and plans are being made to free the church entirely of this old obligation before the end of the year.

Rev. B. H. Williams, pastor at Flora and Benton, is making good progress on his new church building at Flora—another of the remarkable list of new church enterprises in Jackson District. He hopes to have the building completed by Conference.

Rev. Dan. P. Yeager, who is closing his fourth year on the Camden charge, will have the best report of his quadrennium this year. In addition to substantial progress in all the program of the church, the Farmhaven church has been re-roofed and re-painted.

Rev. C. H. Strait, pastor at Gloster, has our sincere thanks for a list of four subscriptions from his charge. This is one of the many evidences of a continuing loyalty to the Advocate cause. We have been very much encouraged by the steady flow of subscriptions since the close of the campaign.

Under the leadership of Rev. J. E. Williams, Brandon and Pelahatchie charge has repaired the parsonage, making it both comfortable and attractive, and at Brandon they are about ready to begin the erection of an educational building as an auxiliary to the handsome edifice in that historic little city.

Rev. E. W. Ulmer, pastor of Lena charge, reports every financial interest "up to date," and that he has received about thirty members on profession of faith. Such reports are indeed heartening in these days when the evangelistic passion seems to have been suppressed by the many tasks which press upon our people.

Dr. C. A. Bowen, Secretary of the Editorial Department of the General Board of Education, remembers us with a message of appreciation and commendation, for which we thank him. He

meant to wish us a "good summer," but his pen slipped, as did our hope for such pleasure. We have not missed a day from our task.

AMERICUS' CHARGE

Dear Editor: Your paper is very worth while reading; it's getting better along all lines, and my fondest wish is that it be in every Methodist home. The members will be more church-conscious, loyal and liberal to the Kingdom of God.

This makes my fifth year on the Americus charge. I will, if alive, make a fine report at Conference. With eight churches and the Salem camp meeting to look after I am kept real busy, but healthy and happy in the work. The largest church on the charge was torn down, built from the bottom up, painted and completed, ready for our meeting in September, with funds to meet all obligations, at Cross Roads church. At my people's request, I conducted the revival at Refuge church for eight days, running overtime at their request. We began in the spirit, gave the Sacrament to many, and had dinner served two Sundays. Such praying, weeping, and rejoicing I haven't seen in a long time, with everything overcrowded, preaching twice daily, not having planned to run through the second Sunday because of my quarterly conference. Some of the brethren happened to get Brother W. H. Lewis, Lucedale, to carry on. He preached for me at 11 a. m. and afternoon, accompanied by Mr. Alf Goff to do the singing until I arrived that night for the closing service, having received 21 members, mostly adults, all but two on profession of faith. To God be all the praise; we can do nothing without Jesus. I nevertheless thank all for their cooperation.

I hope you will find space for this in your excellent paper.

Fraternally,

N. S. LOFTUS, P. C.

THE WAGES OF SIN

By Rev. Swope Noblin

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." For the wages of sin is death. "Sin is a free agent's wilful violation of God's law." It is universal in its sweep. Like death, it knocks with equal tread at the homes of the rich and the cottages of the poor. As I think of some adjective most descriptive of sin I think of the word "destructive." And yet I am perfectly aware of the inadequacy of this word to picture the utter horribleness of evil commonly termed sin. When used with reference to sin the adjective, "destructive," should always be used in the superlative degree—because certainly sin is the most destructive thing in God's universe.

I shall not go so much into detail to discuss the origin of sin—a thing with

which we are already so familiar. But I choose rather to discuss at least four ways in which sin is death and eternal death to the individual. It shall be my purpose to picture the utter collapse of of any personality into which sin creeps and remains.

First, I would say that sin is physical death. There is a sense in which every individual has his life, his physical life, in his own hands. To most of us God has given a strong physique. But no one can remain strong physically who does not obey the laws of health and who does not develop himself. This maxim over a given period will remain constant. There are certain things which I cannot do and still be my best physically. Everyone knows the evil effects of tobacco and alcohol upon the human body. These evils lessen physical vitality and lower mental alertness. One wage of sin, then, is physical death. If I pay the wage of sin I suffer the penalty.

In the second place, sin is intellectual death. Every Christian has, or desires to have, a mind open to the truth. God's word directly admonishes him, "Ye shall know the truth and the truth shall set you free." The Christian seeks the complete revelation of truth even as it is in Christ Jesus, our Lord. So many today have their minds closed to the truth. This is because of the fact that sin has crept in and men choose darkness rather than light, because their deeds are evil. Some people even want to skip around in the Bible to find scattering verses here and there to fit in with their particular line of thought. They may do this at the expense of whole chapters or even whole books in the Bible. This specific instance is but another way of saying that sin is intellectual death. And this fact is universally true.

In the third place, I would say that sin is moral death. Morality is a standard of conduct which society expects the individual to measure up to. If the individual meets the standard of society, then in the sight of society he is good, otherwise he is not. Morality is good but it is insufficient to satisfy the longings of the human soul. I should measure up to the morals of society so long as they are righteous and good. But I must have that "overflow" in personality which comes to one only through a saving knowledge of the Lord Jesus. When sin creeps in the individual loses his moral conception of things. Sin means moral death.

Finally, sin is religious death. I am body, mind, and soul. God has made me in His own image and in His own likeness. He has given me the power of discrimination. He leads me in a progressive revelation of himself. But first of all we must be born again. When once we have been regenerated we go forward in the Christian experience growing constantly in the Christian graces. But the creeping in of sin means instantaneous death to the Christian.

Sin completely destroys a Christian personality.

Sin is physical, moral, intellectual, and religious death. But thank the Lord that "the gift of God is eternal life through Jesus Christ our Lord."

PROGRAM

Joint Meeting of Pastor-Laymen Group
of Brookhaven District, Wesson,
September 7, 1937

Who should attend: All pastors, stewards, W. M. S. presidents, Church School workers, and any other interested persons.

10:15—Devotions, Rev. A. S. Oliver.

10:35—Spiritual and Financial Potentialities of Brookhaven District, Rev. Ira E. Williams.

10:50—Can the Stations of Districts Pay in Full? How to Go About It, Rev. J. L. Neill.

11:00—Can the Circuits Pay in Full This Year? How to do it, Rev. L. T. Nelson.

11:15—Worship Service and Sermon, Rev. B. M. Hunt.

12:15—Lunch.

1:15—Devotions, Rev. L. L. Matheny.

1:30—Reports of pastors on following: Number on profession of faith; Subscriptions to New Orleans Advocate; Offering for Sanatorium Chaplain; Memorial Mercy Home offering; Per cent of Benevolences raised; Per cent of salaries raised.

2:00—Organize into groups for full payments.

2:15—Laymen's Program, Curtis Youngblood.

3:00—Business and adjournment.

PROGRAM

Laymen's Rallies, Meridian
District

SCHEDULE FOR THE WEEK

Monday, Sept. 6, 10:00 a.m.—All day meeting at Sandtown church, with Burnside, DeKalb, Cleveland, Philadelphia Circuit, and Philadelphia Station participating. 7:30 p.m., DeKalb.

Tuesday, Sept. 7, 10:00 a.m.—All day meeting at Lauderdale, with Daleville,

Porterville, Scooba, Lauderdale and Electric Mills charges participating. 7:30 p.m., Electric Mills.

Wednesday, Sept. 8, 10:00 a.m.—All day meeting at Vimville, with Vimville charge, and all the charges of Meridian participating.

Wednesday evening, Sept. 8, 7:30 p.m.—Central Methodist Church, Meridian. Rally of all the Meridian charges, Central, East End, Fifth Street, Hawkins Memorial, Poplar Springs, and Wesley; also Bonita, 34th Avenue, Sageville, Oak Grove, and Marion participating. All other nearby churches are invited to participate.

Thursday, Sept. 9, 10:00 a.m.—All day meeting at Decatur, with Newton, Chunky, Decatur & Hickory, and Union charges participating. 7:30 p.m., Newton.

Friday, Sept. 10, 10:00 a.m.—All day meeting at Quitman, with DeSoto, Quitman, Rose Hill, Pachuta and Enterprise charges participating. 7:30 p.m., Enterprise.

The program is not being printed here; but it will be of interest to all the members of the church, and will be supplied by those of our own District.

We earnestly request the prayers, co-operation, and attendance of all our pastors and laymen for the success of this week. We trust that all pastors will announce the meetings and help us get their people to attend.

W. B. JONES,

Presiding Elder;

W. D. HAWKINS,

District Lay Leader;

C. A. MASSEY,

Associate Lay Leader.

P. L. BLACKWELL,

Associate Lay Leader.

YOUNG PEOPLE HAVE INSTITUTE

The Meridian Young People's Union, of Meridian, Miss, has just closed a successful Christian Culture Institute, of which Mr. W. D., "Pa," Hawkins served as dean. The Institute was held August 23-26 at Central Methodist Church, with supper served each evening by the various missionary societies.

(Continued on page 16)

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D. M. KEY, President.
Jackson, Miss.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. H. Felts, now in the enjoyment of his own vine and fig tree at Fulton, Kentucky, has all the pep and enthusiasm of his younger days. He says that he expects to be at Conference this fall "ready for a fight, a squabble, a tear or a smile, or whatever may happen." It is such radiance of spirit that makes life worth while.

Dr. Henry F. Brooks, pastor in the good town of Tupelo, reports everything moving along nicely, finances in good shape, large increase in membership, some new furniture being installed in parsonage, pastor and family happy, and all to be in readiness for Conference. In this same letter he encloses a list of eighteen subscriptions to the Advocate, and for this splendid list we make our very best bow to Dr. Brooks and our friends in Tupelo.

We are happy to learn that Dr. V. C. Curtis, of Aberdeen, is making substantial progress toward recovery. His congregation very generously gave him the month of August for vacation, but he is preaching each Sunday at the morning hour in order to keep the organization intact, and is spending the week days at his lodge in Starkville. We make grateful acknowledgment of a list of six subscriptions for credit of Aberdeen church.

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LAYMEN'S GROUP INSTITUTES, GREENWOOD DISTRICT

1. Winona—Group: Winona Station, Winona Circuit, Vaiden & West, Duck Hill, Kilmichael, Carrollton, Poplar Creek.
2. Lexington—Group: Lexington, Ebenezer, Tchula, Acona, Black Hawk.
3. Inverness—Group: Inverness & Isola, Belzoni, Moorhead, Swiftown.
4. Schlater—Group: Schlater & Cruger, Greenwood-First, Price Memorial, Itta Bena, Minter City.
5. Ruleville—Group: Ruleville & Doddsville, Drew, Tutwiler, Sunflower, Webb & Sumner.

Dates—The above meetings will be held on the following dates: Winona Group, Wednesday, Sept. 8; Lexington Group, Thursday, Sept. 9; Inverness Group, Friday, Sept. 10; Schlater Group, Wednesday, Sept. 15; Ruleville Group, Thursday, Sept. 16.

Hour of Meeting—Each meeting will begin at 6 to 6:30 and close about 8 p.m.

Refreshments—The Woman's Missionary Society will serve light refreshments at the beginning of the program.

Program—A definite program will be outlined and capable speakers assigned in advance to lead the various discussions. All programs will be in charge of the District Lay Leader and his associates.

Purpose—The purpose of these meetings is to promote the whole program of the local church, with special attention given to the financial program, particularly the Benevolences.

Who Should Attend?—All interested laymen and laywomen, but particularly members of the boards of stewards.

District Goal—"All items of the regular budget paid 100%."

EMPHASIZING THE ALDERSGATE COMMEMORATION

Emphasizing the Aldersgate Commemoration during the months of October, November, and December, 1937, the elective course for adults in the ADULT STUDENT will bear the title, "Life at It's Best." Rev. J. Earl Moreland, Vice-President of Scarritt College, is the writer. This course of study for adults will continue the emphasis on the second phase of the Bishops' Crusade now being carried in the church school literature. Rev. Moreland has set forth some searching questions which our Methodist people should face. Sample copies of the October ADULT STUDENT can be secured for the Editorial Department, General Board of Christian Education, 819 Broadway, Nashville, Tenn.

SONGBOOKS



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DR. H. T. CUNNINGHAM ILL

The friends of Dr. H. T. Cunningham, formerly of North Mississippi, superannuate of the West Texas Conference, will be interested in learning that on July 23 he was admitted into the W. O. W. Hospital, San Antonio, Texas, for the second time. It will be remembered that he spent six months in this institution three years ago. He thought it well to enter upon another hospitalization period—a privilege open to the members of the W. O. W.—and avail himself of the opportunity for another complete bed-rest. He contemplates remaining until the meeting of his Conference, October 20, at Travis Park, San Antonio, after which he will return home to Mrs. Cunningham and their son, Rev. Hal T. Cunningham, Jr., of the Texas Conference, now stationed at West Columbia.

JAMES THOMAS ABNEY

(Continued from page 5)

brother indeed. To him the Methodist brotherhood was the greatest on earth, and he will shout in eternal glory when he sees his brethren of the ministry coming home at last, one by one. The tenderness of his heart was manifest in his love for children. He was attracted to them, and they were attracted by him.

He would sometimes seem to be unmindful of the presence of grown people when there were children around; he never neglected them. Since his death a mother in Louisiana writes that her children would often speak of him and would say, "He is the best preacher I know, and I love him best."

James Thomas Abney was an affable man, gentle, kind, and loving. He was genial, though reserved; his modesty and brotherly kindness would never allow a display of the ego in himself; his sincerity would ever bar the suggestion of hypocrisy. His manliness and demeanor would at once mark him as a man of staunch character. He was a good companion and appreciative of any courtesy or kindness.

He loved the Church and he gave to her the full measure of his devotion; his last duty was to visit the sick son of his pastor, and he began to feel the weight of the fatal stroke while on his way home. "He started but felt no fear." The editor of the city paper, referring to his superannuation, writes, "with Rev. J. T. Abney's retirement, as in his active ministry, there was a cultured atmosphere, a dignity of performance, a sweetness of character, a kindness of heart, and an honesty of purpose which endeared him to the thousands whom he served during his long ministry."

The closing scenes of any useful life are interesting. Brother Abney attended the recent Annual Conference in Galloway Memorial Church, which was the centenary of that church, in his usual good health, and he had enjoyed it very much, and the companionship of his old friends. He had presided at the memorial session by appointment of the Bishop, and he did so in a very brotherly, graceful, dignified way, after reading as a lesson the first three verses of the fourteenth chapter of John. He heard the memoirs of his deceased brethren read, little thinking, perhaps, that it would be his last Conference and that his memoir would be read at the next Conference. Two days after the adjournment he became sick, and all was done for him that could have been done by human heart and human hand; but "His latest sun was sinking fast, his race was nearly run." His son, Dr. Bertram Abney, one of the attending physicians, discerning the rapid passing of his father, said, "Papa, Conference has met again, and you are going to move." The old soldier of the cross, understanding what was meant, looked up into the face of his son and said, "Son, I am ready." His last appointment was soon announced and the announcement was made by the great Shepherd and Bishop of our souls. The sun, after all, was but half set; he died at 3:10 p.m., Tuesday, December 3, 1936, and the old saint went home to glory and

to God. Doubtless we will have no truer nor more faithful man among us.

The funeral services were held in the Centenary Methodist Church, McComb, Miss., under the direction of R. H. Clegg, presiding elder, and Otto Porter, pastor, assisted by A. M. Broadfoot and L. P. Anders, pastors in the city, and by J. W. Leggett, Jr., a former pastor in the city, and by J. L. Neill, of Brookhaven, who paid loving tribute to his friend and fellow countian. The great embankment of flowers silently but eloquently paid trib-

ute to him, and to the esteem in which he was held. He was buried Thursday, December 5, in Hollywood cemetery in McComb. Methodists still die well. Thus ended a noble and useful life. We shall see him again.

A slip of the editorial pen almost invariably reveals who reads the paper. And in such instances the editor is usually surprised to find that more people read it than he had supposed.

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Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON. SEPTEMBER 5

By Dr. J. R. Countiss

GOD REQUIRES SOCIAL JUSTICE

We must be just with all men, and be generous with the poor. Generosity without justice is hypocrisy, and justice without generosity is miserliness. Large charity may still fall far short of the restoration of what is justly due. Charity

is no substitute for a just wage or a fair price for the product of labor. Socially, the more one has the more he owes. Social obligation is not measured by the debit side of the ledger—one is not out of debt because he has paid his commercial accounts, nor is he independent because he has the cash required for such payment. On the contrary, dependence increases in direct ratio to the number of employees and the amount of capital controlled. Failure of the jungle rubber forests would shortly stop all the automobiles of civilization.

The Israelites were forbidden to glean their fields and vineyards that the poor might gather something for their needs—a beautiful custom that provided bread without destroying character, since the beneficiaries reaped by their own labor. Fraud of every sort was prohibited, and wages were to be paid daily, since they were the daily bread of the laborer. No advantage was to be taken of affliction or incompetence. The deaf were not to be insulted with curses they could not hear, nor the blind made to stumble by obstructions placed without their knowledge.

Justice in weight and measure was to be meted to rich and poor alike—to be practiced for its own sake without regard to ability to stand a loss. The unjust weight could do only material damage to another but would permanently impair the very soul of the one guilty of doing the injustice. Injustice takes many forms more subtle and harmful than short weights and measures. One may be scrupulously exact with balances and yardsticks, and yet be unfair in business and unjust in society. Excess profits are as abominable as short weights, and sharp tongues, more damaging than short measures. Envy may lead us to withhold or to suppress appreciation or honor due another though we would scorn to take an ounce from his pound or an inch from his yard. Prejudice may be as conscienceless as greed. Tale-bearers take a meaner toll than robbers, and the vengeful are robbers of God who said, "Vengeance is mine, I will repay."

The law was by no means all negative. "Thou shalt love thy neighbor as thyself" is the Golden Rule of the Old Testament, and the law of God for all time. What one gives, he should be willing to receive, and what one desires for himself, he should be anxious to accord to others. Courtesy and justice are the meed due all honest work and fair pay; genuine goods and reasonable profits; a service rendered for a value received.

Reverence for age is a mark not only of refinement but of intelligence. Only the intelligent profit from the experience of the past; the foolish must needs ex-

periment for themselves. Increasing years bring much of wisdom. Youth is indebted to age, as the present to the past. Modern luxury owes much to ancient self-denial, and present-day inventions are the result of ancient initiative and ingenuity. The race advances slowly, but always with a fair degree of intelligence, and that which abides through the ages will usually be found good or useful, however old-fashioned it may appear. Justice and generosity form a noble pair of virtues.

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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

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Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years.

Besides easing certain pains, Cardui aids in building up the whole system by helping women to get more strength from their food. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician.

Cardui, for women, is sold by druggists. (Pronounced "Card-u-i.")

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The Christian Fireside

A POLICE HERO

To put in at least one full day as an official detective of the New York Police Department; to fill out a D. D. 4—the blank used by detectives as part of their investigation of a crime; to realize this ambition, Isadore Astel, heroic New York policeman, underwent ten operations and received twenty-four blood transfusions, in vain. "Izzy," as he was known on his beat and to the staff of the Hospital for Joint Diseases, where he was being treat-

ed, died on Wednesday, August 11, of wounds received last December while breaking up an attempted hold-up. Last June Mayor LaGuardia and Police Commissioner Valentine, calling upon the valiant policeman at the hospital, bestowed upon him the Police Combat Cross and later his badge as third-grade detective; and they were present also at frequent visits and during many of the transfusions.

Astel, who was a tall man and weighed 190 pounds, was respected even by the local criminals because of his honesty and courage. His fatal last bit of police duty occurred at a time when he was attached to the East 126th Street station. On the night of December 23, he walked in on two men who were robbing a Great Atlantic & Pacific Tea Company store at 2058 Madison Avenue. One of the men, attempting to escape, shot Astel in the abdomen. He then shot down his assailant.

He was only thirty-two years old and in his nine years on the force had never had a complaint placed on his record, but had received frequent decorations. His name will go on the Plaque of Honor at the Police Headquarters as a detective, and he received an inspector's funeral with full department honors.

Surviving are his wife, Mrs. Betty Astel; a son, George, six years old, his parents, two sisters and a brother.—The American Hebrew.

several junk dealers. When the boys were confronted by the junk dealers they readily admitted that they would not have stolen the traffic lights if it had not been possible to dispose of the brass they contained.

The parents of the boy, together with the city officials and representatives of the manufacturing firms immediately joined forces in asking the prosecuting attorney to bring suit against the junk dealers.

CHILLS AND FEVER

Fast Relief for Malaria With This Proven Treatment!

Don't go through the usual suffering. Stop Malaria chills and fever in quick time.

Take good old Grove's Tasteless Chill Tonic! This is no new-fangled or untried preparation. It's a famous medicine you can depend on.

Grove's Tasteless Chill Tonic contains tasteless quinidine and iron. It quickly stops the chills and fever. It also tends to build you up. That's the double effect you want.

The very next time you feel an attack of chills and fever coming on, go right to your drug store and get a bottle of Grove's Tasteless Chill Tonic. Start taking the medicine immediately and you will soon get the relief you want.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

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CHILDREN IN COURT

By Judge Malcolm Hatfield

Instead of purchasing a tube of toothpaste with the money his father had given him, a sixteen-year-old boy played a slot machine that stood in the store.

To his dismay, the one-armed mechanical bandit devoured his money and he had nothing to show his father for the funds that had been intrusted to his care. Knowing what the consequences would be when he returned home empty-handed, he picked up a tube of toothpaste and hurried out of the store.

When the merchant indignantly appeared in court to sign a petition for the boy's arrest, the judge said: "You are responsible for this boy's delinquency and I regret that I do not have the authority to impose a fine on you."

* * *

Five boys stood in court yesterday afternoon and confessed that they had stolen several hundred dollars' worth of brass from the city and various manufacturing plants. Two electric traffic signal lights, valued at \$80, were destroyed so that a few pounds of brass could be secured.

During the course of the trial it was learned that the brass had been sold to

Use a Good Laxative

Just as surely as you need a laxative, you need a good one. Constipation is not to be trifled with.

So many things about Black-Draught make it stand out as a "good laxative."

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Mrs. W. H. Martin, Conference vice president, writes as follows:

"At this date our 1937 life membership roll contains 15 adults and 31 babies. To the Shreveport District goes the honor of having the longest list.

Baton Rouge District is leading in baby life members. Make all new babies life members; it is much more meaningful than a 'shower' or any other gift.

"Two of our baby life members have grown out of babyhood, and the grandmother, Mrs. Annie Swan, formerly District Secretary of the New Orleans District, wishing them to have additional honors, has made them junior life members. We are thankful for this loyal missionary woman.

"We expect our roll to double during the last quarter. Don't let the years pass without experiencing the joy of giving a life membership to some one you love and honor."

* * *

Mrs. W. W. Holmes, an ardent missionary woman of New Orleans, wrote from Lake Junaluska how much she and Dr. Holmes enjoyed the two sermons each day of Bishop Arthur Moore, who had just returned from the mission fields of Europe. She said that four thousand people were there on Sunday morning to hear the Bishop. She also said how "thrilled" she was at seeing such keen interest manifested in mission study. Mrs. J. W. Perry's and Miss Mary deBardeleben's classes in the study of "What is this Moslem World" were crowded with enthusiastic missionary women.

* * *

Our minds were greatly relieved this past week after reading in the daily press that a telegram had been received by Dr. Cram, of the Board of Missions, from Secretary Cordell Hull, saying that all of our missionaries in Shanghai, with the exception of Rev. J. W. Cline, were leaving this war-stricken area for Manila. Dr. Cline will remain at his post of duty. May our prayers ascend for his safety.

* * *

Mr. Motoyoshi, vice president of the Hiroshima Woman's College, who recently spent some time in America inspecting school buildings with the view to planning the new buildings for Hiroshima College, has returned to Japan. Miss Alberta Tarr, of the college faculty, says: "Mr. Motoyoshi was deeply impressed with the interest and sacrifice and love of Southern Methodist women for our school. On the first Sunday after

his return he brought a challenge to our Central Church to join hands with Christian women in America for 'world peace.'"

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

The entire Woman's Missionary Conference will be grieved to learn that Mrs. Wilson's father, Mr. J. C. Alexander, passed away Monday night following an illness of two days, and all will wish to have a part in this expression of our sympathy. Mr. Alexander's life was a beautiful example of Christian gentleness and faithfulness. He was at his beloved church on his last Sunday, fulfilling his duties there as was his custom. We pray that the comforting presence of the Holy Spirit will abide with this daughter, our friend and the other loved ones in the hour of grief.

Mrs. Wilson had asked the secretaries to send her their impressions of the Junaluska Conference—

Reconsecration

I have been on the Mount of Privilege today
And mingled with God's servants there.
I have met my Christ in a fuller way,
And promised anew His message to share.

Like Peter of old, I longed to remain
On that Mount of Privilege and Communion sweet;
But I learned from Christ there is no gain

Unless I, too, the multitude meet,
And help weary souls my Christ to find,
And do my bit the world's wounds to bind.
So, happy am I His witness to be,
Trusting His promise, "I'll be with thee."

The days we spent at Junaluska will always be remembered as high days for me. The privilege of being with the district secretaries in such an intimate way has been invaluable.

It seemed that each new day brought out some new challenge; each reexamination of our lives showed some opportunity missed where service might have been rendered in the past; each day wrung from our hearts the vow to be more useful in building God's kingdom.

Bishop Arthur Moore's clear and unerring way of causing us to turn the searchlight into our own souls and lives made us realize that nothing but a complete abandon to our Christ and his plan will be sufficient for the hour in which we are living, and filled us with a divine urgency to be up and about our Father's business.

Mrs. L. J. Power, secretary of the Seashore District, writes:

"It would be impossible for me to write in a few words my impressions of Lake Junaluska. It was my first trip there and the beauty of the place exceeded my expectations. The scenic beauty and the fine spiritual atmosphere was conducive to thought and meditation on the finer things of life. It was truly a mountain top experience to me that sent me back home with a clearer vision of my opportunity and responsibility in my own district."

Mrs. Norman Taylor, Jackson: "I want you to know what a blessing, as well as inspiration, we all received by attending the Secretaries Missionary Conference. Our close association with Mrs. Perry, Mrs. Newell, Mrs. Bourne and Miss Norman Dunn, gave us much information, but what we prized most was their inspiration and enthusiasm. Did you know it was the biggest Woman's Conference ever held at Junaluska? Every Conference east of the Mississippi was well represented. Mrs. Bourne was 'beaming.'"

Mrs. R. E. Rollings, Hattiesburg: "A dream has come true in my life. For years I have thought of Junaluska and hoped that at some time I would be able to visit there, and it is with grateful heart that I can say that I have enjoyed that great privilege. This 'Summer Capital of Southern Methodism' is one of the loveliest spots in the universe, with its peaceful lake surrounded by mountains and valleys, making it beautiful as the sun shown upon it by day and the moon by night. The most impressive sight for me was the cross that stood on the hill at Mission Inn, a landmark by day and a beacon by night as its lights shone across the darkness, reminding us of the cross that stood on Calvary's hill and He who died upon it that we might live.

"It was indeed a joy to have the opportunity to meet the District secretaries and Conference officers from other localities and discuss plans of work with them. It sent us home praying that we might be a channel through which the work of the Kingdom of God might progress in our great Woman's Missionary work."

Mrs. T. H. Fore, Natchez: For me, the privilege of attending the Conference at Junaluska was a dream realized. It was an experience on the mountain-top in more than one way. The association with Christian workers studying to show themselves approved, the inspiration received from our capable teacher, Miss Leila Bagley, the profitable time spent in conference and platform hours and the spiritual enrichment of the sermons by Bishop Hughes and Bishop Moore are to me priceless recollections. May many more such Conferences be our privilege. No more beautiful and inspirational spot can be found than the

Assembly Grounds on beautiful Lake Junaluska."

It was a source of deep regret to all of us that Mrs. A. S. Oliver could not attend the meeting because of the serious illness of her son. Mrs. L. O. Todd, Meridian District secretary, also attended and received much inspiration, but because of other pressing duties has not been able to send in a statement.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Earnest Moore, Malvina, Miss.

Last week I brought you a message from the Choctaw Indians in their Conference meetings. This week I am giving you parts of a letter from Mrs. Lewis. You will find how interested these African missionary women are in zone meetings:

"For a long time I have longed to have meetings with the women of the out-villages similar to the zone meetings at home, but have not been able to get them in. In November, Miss Lorena Kelly and I went out for two days' visit to the villages in one section. While she was examining the pupils and looking over the school supplies, I had an opportunity to talk with the women. In many places they had been meeting together with the pastor, his wife, or Bible study teacher. Bear in mind that these women are not Christian women yet, but seekers after the light. Mrs. Wheeler had written their names in a book and marked the lessons to be studied each Thursday afternoon. In many places, however, they had stopped meeting and I found they needed a vision of the work. So, in fourteen villages in two zones I talked with those who came when we were in the school and tried to get them enthused about a zone meeting. I finally set the date for the 29th of December.

"Since Mrs. Wheeler had to go to America for her health, I have the girls' home here at Tunda with forty-one girls of all ages, from four to fourteen. Many of them had not been away from this station since they entered the home and I longed to take them to their village and on some outing. We have our car here with a trailer, but that is not large enough to take forty-one girls and a matron, too. When Dr. Lewis' niece came over with the trailer from Minga station I persuaded her to stay over to the first zone meeting and help get the children to the meeting. They were so happy they could hardly sleep the night before.

We cooked rice and chicken for the girls and ourselves and put it in buckets in the back of the car in case we could not get any food there. The little children were inside the cars and the larger girls and matrons were in the trailers. The girls were in their simple little white dresses, and they sang and laughed all the way. When we were nearly to the village I saw a number of women in bright dresses and head handkerchiefs walking up the road in the hot sun. They

had taken off the large wide girdle they wore and were holding it over their heads to protect themselves a little from the sun. My heart fairly jumped out of my mouth. There were twenty women from this station, six from Tunda's village, going to the zone meeting. They had gotten up at four o'clock in the morning and walked sixteen miles to plan and work for the coming of His Kingdom. Oh, friends, if you could just have a thrill like the one I got, when I looked back and remembered the days of the beginning of my work with these women! The women stopped and cooled off in a little stream and came on in. We had gathered with the women of that village and several others.

The preacher of that village, with some of his people, had worked way into the night to finish the church so they could be ready for the women's meeting. The church had blown down some days before in a hard wind storm and they had not finished it. We found all the seats in and fresh dirt on the floor. The walls were smooth and the whole church pretty but much too small for the meeting. I had a lovely pasteboard arrangement of the Nativity Scene that I arranged on a table as the lesson and devotional for the meeting. The girls sang two lovely Christmas songs; one of them sung in parts. Their voices sounded like well played violins. Several of the women were called on to tell what the women's organization had meant to them, and the

hostess society was then called on to tell what they wanted to do about it. You would be surprised at the poise and calmness in these women as they stood up and talked. These out-village women are still just the property of their husbands or guardians, and are still bought and sold and traded. But it made my heart swell when they spoke of what Jesus had meant to women and meant to them. The matron at Minga gave us a sermon, a fine one, spiritual and practical. The spirit of the meeting was all that I had hoped it would be and more. After the meeting we were told that the chief and his people had prepared a place for us all to have dinner together. They had a goat and were cooking rice and millet. To think of their doing that for a women's meeting! I wanted so much to just stay and have dinner together, but when I saw the blisters on the feet of those twenty-two women who had walked so fast and so far that morning I made up my mind that if it were possible I would get them all home that night. They could not walk. We, with some of the women and girls, spread our lunch and had a fine time together eating our rice and chicken and palm oil. We brought the children home first and made another trip with the trailers to bring the women home. They seemed grateful to us, and I decided then and there the next zone meeting would be closer home.



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New Orleans La.

Please send me application form for position of salesman with your company.

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YOUNG PEOPLE HAVE INSTITUTE

(Continued from page 9)

At the Assembly period each evening the young people heard addresses by Dr. Joseph A. Smith, Paul Ramsey and Mr. W. D. Hawkins.

The courses and teachers were: Evangelism, Paul Ramsey; Recreation, Mr. J. H. Weems; Missions, Rev. O. S. Lewis; Ideals for a Christian Home, Rev. R. L. Walton; Intermediate Class, Dr. Joseph A. Smith.

In appreciation of his service as dean for the past fifteen years, Mr. Hawkins was presented a billfold by Miss Evelyn Ellis, president of the Union.

On the closing night certificates were awarded, after which a consecration service was held.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Jackson Dist.—Fourth Round

Capitol Street, Aug. 22, 7:30 p.m.; Oct. 1, 7:30 p.m.
 Galloway Memorial, August 29, 11 a.m.
 Clinton, at Clinton, Aug. 29, 7:30 p.m.
 Fannin, at Holly Bush, Sept. 5, 11 a.m. and 1:30 p.m.
 Mendenhall, Sept. 5; Bishop Dobbs will preach.
 Benton, at Benton, Sept. 12, 11 a.m. and 1:00 p.m.
 Vaughan, at Ellison, Sept. 12, 4 and 7:30 p.m.
 Harpersville, at Harpersville, Sept. 19, 11 a.m. and 1 p.m.
 Morton, Sept. 19, 4:30 and 7:30 p.m.
 Camden, at Sharon, Sept. 26, 11 a.m. and 1 p.m.
 Madison, at Pocahontas, Sept. 26, 4:30 and 7:30 p.m.
 Flora, at Flora, Sept. 29, 7:30 p.m.
 Homewood, at High Hill, Oct. 3, 11 a.m. and 1 p.m.
 Brandon, at Pelahatchie, Oct. 3, 4:30 and 7:30 p.m.
 Canton, Oct. 6, 7:30 p.m.
 Shiloh, at Johns, Oct. 10, 11 a.m. and 1 p.m.
 Florence, at Star, Oct. 10, 7:30 p.m.
 Bolton, at Bolton, Oct. 14, 7:30 p.m.
 Edinburg, at McAfee, Oct. 15, 11 a.m. and 1:30 p.m.
 Carthage Circuit, Oct. 17, 11 a.m. and 1 p.m.
 Carthage Station, Oct. 17, 4 and 7:30 p.m.
 Grace Church, Oct. 19, 7:30 p.m.
 Lena, at Lena, Oct. 20, 11 a.m. and 1:30 p.m.
 Lake, at Lake, Oct. 24, 11 a.m. and 1 p.m.
 Terry, at Forest Hill, Oct. 24, 5 and 7:30 p.m.
 Glendale, Oct. 27, 7:30 p.m.
 Walnut Grove, Oct. 31, 11 a.m. and 1:30 p.m.
 Forest, Oct. 31, 4:30 and 7:30 p.m.
 Millsaps Memorial, Nov. 1, 7:30 p.m.
 Bessie Shands Mission, Nov. 2, 7:30 p.m.
 Raleigh, at Raleigh, Nov. 3, 4:30 and 7:30 p.m.

The pastors will please have their nominations for stewards written in duplicate to furnish the secretary and presiding elder with a copy each for their records.

T. M. BROWNLEE, P. E.

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Rev Geo H Jones Dec 37

Duplicate

A GROUP OF FOREIGN STUDENTS, WITH
SCARRITT TOWER IN THE BACKGROUND



(Courtesy World Outlook)



Wallet of the Week



THE CANADIAN TOURIST TRADE may set an all-time record, according to *The New Outlook*. The leading attraction for tourists is said to be "the five sisters of Callander, Ontario," and the peak of the motor traffic is carried by Highway number 11, where may be seen cars of every make and shape, of every age and from every State. The figures for Ontario show a fifteen per cent increase over last year and the amount spent per capita is larger than previously.

* * *

AN ARCHBISHOP OF MILWAUKEE, according to an exchange, has announced that in the future, non-Catholics marrying Catholics will be required to sign a new legal civil contract making it mandatory upon parents to train all children as Catholics. The Church having failed to accomplish its wish by processes belonging to religion, would apparently invoke a civil process. We wonder if the prelate ever heard that "Love laughs at locksmiths?" We wonder, too, if he has considered what the suggestion implies regarding the Church itself?

* * *

A CENTENNIAL COMMITTEE, headed by Dr. William Hiram Foulkes of Newark, New Jersey, will undertake to raise a million dollars for missions as a part of the celebration of the one hundredth anniversary of the organization of the Presbyterian Board of Foreign Missions. Dr. Foulkes is pastor of First Presbyterian Church of Newark, he served last year as chairman of the National Preaching Mission, and he is the recently elected moderator of the Presbyterian General Assembly, U. S. A.

* * *

PRESIDENT DON LEON CORTEZ, of the Costa Rican Republic, is reported to have given assurance to the Corporation seeking places of refuge for persecuted Jews, that Jewish agricultural colonists from Germany, moving to Costa Rica with a view to becoming citizens and assisting in the development of the agricultural resources of the country, would be welcome. According to *The American Hebrew*, the Refugee Economic Corporation has purchased the historic Tenorio estate of fifty thousand acres situated on the Pacific coast, where two hundred and fifty Jewish families will begin immediately to put the land in cultivation.

A REPLICA OF THE LAST SUPPER, by Da Vinci, as a life-size electrically animated tableau, was made by the late W. M. Steffans, a Bavarian artist. Steffans worked in secret and the production was not discovered and made available to the public until after his death. It was first exhibited in Toronto in 1935, and it is being shown again this year, in response to public demand for its return, at the Canadian National Exhibition. Along with this painting, are other paintings and wood carvings, all in a setting next to the Art Gallery.

* * *

THE STATE OF MASSACHUSETTS passed a law in 1913 authorizing towns to acquire lands for "Town Forests," and to plant and care for such at will. Under that authorization, the town of Westfield has acquired 5,404 acres on which it has planted 726,000 trees. From it the Welfare Department of the town has secured as much as 5,000 cords of wood in one year, and it is estimated that the town will realize an annual harvest of timber worth \$20,000 for the next three decades.

* * *

KING GEORGE VI OF ENGLAND received a unique coronation gift from Louis Duskin, of Providence, Rhode Island. It consisted of a small picture of the King and Queen surrounded by a three thousand-word prayer written in Hebrew characters. He also offered the King a small picture of the crown on which was written prayers for the health of the monarch. The writing was executed with a fine pen and with the naked eye, but it requires a high-powered magnifying glass to read it.

* * *

A STUDY GROUP lists the following ten items as affecting most adversely the work of the kingdom of God: "Failure of the pulpit to preach a vital message; failure of the membership to cooperate joyously in the work; criticism of the preacher; absence of the church paper in the home; wilful absence from the Lord's house; absence from prayer meeting; cliques; gossiping; miserly financial support; meager support of missions." Such a searching analysis upon the lips of initiates in Christ's kingdom should inspire a quest for holier experiences.

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H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

OUR REJOINDER TO BISHOP DENNY AND COLLINS DENNY, JR.

In this issue of the Advocate, we are publishing the part of a thirty-two page manuscript, by Bishop Denny and his son, which has reference to our editorial of August 5. We cannot feel that it is in any way incumbent upon us to make reply to caustic asseverations. We are not responsible for a degree of intellectual acumen or astuteness which we may not possess, but we do hold ourselves responsible for exhibiting the spirit and behaviour which are an inseparable part of Christian character, and we feel responsible for respecting the feelings of those who form the constituency of the Advocate, no matter what side they may take on the issue now before the Church.

From the beginning we have refused to suppress any view expressed in proper spirit. We have held to this course regardless of the side involved, and we are sorry if anyone thinks that we would distort the meaning of history in the interest of the Plan of Union or for any other cause. "Why did not our Brother go to the Daily Advocate of 1858?" To that question we have only to say that we prefer to trust what the General Conference was willing to write upon its Journal to anything that may have been said in the heat of debate on the floor of the Conference.

To begin with, our editorial dealt with the Annual Conference Veto and with that only. In the first paragraph, we said in perfectly plain English: "Our dissent is not the result of a difference as to methods of change, but rather as to what is the 'constitution' which is hedged about by the safeguards which Bishop Denny and his son would invoke. We do not believe that the history of the Church supports the veto power of an Annual Conference except within specific and very narrow limits." At the end of the third paragraph will be found: "All that was left under the rigid rule of 1808 were the Articles of Religion and Standards of Doctrine." In next to the last paragraph is this: "In citing these instances, it has been our purpose to

show that it has never been the mind of the Church to bind itself in the broader aspects of its life and polity by the will of any small minority within the ecclesiastical body." We do not think that the meaning of these words is in any way obscure.

Let us consider briefly the action of the Illinois Conference in 1832. It is not necessary to know what the "informality" was, there was a recognized defect in the action. Bishop Denny knows that the delegates who represented the Illinois Conference in the General Conference had no right or power to modify, by interpretation, explanation or otherwise, the record of their Annual Conference. A defective record can be remedied by the body that made it and by no other. As for the explanation spread upon the Journal of the General Conference of 1832, it reminds us of what Washington Irving said about the burning of the witches: "The witches were burnt to satisfy the populace of the day, but were tried for the satisfaction of the whole world that should come after them." The General Conference stripped the Annual Conference of its general veto power, and then entered what we think is a perfectly useless explanation of its action in over-riding the irregularities.

The paper discusses at length the case in 1858, and announces that we have "missed the whole point." It seems to us that there were other and more general questions involved than a rule of procedure, and that our friends may have overlooked some of the facts in this case. It is important to know what happened and what was the attitude of the General Conference. The record shows that the Pacific Conference was in a rebellious mood—the cause need not be considered here. It had declined to send a delegation to that General Conference, a number of memorials and papers on the situation were before the Conference, and Dr. H. N. McTyeire was the first name on these resolutions which were not adopted: "Resolved, That, if at any time during the next four years, the Pacific Conference should judge it expedient for the cause of Christianity to change its present relations to the Methodist Epis-

copal Church, South, it shall have authority, by a two-thirds majority of all its members present and voting, to do so.

"Resolved, That if the Pacific Conference should elect a Bishop for their own service, the Bishops of the Methodist Episcopal Church, South, shall, if approving the person so elected, ordain him, according to our forms, to such work and office." Dr. H. N. McTyeire and his co-signers proposed that the General Conference should actually set up a church and ordain a bishop for a constituency of 1729 ministers and members, believe it or not.

Other resolutions not adopted contain these expressions: "The surplus votes taken in the other Conferences . . . exceed the whole number of votes in the Kansas and Indian Mission Conferences;" "That no account be taken of the Pacific Conference in settling this question;" and "the rights of the Kansas and Indian Mission Conferences are duly appreciated." In Resolution 5 for resubmission, which was adopted, the Conference said, "That if any Annual Conference or Conferences refuse or neglect to vote on the aforesaid resolution, the members of such Conference or Conferences shall not be counted for or against the expunging of the rule." (Bold type ours). Was the Conference wasting ammunition on a "dead bird?"

The Bishop gives the membership of the three delinquent Conferences, as 91 according to the tabulation found on page 818, General Minutes of 1845-1857. If he had looked at pages 747-8 and 805-7 of that same volume, he would have discovered that 15 of the number were probationers and had no vote, and 28 of the remaining 76 were members of the Pacific Conference. We do not say that the Bishop dealt "cavalierly" with the facts, but it is perfectly obvious that the measure was defeated by a rebellious Conference, it is no less certain that the General Conference did not admit the right to do so, and it said that such a method would not be permitted to defeat it a second time.

Touching our reference to the Episcopal Address, which was read by Bishop Denny in 1926, we did not say that that plan of unification was violative of an Article of Religion, but our contention was and is that the Plan of Union now before the Church is no more violative of an Article of Religion than was the plan rejected in 1925. Our reference to the protest of Dr. Deems in 1866 was only to indicate that, in our opinion, the constitution is more than a process of adoption. It is an aggregation of elemental truths and principles, and we believe that the explicit retention of the original statement of the principle of loyalty to civil government meets every essential condition of preserving the Articles of Religion inviolate.

Finally, reference is made, rather naively we think, to Our "inconsistency;" and "Bishop Denny"

is inconsistent. (Quotations are theirs). In the second instance, we are made responsible for the charge by implication, but in the first the word is put into our mouth. We do not say that our language was used "cavalierly," but we do say that neither "inconsistent," nor "inconsistency" was used in the editorial. We deliberately sought to avoid giving offence, except as we found it necessary to differ from the position of Bishop Denny and his son. We could have referred to the fact that five Bishops had said in 1924, "We object to the plan because it denudes the Annual Conferences of their powers"—an objection which Bishop Denny made his own in an address at Memphis in March, 1925. We could have pointed out the fact that the first reason given by four Bishops for opposing the called session of the General Conference in 1924 was that the paragraphs conferring such authority were "not referred to the Annual Conferences for approval, nor does the record show that they were passed by a two-thirds vote of the General Conference, by which vote amendments to the Constitution must be adopted." We were deliberately getting away from anything personal. We were insisting that an Annual Conference has no general veto power under the law, and we believe that the effort to invoke the restriction as to our Articles of Religion is strained and unwarranted.

Our citations were not designed to carry our readers through an exercise in ecclesiastical calisthenics. We were rather trying to indicate, in the very brief space at our disposal, that the tendency since 1808 has been to regard the Church, outside of certain definite reservations, as altogether competent to do whatever it should feel to be necessary in order to fulfill its mission to mankind. In its effort to measure up to that obligation it has, whether upon purely technical grounds, or for refusal or neglect to act, declined to admit the dictation of an Annual Conference. We confess that we are not sticklers for technicalities which might hamper the progress of the Church, neither are we friends of "anarchy," but we are willing to trust the godly judgment of the men and women who make up the Methodist Church, even though we may not always be able to agree with their action. In our rejoinder, we have tried to meet the issue frankly and in good spirit, we have introduced no new matter and we wish now that this controversy may be considered closed.

EDITORIAL NOTE

We regret that it has been necessary to omit the weekly contribution of Dr. Carley, and we make due apology both to him and to our readers for the omission. We trust that we may not find it necessary to do so again.

DEFENCE OF THE RIGHTS OF "THE BASIC BODY IN THE CHURCH"

By Bishop Collins Denny and Collins
Denny, Jr.

(NOTE—The length of this paper is such that we could not make room for all of it, but we are using the first page and the part which relates to the editorial in our issue of August 5. This is less than one-third of the manuscript, but it is the arrangement which Bishop Denny suggested.—Editor).

To our claim that the pending Plan of Unification cannot be legally adopted without a majority vote of each Annual Conference, because the adoption of that Plan will (1) Change our Articles of Religion, and (2) change the Constitutional method of the "revocation, alteration, or amendment" of our Articles, numerous denials have appeared. The experts—pastors, editors, historians, bishops—after long consultation have pronounced us dead, have bunglingly performed an autopsy; but without agreement of the cause of death, hence they cannot give a certificate stating the cause of our sad departure. Dead and dissected as we are, we demand our right—a proper, legal death certificate. It is not reasonable that a quorum should not comply with this demand. Kind words written by two or three experts do not quiet the spirits of the unburied. The experts nearly exhaust the diseases from pernicious anaemia to the nth degree, to brain concussion caused by slipping on a legal banana peel. It is an admitted shame that we have been the insignificant "cake of barley bread that tumbled into" the camp of "Midian, Amalek, and the children of the east," disturbed its quiet slumber, "blew" a note on the "trumpet" of law, and lighted the "firebrands" of fact.

* * *

In the New Orleans Christian Advocate (August 5) the editor—a scholarly historian—devotes more than a page and a half to our contention. He denies that we are on solid ground, and gives four reasons:

1. "The liberalizing tendency manifest in Methodist History."

2. "The General Conference has not uniformly applied the restrictive principle."

3. Our "inconsistency."

4. "A measure approved by the constitutional process" does not "thereby become a part of the constitution," as "illustrated" by "a case in 1866."

We should be false to our inmost nature were we not openly to approve the whole attitude of this editor and the editors of the Christian Advocate (Nashville), the Baltimore Southern Methodist and Southwestern Christian Advocate, who have fully opened their columns. They, as well as every other Church edi-

tor, call on their constituency for support. They are not willing to keep their constituency in ignorance on a question vital to the Church, nor to use their official position as if it were only for personal opinion.

Our Brother's first point—the "liberalizing tendency." "Herein is a marvelous thing." In the quadrennium 1828-1832 by the established constitutional process the Annual Conferences and the General Conference amended the method of altering the last 5 Restrictive Rules. Is the fact that the Church once saw fit to abide by its constitutional law, and affect an amendment in the manner provided, a valid reason now to urge that the law be disregarded? Our Brother seems to think so. We disagree.

His second point—"The General Conference has not uniformly applied the restrictive principle." Even if in 150 years' history an incident supporting this contention can be found, and if it can be shown that on one occasion the General Conference took the law into its own hands and ravished it, surely it will not be contended that this is valid authority for a second act of anarchy?

He cites two instances which he says support his point—1832 and 1858; and two instances which he admits do not support it—1910 and 1922. (Evidently in recent years the General Conference has abandoned its earlier adherence to anarchy!). There were great and good men in those old Conferences of 1832 and 1858, men whose memory we revere. We are not ready to stamp them as anarchists, unless the record shows them so to be.

What of the incident of 1832 by which the constitutional process of amending the last 5 Restrictive Rules was changed to its present form, "regardless," says our Brother, "of irregularities of its adoption," the Illinois Conference having "failed to approve it in proper form." What says the record? The Committee on Itinerancy reported that they had examined all "the journals of the Annual Conferences" and the change recommended by the former General Conference had "passed all the Annual Conferences in full and due form, with the exception of Illinois, where we find some want in the formality, not sufficient, however, in the judgment of your committee, to alter or set aside the principle. And we have the assurance of the delegates from that Conference that the informality rose from the want of information, and not with any intention to embarrass the true design of said resolution." (Journal 1832, p. 377f). What was lacking in the formality we do not know, nor after years of search have we been able to learn. If our Brother knows, he would do us a great favor to inform us. Perhaps if any one has the Illinois manuscript minutes for the period 1828 to 1832 he could shed light. Was the informality a failure properly to certify the vote? Did the resolution adopted by the Il-

linois Conference differ in an immaterial word from that recommended? We know only that the Committee considered the informality unimportant. Read the names of the delegates to that Conference from Soule to the last man, and note that "as far as the proviso" the resolution "carried unanimously." (Journal, p. 385). They considered that the record showed the Illinois Conference had approved. Still the General Conference was not satisfied; it was dealing with fundamental law, and it was not ready to deal cavalierly with it. Before it acted, there was laid before it a written statement signed by all seven of the Illinois delegates as follows: "We, the delegates from the Illinois Annual Conference, do hereby certify that we do cordially concur in the above assurance." (Op. Cit., p. 382f). This fact our Brother fails to give his reader. All this is briefly set forth in Tigert's "Constitutional History of American Episcopal Methodism," p. 403.

This incident of 1832 is therefore not an example of a failure on the part of the General Conference to "apply the restrictive principle." It is an example of a determination to apply that principle, and of a refusal to act until it had full and cogent evidence that each Annual Conference had approved.

What now of the 1858 incident? There was before that General Conference a proposal to change not an Article of Religion, but a General Rule, protected by the 4th and not by the 1st, Restrictive Rule. The vote in the Annual Conferences had been 1160 in favor of the change, 311 against it. (Journal 1858, p. 443). Thus more than three-fourths of the members of the Annual Conferences, present and voting, had approved the change. Three small Annual Conferences had not voted. Their combined membership was 91. (General Minutes, 1845-1858, p. 818, the rarest volume of our General Minutes). Had they voted against the change it would have been defeated. The question was whether the General Conference would approve the change.

On questions of Methodist history and law, the Journals, while indispensable, are not alone sufficient. One must also examine Disciplines and their many commentators, the General Minutes, the Daily Advocates, old Church papers (for, "believe it or not," they were all once open for a discussion of questions affecting the Church), the daily papers, particularly those of Baltimore, Louisville and New York; such books as that massive and rare volume, "The Great Secession," so full of fact, prejudice, fancy, and comedy, and works on our Church law, such as Tigert's "Constitutional History of American Episcopal Methodism," not all of which is accurate, but which has recently been heavily relied upon by our Judicial Council, Church histories, biographies, etc. Rash as it may be, yet armed with the facts, we are ready to enter the lists, and though

(Continued on page 9)

Louisiana Conference

PERSONAL AND OTHERWISE

Bay Hills church, on the Marksville charge, observed its annual home-coming day with dinner on the ground. A large attendance is reported.

Rev. C. D. Atkinson, pastor at Opelousas, held a revival in which he had the assistance of Rev. S. L. Riggs, a former pastor. We have no report of results.

Rev. and Mrs. J. M. Boykin and Mrs. Bell, "Ladye Nelson," enjoyed the privilege of a great vacation at Junaluska, according to a card received a few days ago.

Rev. James Harris, of Franklin, is in a meeting at Rochelle, where Rev. E. W. Day is doing a good work as pastor. Brother Harris was once pastor at Rochelle.

Vacation Bible Schools in the Alexandria District have been held by Rev. T. F. King, Bunkie, and by Rev. C. B. Powell, Melville. About forty were enrolled in each school.

Rev. H. B. Hines, Jackson, has our thanks for a substantial list of subscriptions from the churches of his charge. We regret to know that he has suffered lately from an attack of arthritis.

Rev. H. N. Brown, pastor at Pineville, called at the Advocate office Saturday, but we were out of the city for the day and missed him. He and his daughter from Chicago were visiting friends in the city.

Rev. Ted Howes had the assistance of Rev. Jolly B. Harper in a good meeting at Montrose. Brother Harper was pastor there a few years ago and his visit gave much pleasure to the people of the church.

Rev. G. A. Lagrange, Marksville charge, did practically all the preaching in a revival held at Bayou Chicot church on his charge. Rev. H. B. Thomason, a superannuate preacher, lives near this church and assisted in the meeting.

Rev. John Rasmussen, pastor at Mausfield, remembered us with a beautiful post card mailed in Berlin on August 18. We presume that he is now enroute home. He reports a very pleasant visit to the homeland, and the home folk.

Dr. R. H. Harper assisted Rev. G. A. Lagrange in a meeting at Oak Grove, on the Marksville charge. There were great crowds in attendance and an unusual interest manifested. There were nine accessions, eight of them by profession of faith.

Rev. Robert M. Brown, Mangum Me-

morial charge, Shreveport, is making heroic effort to carry through a campaign to free that congregation from a load of debt which has made progress difficult in the past. We carry elsewhere an article touching this matter.

We are glad to learn that Rev. George Fox, pastor at Bonita, is much improved and the indications now are that he is on the road to recovery of his health. The special nurses have been dismissed and, barring a setback, he may be at home again before very long.

Rev. Donald George, pastor at Gonzales, sends his subscription for the Advocate and with it a very sensible article on the country church situation, which we will publish at the earliest moment possible. He reports good progress on his work, and four real revivals.

Rev. Virgil D. Morris, pastor at Columbia, is holding his second Christian Workers' Training School for this year. The three courses being offered are being taught by Mrs. H. T. Wadley, Shreveport; Rev. D. W. Poole, Mangham, and Rev. E. B. Emmerich, Oak Grove.

Rev. Joe Brown Love, of the Wesley Foundation, Baton Rouge, is looking out for the interests of Methodist students who will be entering L. S. U. in a short time. He is asking for the names of Methodist students, and assuring all the "welcome flag is flying" at the Wesley Foundation quarters.

Rev. Louis Hoffpauir, presiding elder of the Ruston District, reports a great trip through the West. He traveled six thousand miles, crossed ten states and one foreign country. In Los Angeles, he heard Bob Shuler, and in San Francisco, he had the pleasure of hearing Dr. J. C. McPheeters at Glide Memorial Church.

Last week the article, "The Old School House Is Not What It Used to Be," by Mr. Ellsworth Buck, was erroneously credited to Elizabeth Buck. We were away from the office, and we regret the error. The best we can do now is make the correction in the most impressive manner possible, and this we gladly do.

We regret exceedingly to learn of the death of Brother T. J. Matthews, of Boeuf Prairie church. His death occurred, at St. Francis Sanitorium, Monroe, on Tuesday evening, August 31. No church and no community ever had more devoted supporters than were Brother Matthews and his family. His going is a blow to both the church and the community. A memoir will be furnished later.

Behavior is a mirror in which every one displays his image.—Goethe.

FUNERAL OF MRS. W. R. HARVELL

Notice of the death of Mrs. Harvell, wife of Rev. W. R. Harvell, of Lecompte, was carried in the Advocate of last week. Since that time, we have a more detailed statement of the facts by Dr. R. H. Harper, the presiding elder of Alexandria District. Funeral services in charge of Dr. Harper were conducted from the Lecompte Methodist church at 10 o'clock, Sunday, August 29, and interment in charge of Rev. L. W. Cain at Greensburg on Sunday afternoon. Assisting Dr. Harper or present at the funeral, were Rev. H. N. Brown, Rev. Ira W. Flowers, Rev. J. L. Lay, Rev. W. H. Lewis, D.D., a member of the Kansas Conference, and Rev. Mr. Chaney, of the local Baptist church. A large concourse of friends attended, attesting the love and esteem of a wide circle of friends and the appreciation of the public for her noble Christian character. A suitable memoir will doubtless be provided later.

CLAY, LA.

This has been about the most delightful year of our work. The people have co-operated wonderfully in all the work of the church. Repairing and placing some furnishings in the parsonage.

Clay church. Revival held by Presiding Elder Hoffpauir, some helpful results, repainted church building, good Vacation Church School, held at night, my first of the kind, splendid results. A small debt on church that we are believing will be paid before Conference.

Quitman church. Small but faithful congregation, revival held by pastor, some good results. Children organized into a society.

Wesley Chapel church. Large scattered membership. Pastor held revivals. The religious life of the membership quickened, organized a Sunday school, where there has been none for several years, meeting at 7:30 Sunday night, with wonderful success; it seemed impossible to have a daytime school here.

Longstraw church. Union church, not very satisfactory arrangement, Methodist Sunday school, doing fair work, membership faithful and true. Expect to hold revival in October.

Prospect church. This has about given way to other churches that have been organized, but a faithful few are staying by the oldest church in this part of the State. Home-coming Day on August 29, with few days' services following. Dr. C. D. Atkinson, of Opelousas, who was licensed to preach from this church 47 years ago, brought us a great message. We thank God and take courage to press the battle harder along all lines.

Fraternally,
W. F. HENDERSON, JR.

MANGUM MEMORIAL METHODIST CHURCH

Dear Dr. Duren: Some months ago you were kind enough to announce Mangum's purpose to cancel the church debt by May, 1938. Perhaps you can find space now for a brief report of progress made and of our plans for the future.

We decided last spring to divide our campaign into three distinct periods. The first period was to end June 1, and had for its objective the immediate subscription of as much cash as possible to remove any possibility of losing our property by foreclosure. That campaign netted \$2,419 and went far beyond our expectations, reducing the debt to a little less than \$10,000. It also brought our obligations up to legal requirements.

At present we are in the midst of our second drive. Its purpose is to complete our budget for this year. Our budget calls for \$9,000, half of which is applied on our church debt. We propose to raise the balance of \$3,000 by October 31. If we succeed in this effort it will mean every current bill paid in full and our Benevolences raised, as well as reducing the debt to \$7,900.

Our final drive begins after Annual Conference and will close the last day of May, 1938. In these few months we propose to raise the balance of \$7,900. We have set May 31 as our concluding date because it will be the silver anniversary of the building of our church, and we want to have a real celebration of it by burning the mortgage on the church property. Then we shall be free to devote ourselves to extending Mangum's contribution in building the kingdom of God.

In this final drive we have reason to expect help from the other Methodist churches of Shreveport. Their assistance would have been extended earlier had it not been for the drive to raise \$500,000 for Centenary College. We all felt that Centenary College must have the spotlight this year.

This leads me to say a few words in regard to the outlook of Methodism in Shreveport. Having spent six years here, I feel that I can speak with some degree of certainty. It is my conviction that Shreveport Methodism should and will move steadily forward for the next few years. There are several factors to indicate this: First, Centenary College is here and is giving prestige and influence to Methodism. It is difficult to overestimate the value of Centenary College in this respect. Second, our Bishop, whose residence has been here for several years, understands the local problems thoroughly and is giving himself unstintingly to working them out. In addition, his influence beyond Methodism is extensive. Third, under the leadership and influence of our present presiding elder, Dr. Serex, a city Board of Missions has been organized. It is composed of the pastors of the churches and of leading laymen. This board will study the

field and make recommendations for building new churches where needed and for assisting older churches where the need justifies it. Fourth, people are flocking to Shreveport in ever increasing numbers as new industries locate here. A large per cent of our present population is not identified with any local churches. It is my conviction that Shreveport Methodism can double its present strength within the next five years.

But I must not forget the purpose of my letter. We feel certain that Louisiana Methodists are interested in the struggle Mangum has made with her greatest handicap—this debt—and would rejoice with us in the progress we are making in subduing it. We are undertaking, in our final drive, a task of Herculean proportions, but feel that by our sacrifices and the contributions of Methodists of other congregations we can win the fight and present before the throne of God on May 31, 1938, a church free from its bonds, with renewed vigor and enthusiasm to devote to the extension of the influence of Christ in this community. We therefore invite the cooperation and request the prayers of our friends and fellow-laborers throughout Louisiana Methodism.

ROBERT M. BROWN, Pastor.

DOLLARS AND SENSE

By Donald George

It has been said, and correctly so, that the rural people are the backbone of our nation. It is likewise true that the rural church is the backbone of our Church. What, then, will happen to us if we allow this backbone to be broken?

There has been a lot of talking about the rural situation in our Church, but little has been done about it. We have made appropriations of all sorts, but in the budget of our Church there has been a very small allowance for rural work. There is no question but that the rural church has been sadly neglected in the last few years. The reason for this neglect is that they—the country people—have not been able to meet the same financial standard as have the town people. We have developed the policy in our Church of taking out of the rural areas those men who have shown themselves

capable of efficient ministry and sending them to the more respectable, from the point of salary at least, appointment in towns supporting a small station church.

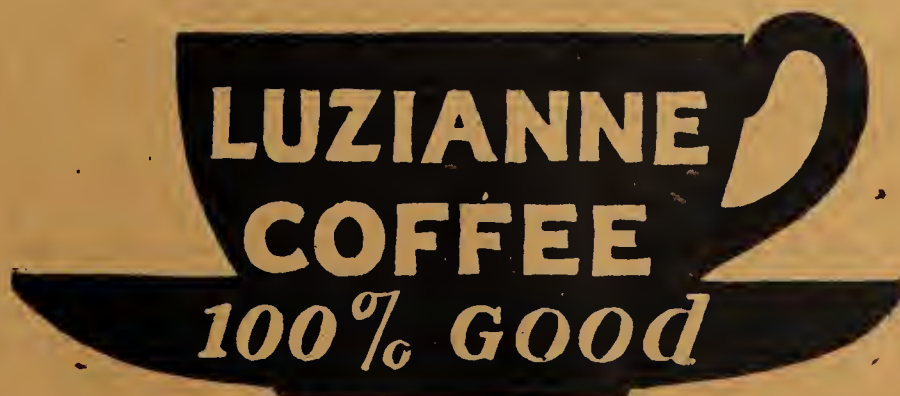
We are moving in a deadly circle that, if it is not remedied in the immediate future, will be the death of Methodism in the very area in which it should flourish, which is the rural sections. Is the spiritual vitality of our land to be found in the hustle and bustle of city life? No; it is rather to be found among the country people and in the slower but more permanent rural sections. When we get to the point where we are not willing to take care of the rural people of our Church, we might as well call the whole thing off and make way for someone that will develop and call into the fullness of its power the country life of our nation. When we lose the country we have lost our greatest strength.

There is only one answer to this problem, and that is that the rural church must be raised to a level whereby it can stand as an equal of the town church financially. This is not an impossible undertaking, but it is one that will have to be taken seriously and by men who are both capable organizers and executives and highly spiritual men. We have been studying the rural situation for a long time and have analytically observed its struggle to maintain its life, and watched and calculated its trend downward in very much the same manner as the zoologist watches the life cycle of an insect. It is imperative at this time that we stretch forth our hand to help them, or we will lose a rich harvest.

If we never invest we can never expect any returns. If we do not make it possible for men who are able to organize and execute to be able to live and work efficiently in rural areas, we can not expect any returns from our churches in these sections. It has been wisely observed that it takes money to make money, and while we are complaining about the lack of funds to carry on an extensive rural program our very neglect has increased our inability.

We hear much about keeping up with the times, and from an attempt to do so have developed a shortsightedness and lost our prophetic vision. If we are to be successful in carrying on the work of the Kingdom of God we must cease

(Continued on page 15)



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. A. Joe Beasley, pastor of Vaughan charge, held a Vacation Church School for the entire charge, and fifteen credits were issued. He says that he expects to round out with a good year and level columns.

Rev. D. E. Vickers, pastor at Saucier, sends a list of three subscriptions, including one new subscriber. We say again that we are having the best response following the campaign that we have had in recent years:

Acknowledgment is hereby made of two subscriptions sent in by Rev. A. J. Martin for the credit of his charge. He says that he expects to get his full quota of ten subscriptions in a short time. Brother Martin's address is Columbia.

Mrs. D. H. Bird, of Oma, says that she has been much occupied with sickness and has little time to read, but she enjoys the Advocate very much. We appreciate this cordial word of assurance and we hope that her enjoyment of the paper may be long continued.

Rev. T. B. Winstead, pastor of the Edinburg charge, has our thanks for another list of subscriptions, and for the assurance that still others are to follow. The way the Advocate campaign continues, we would not be surprised if we reach our goal of ten thousand subscribers before the year is ended.

Mrs. W. A. Freeman, Advocate representative for Millsaps-Memorial Church, sends two subscriptions which completes the Advocate quota for her church. We deeply appreciate her loyalty and her good work. And she makes our pleasure greater by the assurance: "We all enjoy the Advocate and pray for its continued good work."

Rev. W. C. Newman writes: "We are enjoying our interlude at Gulfport. It is a great congregation and resources beyond the ordinary. The official Board has approved the Advocate campaign, delayed a little because of unusual circumstances, but none the less enthusiastic." We were in Gulfport since the above was written and we found that Brother Newman is in great favor with his people.

CHURCH DEDICATION NOTICE

The new Methodist church at Bassfield, Miss., will be dedicated by Bishop Hoyt M. Dobbs on Sunday night, September 19, at 7:30 o'clock. All former pastors and presiding elders of the Prentiss charge are cordially invited to attend this service. We also extend to

you, Mr. Editor, a very cordial invitation to be with us.

L. L. ROBERTS, Pastor.

DEDICATION AT HAZLEHURST

Please announce in this week's paper that Bishop Hoyt M. Dobbs will be with us on Sunday, September 19, and preach at 11 a. m. and dedicate our First Methodist church here in Hazlehurst.

Our campaign in June raised over \$9,000 and paid off the indebtedness both on the church building and parsonage. The writer was pastor here when the church was built in 1927-28. Bishop W. A. Candler preached in the new building upon its completion, on September 23, 1928, at both hours to great congregations.

In the providence of God, I was appointed pastor for a second time at our last Annual Conference and am very happy in being able to pay off the balance of the debt and have the church dedicated before our next Conference in November.

Please state that all former pastors are invited to be with us on the day of dedication. Any who may contemplate coming will please notify me. The editor and publisher of the Advocate are invited to be present.

CHAS. W. CRISLER.

MILLSAPS MEMORIAL, JACKSON

Dear Dr. Duren: I am confident that you will indulge me for a few minutes while I make a report of the work of Millsaps Memorial Church.

I came to Millsaps Memorial Church almost three years ago. I found a small but faithful membership awaiting. In former years a church was erected and, like many other congregations, they were not able to meet their obligations during those trying years. Upon investigation, I found that we owed \$20,034, at eight per cent interest, which had not been touched for three years. This seemed almost a hopeless task for a membership of less than three hundred. By Faith we said, "what ever ought to be done can be done by the help of God." We built a new \$7,000 parsonage, and today we owe less than \$8,000 on all of the property.

We have done considerable work on our church building, departments and class rooms.

We have received 126 members into the church. All financial obligations have been met during these three years.

The church is well organized and a spirit of hope and faith prevails. Mill-

saps Memorial is growing and is fast becoming a church that will take its rightful place among the great churches of our Conference.

We begin our revival on September 15, with Dr. Joseph A. Smith doing the preaching. We are expecting a great revival.

Your friend and brother,
M. L. McCORMICK.

THE HOLY SABBATH

Oh, the sanctity of the Sabbath, breathed from the very heart of God.

As He thought of the strenuous duties that would confront his followers, he thus provided a day for rest and worship. And with his own finger wrote the words, "Remember the Sabbath day to keep it holy." He said, "Moreover I give them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. Take heed that ye do no work but hallow the Sabbath day." How happily one should welcome the day and thank Him many, many times for the privilege of laying aside the cares of the week and placing the mind on spiritual affairs.

How grieved He must be to see His day so woefully desecrated, regardless of the many promises to those to obey the sacred commands.

Thus saith the Lord, "Blessed is the man that keepeth the Sabbath, from polluting it, and choose the things that please me, and honor me and turn from doing thy pleasures on my holy day, even unto them will I give in mine house and within my walls a place and an everlasting name, that shall not be cut off." Isaiah 5:6.

Some use the day for pleasure. To illustrate: One may be tempted to read a novel on the Sabbath. In the midst of his interest, deep down in his soul the "still voice" proclaims the words, "Not doing thine own pleasure, choose the things that please me." He reluctantly places the book aside, knowing it is best to obey God.

How careful we should be how we spend the Sabbath. Newspapers should be replaced by God's word and sacred literature. If letters are written may they be to comfort or lift some one closer to God.

We should ever welcome the Sabbath as a stepping stone to the heavenly home. And remember that—

"A Sabbath well spent brings a week of content;

And health for the joys of tomorrow. But a Sabbath profaned, what'er may be gained,

Is a certain forerunner of sorrow."

* * *

"Almighty God, direct us
To keep Thy perfect law!
Oh, blessed Savior, help us
Nearer to Thee to draw."

MRS. E. W. SORY.

DEFENCE OF THE RIGHTS OF "THE BASIC BODY IN THE CHURCH"

(Continued from page 5)

weak as Ivanhoe, to shiver a lance with Brian de Bois Gilbert; but we decline to substitute for the dear old Knight of La Nancha.

Why did our Brother not go to the Daily Advocate of 1858? Had he done so, he would have found the men of that day were determined to enforce the constitution, and were not ready, as he says, to fail to "apply the restrictive principle;" he would have found those men were dealing with a General Rule protected, not by the 1st, but by the 4th Restrictive Rule, if that fact be not made clear by the Journal as we think it is. He would not then have said: "It was not admitted that the measure must have the joint recommendation of every Annual Conference." Of course, it was not so admitted, for although a few men, and among them McAnally, became confused (Daily, May 18—there is no pagination), it was well recognized by the Conference that they were dealing with a proposed change in a General Rule, and as three-fourths of the members of the Annual Conferences, present and voting, had approved the change, that they (i.e., the General Conference) by a two-thirds vote might constitutionally affect the change. The question was discussed by W. A. Smith (Op. cit., May 15); by McFerrin (Op. cit., May 18) who said: "Let us stick to the rigid interpretation of the constitution of the Church. This was the doctrine—the glory of the peculiar position of the Southern Church, and we ought to stick to it." Soule said: "They (i.e., the North) got off soundings at the General Conference (of 1844) and they have been off ever since" (Op. cit.). And that great lawyer, McTyeire, gave utterance to words it is well to remember: "Too much is at stake for experiment" (Op. cit.). The General Conference refused to approve the change, not as our Brother says, because "the margin of surplus was too small to make certain the required constitutional majority," for that margin was certain. They refused because they wished to deal sacredly with the fundamental law of the Church, and although they could have acted under that law, yet no man could say what would have been the result had the Kansas Mission, Indian Mission, and Pacific Conference voted on the question.

So far from being an example of a failure "to apply the restrictive principle," as contended by our Brother, these men of 1858, in their eagerness to adhere to it both in letter and spirit, might be said to have over-applied it, for although the letter had been met, they were uncertain whether the spirit had been complied with. They therefore

refused to act. On the authority of this, we are today told we may violate both spirit and letter!

Indeed, our Brother has missed the whole point. We wrote concerning an Article of Religion. He replies with a discussion of a General Rule, which he discussed as though the method of amending each were the same. Verify your references!

"Bishop Denny" is inconsistent. No man is free from errors, but to us there is a decided humiliation in self-contradiction, in hopping from bough to bough (I Kings 18:21). In opportunism there is mortification. Always that costs confidence—not necessarily in character, but in the judgment formed of the changeling. Did "Bishop Denny" in 1926, contradict what he said in 1922 touching our Creed? He did not "give," as our Brother quotes him, "the sole reason for its (the plan of 1924) rejection was that it had not received three-fourths majority of the total vote" (Journal 1926, p. 317). He was speaking for the whole College of Bishops, ten of whom yet live, and not always is that College willing to waste ammunition by firing at a dead bird. He did not use the word "sole." That plan in no respect involved a change in the 1st Restrictive Rule, as does the pending Plan. Let our Brother, able editor and historian, show where that former plan "involved" any change in the Articles of Religion or in the procedure for their amendment.

Our Brother's last point refers to action in 1866 extending the pastoral limit; "the manly protest" of the preacher who soon left us to do a great work in New York; the rescinding resolution. It will be sufficient to discuss this point when any one can show the possibility that the time a pastor can remain in the same charge involves the Articles of Religion and the 1st Restrictive Rule, to the fact and law of which we have desired to confine this vital question.

In conclusion, may we add this interesting fact. We have pointed out that the approval of each Annual Conference is necessary, not for one, but for two, reasons. The pending Plan of Unification will "revoke" our 23rd Article as the same legally appears in all our foreign Disciplines, and applies to "all our

Churches in foreign lands." Thereby our Articles of Religion are "amended," "changed" and partially "revoked." But in addition thereto the Plan alters and changes the vote required to "revoke, alter or change" the Articles and to "establish new standards." It is self-evident, axiomatic, that if an Article of Religion may not be "revoked, altered or changed" without the approval of each Annual Conference, certainly without like approval, this requirement cannot be so altered that in the future the Articles may be tampered with by three-fourths of the members of the Annual Conferences present and voting. Originally no one of the 6 Restrictive Rules could be altered save with the approval of each Annual Conference. It required each Annual Conference and two-thirds of the General Conference succeeding to alter this requirement so that thereafter the last 5 Restrictive Rules might be "revoked, altered or changed" by three-fourths of the members of the Annual Conferences present and voting, and two-thirds of the General Conference succeeding, and this alteration received the required vote. (Journal 1828, pp. 331, 353; 1832, pp. 377f, 382-5). As it required the approval of each Annual Conference to change the method by which the last 5 Restrictive Rules might be amended, so it requires the approval now of each Annual Conference to change the method by which the 1st Restrictive Rule may be amended. This second reason is as controlling as the first, and is not to be overlooked and forgotten while the debate rages over the questions of "foot-note," "substitutes" and our "inconsistency."

If the Jewish official Church could deliberately try, excommunicate and virtually itself crucify Him who was its very flower, its crown, its measure and its end; if it could, soon after, have its one great sanctuary leveled with the ground forever, and could yet continue and revive, in a very appreciable measure, in the Rabbinical schools and the Synagogal organization, and last to this day; then no scandal can kill this instinct and this need (religion).—Von Hugel.

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D. M. KEY, President.
Jackson, Miss.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. B. Conner, pastor at Coffeetown, sends a list of subscriptions for the Advocate, and the same is hereby acknowledged with our sincere thanks.

Rev. T. F. Sartain, pastor at Greenwood Springs, places us in his debt for material favors and for the ever welcome refrain, "More to follow."

Rev. Grover C. Schwartz, of Corinth, spent Labor Day in New Orleans. His wife and daughter were with him for a visit to "America's Most Interesting City."

Brother Milligan, pastor at Marks, sends us a subscription and says that he means to take care of the interests of the Advocate, and we appreciate his work and his assurance.

Rev. E. R. Smoot, pastor at Louisville, sends a list of ten subscriptions, and then adds the heartening word that this is the half-way house—he expects to send ten more in a few days. To Brother Smoot and his people, we say a hearty, "Thank you."

Rev. Hal Cunningham, son of Dr. H. T. Cunningham, is pastor at West Columbia, Texas. According to the notice which we carried last week, Brother H. T. Cunningham is in a hospital, but he and Mrs. Cunningham make their home with their preacher son.

Rev. G. H. Boyles, Itta Bena, sends a good list of subscriptions from that church, and among them are several names which we recall from our day there nearly thirty-five years ago, "believe it or not." We appreciate the work of Brother Boyles and the loyalty of our friends.

Rev. L. C. Lawhon, pastor at Carrollton, reports good meetings at Longview and Valley Hill, where he had the assistance of Rev. J. L. Nabors and Rev. J. O. Dowdle, respectively. There were eighteen additions, fourteen on profession of faith. Total additions thus far, about sixty-five.

Mrs. J. M. Valliant, of Prairie, sends a list of subscriptions for the credit of her charge. We deeply appreciate her fidelity to the Advocate cause, and we hope that every issue of the paper may deepen the affection of her friends for the journal of the Methodism of this section for nearly a century.

Rev. W. I. Henley, Minter City charge, was somewhat delayed with his Advocate campaign on account of the illness of his wife. He now sends a list of eight subscriptions, and says that his work is

getting along well and he expects to finish paying the church debt this year. We are glad to know that his wife is much improved.

Rev. W. M. Jones, pastor at Main St., Water Valley, who assisted Rev. G. R. Williams in a meeting at Coldwater recently, makes us glad with the report that the doctors have pronounced Brother Williams entirely recovered from his recent illness, and he is now able to resume his full responsibility as pastor. We are glad to pass along this joyful report to Brother Williams' friends.

RIPLEY CHURCH RECEIVES MEMORIAL ORGAN GIFT

Dear Dr. Duren: All the friends of our church will be very happy to know that Mr. S. S. Finger, loyal and generous layman of our church here, has just purchased a beautiful Hammond electric organ for our church, and we are to dedicate it soon in memory of his wife, with whom he lived happily for sixty years. Mr. Finger's beautiful act will mean much to our church. Our services of religious worship will be wonderfully enriched, I believe, by our having this fine musical instrument. Mrs. Ira Clayton, who has directed the choir of the Ripley church for more than a generation, will preside at this attractive organ and give us more inspiring music than before. We are all happy that Mr. Finger has made such a memorial gift to our church. May it bring much joy to his heart as well as to our own.

JEFF CUNNINGHAM.

THE COUNTRY CHURCH

Dear Dr. Duren: The Becker charge consists of four rural churches. Farmers and country people in general feel like they have been neglected in many ways and often they think they have been wrongfully treated. They are not mistaken many times. The country furnishes from fifty to ninety-five per cent of the population of the towns. Our best paying and working members move to town, where they have better schools, streets, light, and churches. Often they wish to come back to the country to hear the real, unadulterated gospel of love and neighborliness. Country charges are so scattered and the pay is so scant that the rural preacher cannot visit as often as he should among his members, and often those visits are through mud and slush, so it is dangerous for his safety. If the country furnishes so much of the population of the towns, then what should the towns furnish the country? Men with

good government jobs or public road jobs or other high-salaried positions can better afford to divide more with the church and school. The country people trade with merchants and spend their money in town and help to make towns into cities, but what does the town owe to the country? That man who moved to town left his old father and mother out in the sticks, and he may have left many other relatives, to support him in town, to enjoy all these nice conveniences, while Dad and the rest of the family farm the soil, milk the cows, harvest the fruit and sell to the merchant at the merchant's own price. What does the town owe to the country? The people in town ought to see that Dad and the rest of the family and friends have some conveniences, too. They ought to help provide good roads, good schools, good churches, good rural preachers. Speculation on real estate by realty agencies a few years ago ran the price of land out of reach of most Dads, and it failed to increase the fertility of that land by increasing the price of real estate. Land is taxed almost to death. It cannot move from one county or a part of the county when the tax assessor comes around to see the people. How may Dad and other friends live at such a fast rate lived by the town friends? To have better churches in the country, the town friends ought to help build nicer churches and cooperate with the country people in furnishing song books, Sunday school literature, good books for the library, and supplement the salary of that rural preacher who goes up and down the hills through the mud to visit his people and try to keep them interested in the work of the church. He works just as hard as the town preacher. He has an expensive job to attend and he cannot do it on rural salaries. His hands are tied. His family goes without food, clothing, schooling, and many other advantages furnished to the town preacher. Is it fair? They say it is best for country preachers and country people to be oppressed and neglected, for it causes them to determine to have an education at any sacrifice. They furnish the brains of the world, even if it is at a great sacrifice. The country preacher is ambitious to improve the conditions of his charge and leave it better than when he was assigned to it. Is it a fact that the country preacher is assigned to a certain charge while the town preacher selects his position? Methodism makes assignments but congregationalism selects a preacher to suit the congregation. Is it fair? Would it not be nice and brotherly for the town preachers to exchange places with the rural preacher for one year occasionally, at least? They could do that and still hold the ranking places in the Conferences. They say that the rural preacher is untried, inexperienced, uneducated, and therefore unqualified. How does the uneducated man get into the Methodist ministry?

J. B. BURNS.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Monroe Dist.—Fourth Round

Columbia, Sept. 12, a.m.; Q. C., Oct. 27, p.m.
 Sterlington and Marion, at Sterlington, Sept. 12, p.m.; Q. C., Oct. 19, p.m.
 Delhi and Crowville, at Delhi, Sept. 19, a.m.; Q. C., Nov. 1, p.m.
 West Monroe, Sept. 19, p.m.; Q. C., Nov. 8, p.m.
 Monroe, First Church, Sept. 26, a.m.; Q. C., Nov. 3, p.m.
 Monroe, Gordon Avenue, Sept. 26, p.m.; Q. C., after preaching service.
 Gilbert and Boeuf Prairie, at Gilbert, Oct. 3, a.m.; Q. C., 2 p.m.
 Winnsboro, Oct. 3, p.m.; Q. C. after preaching service.
 Oak Ridge, at Oak Ridge, Oct. 10, a.m.; Q. C. at 2 p.m.
 Pioneer Charge, at Epps, Oct. 10, p.m.; Q. C. after preaching service.
 Mangham Charge, at Mangham, Oct. 17, 9 a.m.; Q. C. at 4 p.m.
 Rayville, Oct. 17, 11 a.m.; Q. C. at 2 p.m.
 Wisner, Oct. 17, p.m.; Q. C., after preaching service.
 Waterproof Charge, at Waterproof, Oct. 24, a.m.; Q. C. at 2 p.m.
 Tallulah, Oct. 24, p.m.; Q. C. after preaching service.
 Oak Grove Charge, at Oak Grove, Oct. 31, a.m.; Q. C. at 2 p.m.
 Lake Providence, Oct. 31, p.m.; Q. C. after preaching service.
 Bonita Charge, at Bonita, Nov. 3, a.m.; Q. C. at 2 p.m.
 Bastrop, Nov. 3, p.m.; Q. C. after preaching.
 Mer Rouge and Collinston, at Mer Rouge, Nov. 14, a.m.; Q. C. at 2 p.m.
 Swartz-Claiborne Charge, at Swartz, Nov. 14; Q. C. at 4 p.m.
 Newellton—to be arranged.

Kindly have all annual and quarterly reports as required by the Discipline in proper shape for the quarterly conferences. Be ready to fix the amount of benevolences for another year. Have lists of nominations in duplicate. Let us work together for 100 per cent Annual Conference reports.

H. L. JOHNS, P. E.

Ruston Dist.—Fourth Round

Haughton & Doyline, at Doyline, Sept. 12, a.m.
 Cotton Valley & Springhill, at Springhill, Sept. 12, p.m.
 Gibsland, at Bryceland, Sept. 19, a.m.
 Bienville, at Bear Creek, Sept. 19, p.m.
 Haynesville, at Dykesville, Sept. 25, a.m.
 Eros, at Eros, Sept. 26, a.m.
 Hodge, at Hodge, Sept. 26, p.m.
 Athens, at Wesley Chapel, Oct. 10, a.m.
 Ringgold, at Ringgold, Oct. 10, p.m.
 Sibley, at Pine Grove, Oct. 17, a.m.
 Homer, Oct. 17, p.m.
 Simsboro, at Simsboro, Oct. 24, a.m.
 Dubach, at Dubach, Oct. 24, p.m.
 Clay, at Longstraw, Oct. 31, a.m.
 Ruston, Oct. 31, p.m.
 Minden, Nov. 3, p.m.
 Choudrant, at Choudrant, Nov. 7, a.m.
 Calhoun & Downs ville, at Downs ville, Nov. 7, p.m.
 Jonesboro, Wednesday, Nov. 10, p.m.
 Bernice & Farmerville, at Summerfield, Nov. 14, a.m.
 Arcadia, at Arcadia, Nov. 14, p.m.

LOUIS HOFFPAUIR, P. E.

SERMONOGRAMS

By D. Carl Yoder

Ability is the poor man's wealth.
 Anger blows out the lamp of the mind.
 Not years, but feelings, determine age.
 Age withers the body, but blossoms the heart.

Many receive advice, but only the wise use it.

Bigotry murders religion to frighten fools with her ghosts.

A benevolent act is repaid at once by the consciousness of having done it.

There is no freedom on earth or in any star for those who deny freedom to others.—Michigan Christian Advocate.

OCTOBER

S	M	T	W	T	F	S
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3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31

For

These

Most Important Months
 of the New Church Year

NOVEMBER

S	M	T	W	T	F	S
..	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30
..

Be Sure
 to Order

DECEMBER

S	M	T	W	T	F	S
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5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
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..

The Upper Room

OCTOBER-NOVEMBER-DECEMBER ISSUE

With summer past and vacations over, it is time to inaugurate a new Church year and a new program. In many instances a new organization must be set-up or at least replacements made. New Members must be drawn into closer fellowship and the spiritual life of the old members must be quickened. *For this period of cultivation the daily devotional life of the individual is most important to the success of the whole program.*

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Christian Education

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CHURCH SCHOOL LESSON, SEPTEMBER 12

By Dr. J. R. Countiss

A NATION NEEDS RELIGIOUS HOMES

The universe consists of spheres moving in circles, and at the center of all is God. Harmony depends upon preserving balance about that Center. Happiness in the spiritual universe depends on keeping God at the center of thought and action. Israel's greatest lesson to the world is its teaching that there is one God, not many, and that God is to be loved with all the heart and soul and might. This lesson was in every possible way and under every condition and circumstance to be kept before the whole people, the parents being charged with the responsibility of teaching it early and late, consistently and constantly to their children. Even so, the eradication of idolatry was a long and tedious process.

Obedience to the commandments of God was coupled with a promise of universal dominion, a promise never fulfilled because the conditions were never met. As obedience carried a promise

of blessing, so disobedience involved penalty, such as followed the wickedness and vice rampant in the reign of Solomon, when the kingdom was rent in twain and the glory of Israel became but a memory. The ancient promise still holds for those who meet its conditions. "The meek shall inherit the earth."

The greatest lesson of Christianity is that the one God is the Father of humanity, a doctrine that endows with special meaning and dignity the responsibility of the father for the welfare and guardianship of the home. As God is the center of the universe, so the home is the center of civilization—greater than governments, churches or schools, all of which are dependent on the home from which they have sprung and without which they cease to exist. Authority, education, and worship all originate in the home where we get our first lessons in obedience, knowledge, and reverence. The most tragic factor in the present world confusion and disorder is the break-down of the finer ideals of the home life of the people. From this debacle we derive laxity in morals and defiance of authority. Sex-motivated life must ever prove as fickle as passion, and a sex-centered society may expect no higher fate than befell Sodom and Gomorrah. It is doomed to a destruction as ignoble and complete as that which overtook these ancient cities of the plain.

Modern pictures and literary trash offer a complete university course in vice and filth, and a large percentage of many family incomes is devoted to exactly this type of education. In an amazingly large number of homes no effort is made to provide worthy literature, or to direct in the choice of pictures portrayed on the screen. Children left to select for themselves naturally choose the most gaudy and exciting in both books and pictures, and these are commonly found to be the most vicious and corrupting. Many parents, so far from being guardians of manners and morals, might fairly be called guides to the ways of sin and the haunts of vice.

The truly religious home is no place of make-believe, but one whose relations are permeated with genuineness and sincerity, whose activities are motivated by love and respect. To be effective, religion must be constant and continuous in thought and action. None are quicker than children to note practices that contradict theory, or lofty profession belied by daily life. Constant "preaching" becomes irritating and obnoxious, but the beauty of holiness in daily conduct is a sermon of perpetual power. Those who have been reared in a truly Christian atmosphere find the miasma of vice, shame, and dishonesty both stifling and nause-

ating. A land of Christian homes will not—cannot—produce a generation of crooks and gangsters, nor even of selfish and greedy individualists. Those who have been reared by the law of love cannot readily adjust themselves to the sensuality and abandon of a sordid world. America today sadly needs homes where Christianity is taught with the fidelity and persistence that characterized ancient Israel, homes where every familiar object proclaims abiding faith in God, the Father of all.

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The Christian Fireside

WILLIAM TYNDALE

Tyndale lived first in Hamburg, and then in Cologne. Page after page of his translation was written, revised, re-written, and at last the whole New Testament in English lay there in the pile of precious sheets, ready for the printer to set in type. Master Quentel, the printer, undertook this work, dangerous as it was. He had to work in secret, of course; and half the book was printed when the enemies of the plan got wind of it, through the indiscreet talk of an apprentice. At once the officials of the city ordered that the work should be stopped

and the part already printed should be destroyed. Tyndale was warned of his danger, and of the danger to his plan, at the very last minute. He had just time to rescue the precious printed sheets from Master Quentel's workshop and escape from Cologne, up the river to Worms.

At Worms other printing presses were found to continue the dangerous work; and Tyndale, nothing daunted, laid plans for an edition twice as big as that which he had ordered in Cologne. The most serious move on the side of his enemies was that urgent information had gone through to the authorities in England: "English Bibles are being printed by that heretic Tyndale. Shortly he will be trying to get them into England. See that all the ports are watched; instruct the customs officials to be doubly vigilant."

But however watchful the customs officials were, they were not clever enough to stop the English Testaments reaching eager, waiting hands in this land of ours. The exact ways in which they were smuggled across the channel were, of course, kept completely secret. We do not even know when the first ones reached England, but it was probably in the spring of 1526.

"I should love to see one of those smuggled Bibles," a reader may say. "Have any of them been saved?"

Only two copies are left; and it is a wonder that even these have survived. For the Church and the King ordered every copy that could be found to be publicly burned; to possess one was to be cast out of the Church, or worse. No one was fiercer in the campaign to find and destroy the Tyndale Bibles than that very Bishop of London whom Tyndale had once asked for help. Great bonfires of confiscated Bibles burned in front of St. Paul's Cathedral. But even the Bible-burnings turned out for the good of the cause, and later a second and improved edition was printed and smuggled into England.

* * *

I wonder if Tyndale knew the great thing he had done for England and for the Kingdom of God? He lived on, an exile in Antwerp. His friends loved to tell how, each week, he took two holidays from his work of study and translation. One was Saturday, when he would go up and down the alleys and slums of the town, looking for poor folk whom he could help. The other holiday was Monday, and that day he kept for befriending and helping other exiles from England, still poorer than he. But at last he was arrested, and imprisoned in the castle of Filford, eighteen miles from Antwerp. For a year he languished in

his dark, cold cell; and finally, one October morning, just four hundred years ago, they led him out to death. He went with a firm step, and died with a prayer on his lips: "Lord, open the King of England's eyes."—Methodist Recorder.

DRY SLOGANS

"Money spent for booze can't buy shoes;
Money spent for wet goods can't buy dry goods."

"Between the nations no more war;
Within the nations no more drink."

"The drinking driver never thinks;
The thinking driver never drinks."

—Religious Telescope.

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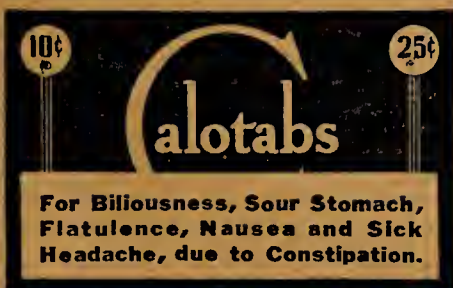
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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

A most happy group of four made up an interesting party for Africa which sailed on the S. S. Europa early in July. The group was composed of the following: Miss Annimae White, returning after her first furlough; Miss Norene Robken, who was in Poland one term and is now transferring to Africa; Rev. C. W. Chappell, going out for his first term, and Miss Sallie Lou MacKinnon, foreign secretary of Woman's Work, who is on an official visit to this field. Miss Ava Morton, of Louisiana, was on the same steamer, journeying to China by way of Europe. A most interesting letter has come to the friends of Miss MacKinnon which was written en route. The first letter written on the steamship told of a group of thirteen people on board who were going to the Oxford Conference. She says: "There are certainly tremendous opportunities for the Church and for the world at the Oxford Conference. I cannot but wonder over the exceedingly small number of women to attend. Have women no contribution to make to the thought life of the Church Universal? If not, why, when so large a proportion of active Christians are women? Our own Church did not appoint even one woman. As far as I know, the Congregational Church is the only one in America that did. Do not think that my chief concern in the Oxford Conference is this. I suppose the relation of Church and State and the question of Church Unity are the really important and most obvious questions."

Her next letter was from Anvers, Belgium, in which she tells of a delightful stop-over and sight-seeing tour of Paris. She says at Brussels they were met by Dr. Thonger, of the mission there. The Director of Missions at the Ministry of Colonies in Brussels, after seeing her credentials, asked for an interview. At this, Dr. Thonger was most pleased, for a few years ago Protestant Church officials could hardly get an interview. She also writes of a conference with Mr. Coxhill, of the Congo Protestant Council, which was most profitable to the entire group. While in Brussels they visited with two of our missionaries, Misses Ruth O'Toole and Myrtle Zicafoose, who are studying French there. A side trip from Brussels took them to Antwerp to see the place where Tyndale was put to death. She closed this interesting letter by stating their next stop would be Lobita Bay, on August 2, and Lusamba,

on August 5. Then a three days' journey by car to Tunda, which is the center of our mission work in the Congo Belge.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2213 Fifteenth Street, Meridian, Miss.

Dear Auxiliaries: If you remember, Council requested us to make the "winning of our young women" a major project this year. Are you doing this? The policy has been, and still is, to cultivate every woman in the Church for full membership in the Woman's Missionary Society, and the young women's circles offer an opportunity for groups, with common interest, to come together for their fellowship in the missionary society. We urge the young women to think seriously on these three requirements for membership—"Prayer, Service and Giving."

Have you elected a secretary or sponsor in your auxiliary to cultivate the young women in your church? If you have, please send me her name in order that I may get in touch with her immediately. I have had a number of requests for the "simplified material" prepared for new circles, and will be glad to send it to other auxiliaries. Collins and Bay St. Louis report new circles doing splendid work.

May I take this opportunity to thank the circles who contributed to the two "Love Gifts"—Louise Killingsworth and the car for the Moore Community House? The Fayette young women are justly proud of the Killingsworth sisters, who were at one time members of their circle, and were most generous in their gift of \$25 again this year. Perhaps you might have a girl in your church, if properly cultivated, to volunteer for life service. We need more missionaries.

We haven't made our quota for the Scarritt Associate Members. A recent letter from Dr. Moreland states "224 members have been enrolled since June 1." However, very few of these were from our Conference. If you do not feel that you can get individual members, couldn't your auxiliary become an Associate Member by sending \$1 and pledging your prayers for the college? Remember, this money is used to help worthy students for Christian training.

Very sincerely,

MRS. H. E. FRIZELL,

Secretary Young Women and Scarritt Representative, Vaughan, Miss.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

On a study outline for "Moslem Women," Mrs. E. M. Sharp has these directions: "Divide your auxiliary into groups. Start now to collecting material and working on the topics. Use above plan only as a guide. Let each group develop its topic as seems best to the group."

I am giving you the first three studies of this plan. I hope you do not need them, for it is rather late to be making first preparations:

Lesson I—Where They Live.

Aim: To ascertain the geographical location of the people who constitute the Moslem World.

Method: An imaginary airplane journey—make stops at important centers of the Moslem World. Example: Two stops in Asia, two in Africa, one in East Indies; include Mecca, Cairo. Use miniature airplane to move along on world map. Let there be 4 or 5 to serve as hostesses on plane and give explanation of the country as you stop or pass over.

Material: Map, picture—Watson Ch. 1 and 2—Dodds, geographical selections. Airport markers.

Lesson II:—What They Believe and Why?

Aim: To understand something of the origin and spirit of Islam in order to appreciate its good points, to understand its harmful influence, and to see its relationship to Christianity.

Method: Dramatization: Scene of two American tourists meet Moslem—talk about: 1, Story of Divine message brought by Gabriel (in dress of Arab) to Mohammed; 2, Six articles of faith and five pillars of Moslem religion developed from message of Mohammed; 3, Appraisal of good points of Moslem religion and its defects presented by argument between two American tourists.

Material: Text: Ch. 3 and 4, Titus ch. 2, 3, 4 and 6. Pictures, especially from March number of "Life"; prayer rug; last chapter of "Mecca and Beyond" under section "Lights and Shadows of Islam is splendid for the appraisal part of this study," Moore.

Lesson III: Customs—How They Live.

Aim: To see them as people and to appreciate their difficulties and handicaps, and also to note the interweaving of their religion into the fabric of their whole life.

Method: Dramatization—Scene in home where friends have returned from Moslem countries. Report on: 1, Customs common to all Moslems; 2, Customs of people of Iran; 3, Customs of people of Turkey and Syria; 4, Customs of people of Palestine; 5, Customs of people of Northern Africa.

Material: Text ch. 2, Titus, ch. 5 (Home and the Family), and Dodds "Mecca and Beyond."

YEAH, WE NEED THAT FELLOW

A church bulletin which just came to our desk contains the following capsule of wisdom:

"The world today needs desperately a type of character whose ruling passion and faith are expressed in the Panama Canal digger's song—

'Got any rivers that are uncrossable?
Got any mountains you can't tunnel through?

We specialize in the wholly impossible, Doing the thing that no man can do.'"

—Religious Telescope.

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DOLLARS AND SENSE

(Continued from page 7)

being content to keep up with the times and begin to keep up with tomorrow.

In allowing a condition to remain which is making it continually impossible for capable men to perform an effective and efficient ministry we have only aggravated a weakness and impaired the strength of our whole Church. Our Church will continue to feel in ever increasing measure the effects of this condition unless we take immediate steps to alleviate the rural situation.

"Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?"

In Memoriam

IN MEMORY OF MRS. ETHEL STOKES

In our little village churchyard,
There we see a flowered mound,
Where Ethel lies a-sleeping
In the cold, silent ground.

She was a gentlewoman,
And her sweet voice we loved to hear.
She was always full of joy and pride,
And we thought her very dear.

Yes, we will miss her
As the days go passing by;
But we will meet her again,
For we will all have to die.

When we reach our home eternal,
In that City bright and fair,
Do you think she will remember?
Yes, she will know us there.

Dearest Ethel, she has left us,
And the loss we deeply feel.
But 'tis God that has bereft us.
He will all our sorrows heal.

MRS. J. P. CRAIG.

MRS. MARTHA WALKER GALE

Mrs. Martha Walker Gale passed out from this life on July 11, 1937, in Saucier, Miss. She was born at Loraine, Miss., on November 29, 1857. She united with the Methodist Church early in life and lived a consecrated, useful life. She gave her early years to teaching. She was married to Mr. Jno. Gale in 1901, who preceded her to his reward in 1926. Mrs. Gale was among the pioneer workers in establishing the Moore Community House in Biloxi, Miss., where she gave labor, love and money. At this place, by the investment of her own money, she made possible a lot and comfortable parsonage, now free of debt. Her request

was for a simple, inexpensive burial and that the remains of her earthly treasures be given to foreign missions. For more than half a century her consecrated life was a beacon light to those who knew her. The good she did, the life she lived, planning and working for the best interest of our Church and its institutions, will linger in our memories and inspire us to strive to attain the finer, nobler things of life. Our loss is her gain.

HER PASTOR.



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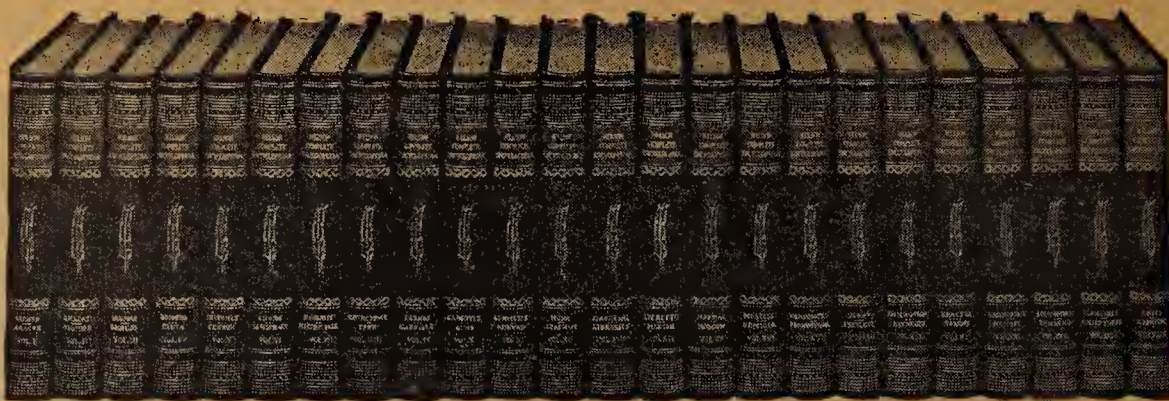
Don't suffer like a dog!
The minute you feel a chill or fever coming on, start taking Grove's Tasteless Chill Tonic. This good, old medicine will soon fix you up.

Grove's Tasteless Chill Tonic contains tasteless quinidine and iron. It quickly stops chills and fever and also tends to build you up. That's the double effect you want.

The next time you suffer an attack of Malaria, don't take chances with new-fangled or untried preparations. Get Grove's Tasteless Chill Tonic. It's pleasant to take as well as effective.

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NEW ORLEANS Christian Advocate

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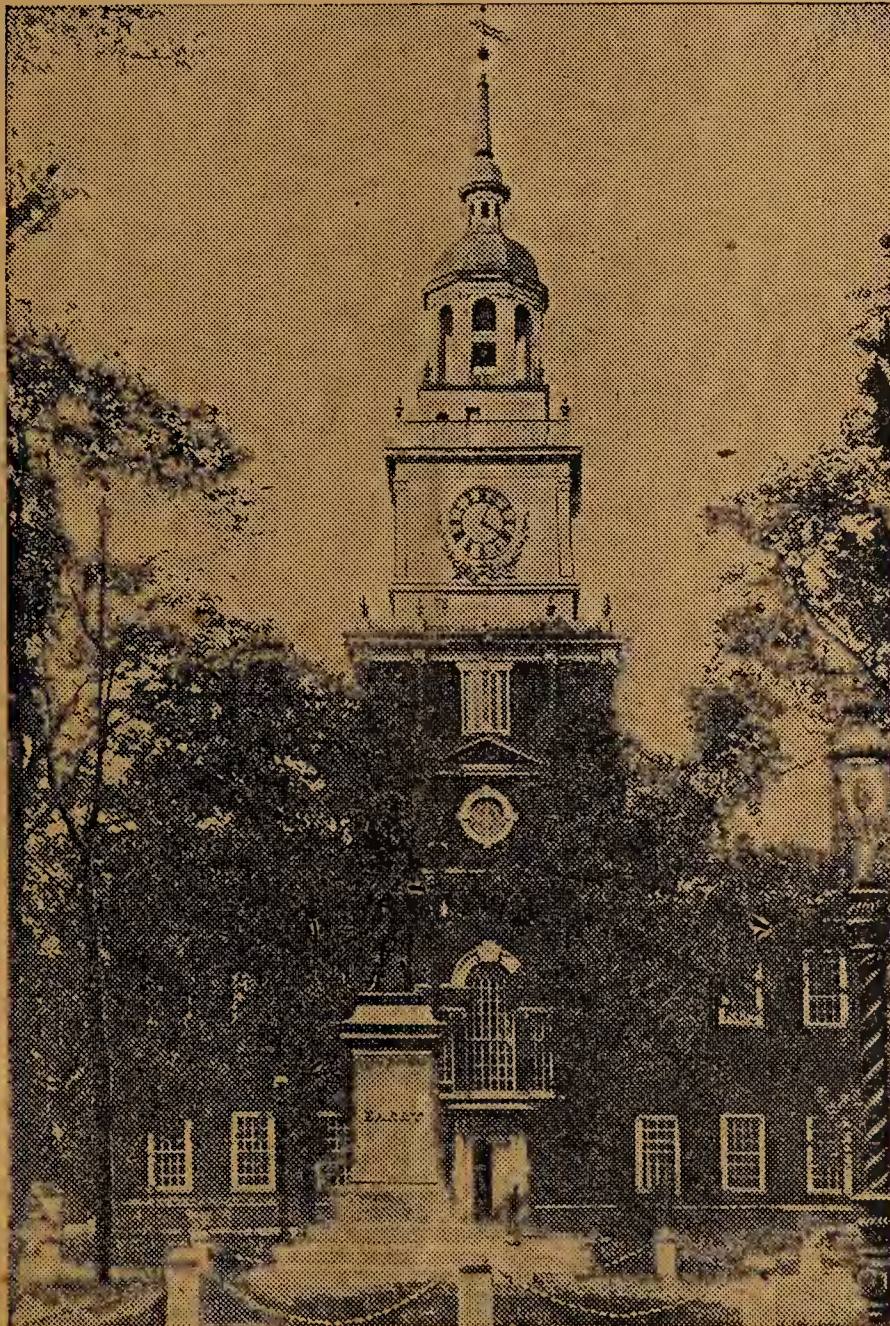
NEW ORLEANS, LA., THURSDAY, SEPTEMBER 16, 1937.

Whole No. 41252.

Historical Society
Mississippi College
Dec 37

Duplicate

Where the Constitution Was Signed



Independence Hall, in Philadelphia, formerly the State House. Here the Constitution was signed on September 17, 1787. The Declaration of Independence had been adopted there July 4, 1776, and later signed by the delegates to the Continental Congress.



Wallet of the Week



THE PHILADELPHIA DIVINITY SCHOOL of the Episcopal Church has announced plans for a clinic training for ministers, in addition to the ordinary courses of instruction. The clinic purposes to give practical instruction in the ministry to the sick, to the emotionally maladjusted, the unhappily married, families oppressed by poverty, problem children and juvenile delinquents. A tutorial system of instruction will be substituted for the classroom lecture method.

* * *

THE GRAVE OF T. E. LAWRENCE, that strange and romantic figure of the desert, leader of the Arab soldiers in the conquest of Palestine, is located in Dorset village of Morton, England. It is marked by a large white stone on which is inscribed: "To the dear memory of T. E. LAWRENCE. Born 1887. Died 1935." Below is cut the passage of Scripture: "The hour is coming, and now is, when they shall hear the voice of the Son of Man; and they shall hear and live." The British Weekly wonders if Lawrence himself would have chosen this text for his tomb.

* * *

DR. JOHN R. MOTT, world renowned layman of the Methodist Episcopal Church, to whom international boundaries have long been imaginary lines, has established for himself a like relation to religious organization. He has been elected an "honorary canon" of the Protestant Episcopal Cathedral in Washington, D. C. According to a paragraph in the *Religious Telescope*, his principal duty will be to preach an occasional sermon in the cathedral. This honor is a splendid tribute to the catholicity of one of the world's foremost religious and missionary leaders.

* * *

ALCOHOL IS THE GREATEST DESTROYER, thinks Dr. Haven Emerson, professor of Public Health Administration in Columbus University, and former Health Commissioner of New York City. In a recent address before the public health bodies of Minneapolis, he stated that "in the whole history of the United States less damage had been done by opium, cocaine and their derivatives than is done in a year nowadays by the use of beverage alcohol." He is quoted as saying, too, that alcohol "has never yielded enough in taxes to meet the cost of the damaged lives."

THE CHICAGO CHURCH FEDERATION is reported to be setting up a committee on public education whose work will be to keep an eye on developments in the public schools. The purposes of the committee are vaguely and tentatively defined as being "a sort of friendly oversight from the standpoint of the Protestant Churches," but it is intimated that the committee may find it necessary to institute an investigation if events warrant such. Dr. Albert W. Palmer is the president of the committee.

* * *

THE GERMAN PRESS announces new successes of the Nazis in their efforts to create "Judenrein" towns in Germany, according to *The American Hebrew*. The latest additions to the list of such towns are Neider-Weisen in the Rhineland and Poliksen in Eastern Prussia. As a result of the Nazi anti-Jewish boycott the last Jewish families left Neider-Weisen and Poliksen and sold their property to Aryans. Such a blood purge in this day of civilization and social progress is difficult to understand.

* * *

RUSSIAN COMMUNISTS are said to be becoming alarmed at the growth of religion in that country. One town with a population of four thousand five hundred is reported to have thirty religious organizations. An important Russian newspaper is quoted as saying that believers are becoming bolder and bolder, and more active while the Godless League and other organizations are regrettably inactive. In the countryside in particular is religion reviving. Bible reading, choir singing and evening entertainments under the direction of a priest are said to be common.

* * *

A BRIDGE WITHOUT MORTAR has stood near Keene, New Hampshire, for approximately one hundred years. In that time it has withstood the wash of cataracts, the wear of ox-carts, one-horse shays, buggies and limousines. Today it is a monument to the genius of pioneer builders who, in 1839, erected the structure which for a hundred years has defied successfully the ravages of time, flood and decay. This unpretentious structure is a fitting symbol of the church built of the granite-like experience of redeemed men. For two thousand years and through countless changes, it has stood the acid test.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

A CENTURY AND A HALF OF CONSTITUTIONAL GOVERNMENT

The Constitution of the United States was adopted on September 17, 1787, and it was subsequently ratified and substituted for the weak and impossible Articles of Confederation—a hastily constructed instrument designed to make effective the resistance of England and especially to promote the Revolution. The Constitution was the bond which cemented thirteen sovereign and independent colonies into a nation. It breathed into the people a worthy national hope, and it made possible an effective dealing with the economic and social issues of national progress. From the humblest and most remote hamlet to the great city with its teeming throngs, the Stars and Stripes will proclaim the country's devotion to the instrument which for a century and a half has furnished inspiration and guidance to the political life and hope of the American people. We have no great interest in the pageantry of the occasion, but we do have a genuine devotion for that document which has been the defence of our liberties and the arm of our political strength. Ordinarily we would not regard with favor the use of the pulpits of the nation for bringing a message, more political than religious, but the pressure being exerted for the destruction of this bulwark of political and social security inclines us to emphasize the element of religious de-

votion which entered into its construction, and no less as an occasion for measuring the tendencies in the march of recent events. We recall, also, the words of George Eliot: "The man who thinks himself too wise to be moved by them (propositions) to anything but contempt, is like the puddle that was proud of standing alone while the river rushed by."

We do not presume to say that the Constitution is a perfect document—we would not claim as much as do some of the promoters of the sesquicentennial celebration. But it has stood every test for one hundred and fifty years, and we think that it is vastly more to be trusted than the sudden substitutes of those who would flout its restraints. Our attachment to the three-fold form of government which it embodies was never greater than it is today. We believe in the integrity and independence of the three branches of the



government. We think that the very restraints which each exercises upon the others were never more necessary than they are today. The perfect balance of this three-fold arrangement has proved itself to be a source of national strength and a conservator of the national welfare. It has held in check the unwise urge of temporary interests, political and social. With patriotic devotion, we record our attachment to the instrument which embodies the basic and fundamental ideals of our government with such simplicity and skill. It has met the requirements of a civilization which has changed com-

pletely from a rural to a predominantly urban life, and without losing its adaptability, or becoming obsolete. We are for the Constitution and we look with confidence upon it for the future.

ADVOCATE FINANCES

It will be a matter of great gratification to friends of the Advocate to learn that salaries and all bills are paid to date, and that the financial position of the paper has not been better for many years than it is today. If the present interest of our friends continues, we believe that we will be able to conclude the year with no unpaid bill, and with a good outlook for the future. We appreciate the splendid cooperation which we have received from preachers and people of the three Conferences, and it is our plan to do all in our power to make the Advocate mean more to them. In the special number for each of the patronizing Conferences, we will carry a report of subscriptions received during the year by charges, and we will indicate all charges which have met their quota of one for every twenty-five members.

"BEER PARLORS"

A few days ago we clipped the following editorial from a metropolitan daily:

"We recall no extensive use of the term 'beer parlor' prior to prohibition. The growth is largely modern, and in its current local sense the beer parlor is a saloon which is supposed to subsist by sale of the milder alcoholic drinks. Many, perhaps most such places, are orderly and conform to the intent as well as the letter of the law, but others certainly do not, and have come under grave suspicion in the course of a so-called vice crusade.

"Some of these, masquerading as either beer parlors or soft drink stands, obviously do not sell a sufficient quantity of beverages to pay their rent, much less afford a profit. They plainly are screens, and are recognized as such by both the police and a considerable element of the public.

"The corner groggery and the low-class drinking dive of former days contributed much ammunition to dry leaders. It was Senator E. W. Carmack of Tennessee who coined that stinging sentence: 'The saloon, by its insolence, its arrogance and its persistent lawlessness, has sinned away its day of grace, and the saloon must go.' Yet even in those days New Orleans had few or none of the masquerading resorts such as have sprung up here in considerable numbers, often within a few blocks of our main shopping center. These places openly flout the tolerant, and while they may possess the required licenses and permits, they are menaces to the entire beer and liquor industries as well as being moral eyesores."

It is needless to say that we have small interest

in such a weak apology for the liquor industry. We feel that the chief aim of such soft words is not so much to remonstrate with a business which is essentially a moral outlaw, as it is to reassure the outraged decency of the public. But, putting such impressions aside, it is significant that the wet press feels that it must lay a smoke-screen lest the public become aroused to the enormity of the liquor situation as it is today. For our part, we do not associate respectability with drink, we do not make a distinction in the character of "dives," and we do not think of a "groggery" as a "masquerading resort" and an "eyesore," but we regard such as a moral cancer and as a social menace to be hated and shunned as one would an adder in the pathway.

Editorial Miscellany

By Dr. H. T. Carley

ON NUMBERING THE PAGES OF MAGAZINES

The art of printing has reached a high degree of perfection in the better class of modern magazines. Typography, paper, and illustrations leave little to be desired; and in most of the reputable periodicals the reading matter is fairly interesting if not otherwise valuable.

In order to make its appeal to all classes of people, the modern magazine, too, represents the utilitarian school of writing—advertising—at its best. In fact, there be those who, in moments of unsophisticated sincerity, will admit that the advertising pages are more interesting to them than the reading sections. Certainly they are easier to read—good pictures and high-powered language make minimum demands upon the intellectual processes. Reading without thinking is not so hard as reading and thinking.

With this high degree of mechanical and literary excellence, however, it is passing strange that some magazines have developed and hold on to a device that would have been crude in the darkest days of the Dark Ages. We refer to the method—or lack of method—they follow in numbering their pages.

The place to number a page is at the top—middle or corner. If the plan be followed consistently numbering them at the bottom is next-best. But to number some of them at the top, some of them at the bottom, and some of them not at all, to put it mildly, is extremely disconcerting to the reader who is trying to find the place to go on with the thrilling story of "The Gory Goblin of the Ghostly Glen," or "Who Stole the Peanut?"

Perhaps the ultra-modern way would be not to number them at all.

Life is hard enough at best—don't make it any harder for me if you can help it.

DOES THE CHURCH DESIRE UNIFICATION?

By Bishop James Cannon, Jr.

I did not expect to write again on the subject of Unification, but upon my return from Europe I found that certain questions had been raised which seemed to me to require an answer.

1. I stated very plainly in my first article that "If any considerable proportion of ministers and laymen of the Church are opposed to the Plan, I do not favor its adoption. The important matter to be decided is whether the great majority of our preachers and laymen desire the Unification of American Methodism and are satisfied with the provisions of the proposed Plan. I have never favored the adoption of any Plan which did not meet the approval of the great majority of our ministers and laymen, even though I myself might personally approve the Plan, and think it ought to be adopted. . . . The first thing to do, therefore, is to find out what is the will of the Church. Does the Church desire Unification by the proposed Plan? Let the vote be taken all over the Church on that main proposition."

In articles in the Christian Advocate and in two other Church papers, and in some letters, the question is raised as to why I did not suggest a method of finding out the attitude of our people. In a recent pamphlet issued by Bishop Collins Denny, referring to my first article, he says: "How can we ascertain whether the Church desires this Plan when a withholding of information has been the watchword, and the call for a vote is useless, for no vote of the membership can now be had? . . . We shall welcome the assistance of Bishop Cannon and of the Church press and of every other person in giving to the Church the needed information."

If there has been any withholding of information, or any opposition to full, free discussion of the proposed Plan of Unification, I certainly have not been a party to it. As an editor for twenty-five years, and as a bishop for nineteen years, my record is clear on that matter. I have always stood for full, free discussion in the Church press, and on the floor of Annual and General Conferences. I certainly do believe that our laymen, as well as our preachers, should know what are the important features of the proposed Plan. I not only do not desire that our Church unite with the Methodist Episcopal and the Methodist Protestant Churches with a substantial minority opposing the Union, but neither do I desire the Union to be consummated if any large number of our people would oppose the Plan, but for their ignorance of what it really means. When I wrote in my first article "Let the vote be taken all over the Church on that main proposition," the method to be followed was not to my mind the matter of importance. The Disciplinary method of determining the mind of the Church by the votes of

the members of the Annual Conferences was followed in 1925, and is, of course, the natural method; but if there are as a matter of fact any groups of laymen in the Church who are not satisfied that the delegates elected to the Annual Conferences are informed as to their wishes, or will properly represent them, they have the right of petition, and if, as Brother Manget states in the Christian Advocate, that "four laymen out of five in the deep South would vote against the Plan," certainly that fact, if it be a fact, should not fail to affect the vote of the Annual Conferences.

I cannot, however, agree that it is the duty of the bishops to instruct the pastors to take a vote of the membership. The bishops have no such authority, but the members of the Church have the right to give full expression to their views in any way as may seem most effective to them, and, personally, as I stated in my first article, "the vital ques-

tion. Each Annual Conference must itself decide whether it will vote on the question, and it can vote upon the question as proposed by the bishop, or it can formulate its own recommendation to the General Conference, and it can decide by what method it will take the vote, whether by roll call, secret ballot, or by standing and being counted. I do not mean to intimate that I think any Annual Conference should refuse to vote, but simply that the bishop has no authority to require that a vote be taken. The matter is entirely in the hands of each Annual Conference. I have neither seen nor heard anything which suggests that any of my colleagues have endeavored to use any undue pressure, or steamroller methods. I believe that all of them desire to know the will of the Church, not only of the preachers but of the laymen. I do not believe that any of them desire to force the adoption of the Plan by the suppression of the votes of any of our members. If the Church does not want the Plan, I do not think any of the bishops desire its adoption.

3. As is well known, I have been an advocate of the Unification of American Methodism for over twenty years. I believe that our Southern Church made a mistake in not adopting the Plan proposed and approved by the General Conference of 1924. I think it was a much better Plan than the present Plan. It was not "overwhelmingly rejected by our Church" (as Bishop Denny states in a recent pamphlet). As a matter of fact, there was a majority of 420 in favor of the Plan. It was approved by the Northern Methodist Church, and it would have given an opportunity to have worked along together without any complications as to the Negro question, or as to statutory and constitutional legislation.

But with all my genuine, earnest desire for the Unification of American Methodism, I must, however, say frankly that I have been and am disturbed by the action of a number of the Conferences of the Methodist Episcopal Church. The New York East, Southern California, New Jersey, Wyoming, Troy, and other important Conferences have taken action which seems to be like Bunyan's "Mr. Facing Two Ways." The Wyoming Conference adopted a resolution that "We are not satisfied with this part (provision for a Negro Jurisdiction) of the Plan, and desire our Negro brethren to know our attitude, but, believing that the next General Conference will take steps to modify the Plan at this point, we cast our vote with this qualifying statement, and in the hope that a way will be provided that will be thoroughly acceptable to our Negro brethren and to those of us who join with them in this conviction."

The above mentioned Conferences all voted overwhelmingly for the Plan of Unification, knowing that the Methodist Episcopal General Conference in Columbus had debated this very matter of a Central Jurisdictional Conference for

(Continued on page 10)



tion is, Does the Church desire Unification?" and we should all welcome information on that point by whatever method it may be obtained.

2. It is a mistake to state that the bishops are requiring the Annual Conferences to vote on the question of Unification. The facts are that a majority of the Annual Conferences requested the bishops to present the question to the Conferences for a vote during the present year of 1937. The Discipline clearly provides that the Annual Conferences can initiate a vote upon a recommendation to be sent up to the General Conference for its action. The bishops decided that if the Annual Conferences, or any number of them, desired to vote upon the question of Unification it would be wise for the question to be submitted in the same form to each Conference. The bishops, therefore, prepared a form to be used in presenting the matter to each Annual Conference. But the bishops have not the power, nor do I think they have any desire, to require any Conference to vote on the question of Unifica-

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. A. A. McKnight, Amite charge, has our thanks for a list of five subscriptions, and for the sharing in the continued loyalty of our friends throughout the three Conferences.

Rev. J. W. Faulk has announced helpers for his revival services at Leesville as follows: Rev. Louis Hoffpauir, preacher; Mr. Leslie Spinks, singer, and Mrs. Claiborne Powell, pianist.

Rev. D. L. Coale, General Evangelist, desires us to say that his permanent California address is now 133 South Kings Road, Los Angeles. On the third Sunday, he opens a revival at Stevenson, Ala.

Harvest Day and a full larder and treasury for the orphans at Ruston is the swan-song of the veteran superintendent, Dr. Robt. W. Vaughan. Dr. Vaughan was in the Advocate office and ordered sixty thousand offering envelopes.

Rev. B. H. Andrews, who is doing a very effective work at Haynesville, is looking forward to closing out a good year. He did his resting in Louisiana, and the climate, not so salubrious, according to public opinion, seems to have agreed with him.

Rev. A. D. George and his son, Rev. Donald George, from Houma and Gonzales charges, respectively, were callers at the Advocate office one day last week when the editor was away. We are sorry to have missed the visit and shall hope for the pleasure of seeing them the next time they come our way.

Rev. Spencer J. McLean, pastor at Clinton, continues the work for the Advocate in his field. We appreciate the subscription of Mrs. Charles Kilbourne, whose late husband, Judge Charles Kilbourne, was one of our valued subscribers when he answered the call of the angels a short time ago.

Rev. Wm. B. VanValkenburgh, pastor of the Methodist Episcopal Church at Litcher, reports a great experience as supply preacher at the National Leprosarium at Carrville. He was much impressed with the institution and the care which the Government is giving the three hundred and fifty patients who are there.

We have a letter from a pastor who feels very deeply the fact that a former pastor came into his charge and made a general visitation among his members without doing him the courtesy of a call or attending a church service. To say the least of it, such action shows a lack

of sensibility as to the rights and feelings of others.

Rev. G. P. White, Route 2, Hammond, writes that he is improving very slowly and is still a shut-in. He says that he has been greatly cheered by letters from old friends, among them Miss Sallie Raynham of St. Francisville, and Armstead Kilbourne of Wakefield. Miss Raynham is quite advanced in years and has been a reader of the Advocate all her life. Mr. Kilbourne is blind. What a ministry the Advocate renders in helping the shut-in to keep contact with the world!

We are indebted to Mr. J. H. Oliver, treasurer of our Cedar Grove church, Shreveport, for a remittance of \$27, covering balance in full of a \$42 pledge made by the Board of Stewards to cover the cost of subscriptions for members of this progressive church. This is in addition to 23 subscriptions secured by the pastor, Rev. A. C. Lawton, assisted by others, which was in excess of the church's quota in the recent subscription campaign. Needless to say, we appreciate the loyalty of this group of consecrated Methodists.

BELL WANTED

Rev. R. T. Pickett, pastor at Simsboro, desires to get a bell donated for Simsboro church, now nearing completion. Any church having a bell which they no longer use can find a place for its continued service by notifying Rev. R. T. Pickett, Simsboro, La. The small town and the country church still enjoy the music of such a call to worship.

PLEASANT HILL, LA.

It is with great pleasure that I can tell you of a wonderful meeting which has been conducted here in the Methodist church, and untold good was done. The preaching was done several nights by our beloved pastor, Rev. B. D. Watson; one sermon by D. L. Dykes, all of which was indeed fine and helped to pave the way for the coming of our visiting preacher, Rev. W. D. Milton, of Trout, who came to us filled with the spirit of Christ, which readily won the hearts and entire confidence of the church. The preaching was with so much earnestness that no one coming under the sound of his voice but would be attracted by the message he brought. Good crowds attended, so many from the Baptist church, and the early 8 o'clock morning services were times of rejoicing as we sat, as it were, spell-bound as the man of God in his own kind, sweet manner, revealed the wonderful teachings of the Master in the sermon on the Mount. Saint and sinner felt the influence of this meeting,

and long will the messages we heard linger with us, as this is certainly one of the most fearless and godly men we have had in our midst in many a day.

A substantial free will offering was made and at the last dinner a very sweet remembrance from a fine Baptist lady who had been helped so much by the meeting, came, with two beautiful ribbon-tied boxes addressed to Rev. Milton and wife, and a like one to Rev. Watson and wife, containing a number of such useful and attractive articles, bearing this card, "Silver and gold have I none, but such as I have give I unto you in the name of Jesus." This was greatly appreciated and showed the appreciative spirit of those who had been benefitted by the teachings of these men of God. Brother Watson was not forgotten at this time, as a nice lot of groceries found their way to his door. We can not but look forward to another time when we can have Brother Milton with us again, and the united prayers of the Christians are that he may go forward to bless others as he did us.

Seven were added to the church, three by letter and four by profession, and the church was greatly revived.

MRS. J. B. BROWN.

HENNING MEMORIAL METHODIST CHURCH, SULPHUR, LA.

Brother Boddie is at it again! He has established a recreation center on our spacious church grounds, which meets the needs of a large number of people. Daily, except Sunday, when peace and quiet prevail on the grounds, the courts are filled from early morning until dark with young people and adults playing tennis and croquet. Other games are played during the day by children as well as young people and adults. Courts may be added later for basket ball and volley ball.

Our Young People's Department was well represented at the Assembly in Shreveport and will have a number of members at the camp at Lake Arthur.

ESMA JOHN.

LAKE CHARLES YOUNG PEOPLE

Although summer seems to be a time for vacationing in some adult circles, it has been a season of increased activity for the youth of the Lake Charles District. From several churches in the District come fine reports of Vacation Church Schools. The District was well represented at the Young People's Assembly at Shreveport. There were also representatives present at the great Y. P. Training Conference at Mt. Sequoyah. Of peculiar interest was the splendid camps which were conducted at Lake Arthur. The Christian Adventure Camp, held August 16-21, represented an enrollment and staff totaling about 65. The dean, Rev. Alvin P. Smith, was assisted

by a splendid corps of workers in presenting a program which was worthy of the high praise which was voiced by the intermediate boys and girls who participated.

The Epworth Training Camp, August 23-28, was attended by 52 pupils and staff. The corps of workers for this period included Rev. A. L. Gilmore, dean; Rev. G. W. Pomeroy, teacher; Rev. J. D. Fomby, teacher and interest group leader; Miss Ruth Lowrey, teacher and recreation leader; Mrs. G. W. Pomeroy, dean of women and worship leader; Mrs. Gordon Mack, dietician; Miss Evelyn Vatter, nurse; Miss Merle Whitman, chaperon; Mrs. C. C. Mayo, chaperon; Ralph Lyles, life guard; and Claudius C. Mayo, business manager. Each of these camp programs reached a high spiritual tone and the campers departing reluctantly, expressed a desire to be back next summer and a hope that the 1938 session would be for two weeks instead of one.

A. L. GILMORE,
District Reporter.

MT. SEQUOYAH

The 1937 season for Mt. Sequoyah closed on September 1. In every respect this has been the best season in the history of the Assembly. We have had more conferences and all of them have been large in attendance, far better than usual.

The Young People's Conference was the largest conference ever held on the Mountain, almost 500 in attendance. The cafeteria served some eleven hundred meals per day during this conference. The auto camp, where they did their own cooking, was full and running over.

The weather has been good, plenty of rain and quite cool the entire summer. The spirit of the people has been most excellent, and the type of work done in the school has been very high. The Assembly grounds have never been more beautiful than they are at this time and have been all summer.

Our Boards have given the Assembly splendid programs, bringing to us some of the most outstanding men and women from our own and other denominations. These speakers and teachers have been greatly appreciated by the thousands who have heard them. When our Methodist people leave their homes and their business and come hundreds of miles to attend our programs, it is very gratifying to them to find such leaders as we have had this summer.

Without the improvements made last spring in the cafeteria and on the grounds we could not have cared for our many guests. The work done on Parker Hall and the Woman's Building helped out in a large way. The people coming from all directions were not only highly pleased with their surroundings here on the Mountain, but greatly enjoyed the beauty spots in and around Fayetteville and the Ozarks.

With the splendid season that has just closed and the union of Methodism so

near, the Western Methodist Assembly has never had a brighter outlook. With thousands of people coming to mix and mingle with God's people here on the Mountain and better fit themselves for His service, and to know more of Him who gave us this beauty spot here in a land of a million smiles, I see a new day for Sequoyah. With this new day coming we must make our plans to meet the demands that the Church will expect of us.

May the friends of Sequoyah everywhere join hands and heart for a bigger and better Assembly.

S. M. YANCEY,
Superintendent.



MISSIONARY BRIEFLETS

Concerning the present religious situation in Belgium, the Rev. W. G. Thonger quotes the following, taken from a bulletin on "Revival in Europe:"

"There are three groups of people living in Belgium. First, the Roman Catholics, about 70 per cent; second, Free Thinkers, about 25 per cent; and third, Protestants, about 5 per cent (including foreign colonies). Each of these classes may be subdivided. Among the Roman Catholics there is a minority who faithfully follow the Church. Unfortunately, many of them have become fanatical. The other part of this group are attached

to the Roman Catholic Church for the sake of family tradition or for reasons of employment. These are very often weary of an official religion. In the category of Free Thinkers there are some atheists, but most of the Free Thinkers are really only anti-Catholic because they have never known any other religion. The other part of the Free Thinker group are indifferent, unconscious of their soul's need and their eternal destiny. Among the Protestants there are nominal Christians and also a smaller group of living members of the Body of Christ, who are true lights in the darkness."

* * *

Mr. E. B. Stilz was appointed at the meeting of the Congo Mission in 1935 to take over the task of completing the translation of the New Testament into the Otetela language and getting it ready for printing by the American Bible Society. He says: "It is a joy and a privilege to do such work which should be of untold help to these people in their efforts to live the Christian life. There are 57,000 Otetela people in the Wembo Nyama section, 60,000 in the Lodja section, 50,000 in the Tunda section, and probably as many in the Minga section, and since the State is encouraging education there is a great field for the spread of the gospel among these people through the printed Word."

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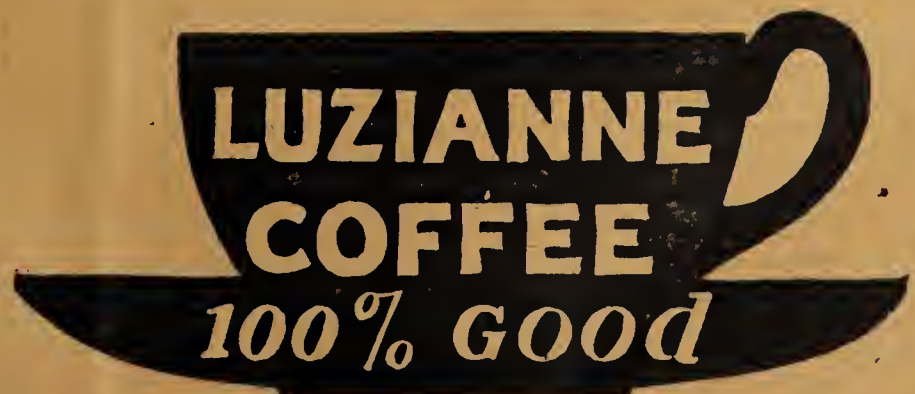
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Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. H. Moore, Silver Creek charge, has our thanks for evidence of his abiding loyalty to the Advocate cause. He does not intend to quit the field until the year is over.

Mrs. H. H. Mayberry, of Hermanville, has our sincere thanks for two names for our list whom we hope to make fast friends before the time of their subscription is ended.

Rev. J. B. Hollyfield, pastor at Summit & Topisaw, is among the list of pastors who are continuing the work for the Advocate. We appreciate his devotion to the Advocate cause.

The editor appreciates the invitation of Rev. L. L. Roberts to attend the dedication of his new church at Bassfield on September 19, and we regret that our engagements make it impossible for us to do so.

Mrs. Dan P. Yeager, from the parsonage at Camden, sends us an Advocate subscription and a word of praise for the paper which we prize very much. The subscription is from Sharon, where Bishop Galloway began his ministry.

Rev. Otto Porter, pastor at Centenary Church, McComb, celebrates his homecoming after vacation by sending a list of subscriptions to the Advocate. For both the loyalty of Brother Porter and the subscriptions we are duly grateful.

Group meetings for pastors and laymen of the Vicksburg District will be held at Lorman on September 21, and at Oak Ridge on the 23rd. Rev. J. V. Bennett is chairman of the northern group and Rev. J. M. Corley is chairman of the southern group.

The appointment of Rev. H. Conrad Blackwell to fill out the time of Rev. T. A. Smoot, recently deceased, will be of interest to many friends throughout the Mississippi Conference. The church to which he has just been appointed is Epworth, Norfolk, Virginia.

A large number of children and young people were received into Holly Bluff church on September 5. It was the anniversary of the dedication of the church, and at the close of the revival services, in which Rev. L. J. Snelgrove, pastor, had the assistance of Rev. J. B. Cain and Mr. R. L. Hunt.

Rev. A. J. Martin says sending subscriptions to the Advocate "is getting to be a habit" with him. He sends a list of four subscriptions, and he reports a glorious summer. He has been in eight meetings, has three others to hold, and is also caring for the Oloh charge, of which he is pastor.

Miss Louise Killingsworth, whose sailing for China has been delayed by the troubles in Shanghai, is spending some time with friends and relatives at Fayette, her home town. Her sister is now in the Orient—her appointment is China, but she was in Korea at the time of the outbreak of hostilities.

Rev. B. M. Hunt, pastor at Capitol Street, Jackson, is in the midst of revival services in which he has the assistance of Dr. George Stoves, of First Church, Memphis. Brother Hunt made thorough preparation for the meeting and will doubtless realize great good from the leadership of Dr. Stoves.

Rev. H. A. Wood, Conference evangelist, whose report appears elsewhere in this issue, is doing a splendid work in the evangelistic field, as his report shows. He both desires and deserves to be kept busy in the field to which he is giving himself. Those desiring his help can reach him at R. F. D. 4, Jackson, Miss.

Rev. W. B. Hollingsworth, pastor of Shiloh charge, remembers the Advocate with a list of seven subscriptions. Another example of continuing loyalty to the Advocate, and another instance of the determination of all our preachers and people to have an adequate share in the maintenance of a worthy Conference organ.

Rev. J. Melvin Jones, assistant to Dr. J. L. Decell, Galloway Memorial, Jackson, adds nine subscriptions for the Advocate. This brings the total for the charge to 76, and there are still others to be added to the list when the expiration date arrives. We thank both Dr. Decell and Brother Jones for their loyalty to the Advocate cause.

Miss Winnie Lee Davis, of Nashville, Tenn., was the honor guest at Lake City church on Sunday, September 5. Miss Davis spoke to a large group of friends and relatives. For six years she has been at Florida State College for Women, but is now to be with the Board of Missions and the Woman's Council in the field of student volunteers for missions.

That Rev. J. L. Smith, our loyal pastor at Magnolia, is wide awake and on the job can be readily seen by a recent communication which contained the following proof, to wit: Ten subscriptions to the Advocate with check to cover; announcement of revival services to begin on Sunday, September 26, with Rev. R. H. Clegg, presiding elder, doing the preaching, and the following quotation, which covers work already accomplished, summed up in a very few words: "Have had a fine year thus far and hope to go to Conference in a good humor and a full

report." Smith is a happy preacher, and we rejoice with him.

Rev. W. H. Saunders, pastor at Osyka, reports gracious meetings throughout his charge. He had the assistance of Rev. H. E. Raley, Rev. V. R. Landrum, Rev. Ira Williams and Rev. Louis Alford at Muddy Springs, Osyka, Fernwood and Holmesville, respectively. There were eight additions and everything is promising for a good closing out of the year's work. Brother Saunders says that he will close his Advocate quota in a few days. One of the earliest and the most steadfast friends this editor ever had is W. H. Saunders. We came to know him as our pastor when he was a member of the North Mississippi Conference.

LENA CHARGE

Rev. E. W. Ulmer, pastor of the Lena Methodist church, assisted by his brother, David Ulmer, of Jackson, who led the song services, closed the annual revival Friday evening, September 3. Large congregations assembled at each service, especially the evening services, where the Word of God was proclaimed in an unusually strong manner that brought sinners to repentance and caused the strong Christians to become stronger, the back-slidden, the ones that had grown cold and indifferent, the ones that were out of Christian joy, to be reclaimed and reconsecrated for Christian service. Rev. Ulmer preaches the old virtues, such as repentance, confession and restitution, and stresses a close walk with God day by day, with a daily surrender of the Christian's life to the service of God and the furtherance and ongoing of His kingdom here on earth. "Gene" is a wonderful preacher, a fine young man, a good citizen, as he has lived here nearly three years, and very popular despite the fact that he fights sin in every walk of life. With his ready flow of words he denounces sin in the church member, the church official, the bootlegger, the gambler, the town official, the county and state official with equal vehemence and disgust. He possibly reached the zenith of his glory in this meeting when he preached on the "Unforgiving Spirit," where he proved by Holy Writ that hatred in the human heart for a fellow-man was to the spiritual life what a cancer is to the physical life. It was great preaching, therefore a great meeting. Brother David, with his soul-inspiring messages in song, brought us all closer to God and to our fellow-man.

CLAUDE C. WINDHAM,
Charge Lay Leader.

A REPORT AND AN APPEAL

With gratitude to God and appreciation for one and all who have so signally aided towards keeping us busy in the field of evangelism, as Conference evangelist, we are glad to come to you with a brief report of our activities in this highly honored capacity for nearly two years.

It has been our privilege and pleasure during this time to go forth proclaiming the glad tidings of the Kingdom in a half-dozen different states. From city churches to cross road chapels we have striven hard in our revival services to lift the people towards the sunlit heights of glory and of God.

We have had some very busy days, weeks and months in these two years, especially during the revival meeting seasons. In nearly all of these meetings the crowds attending have been large, as the churches were thronged. In many of them Christians have become anxious and careful for souls as ministers were animated and zealous to a white heat. Naturally, of course, we have experienced times of refreshing as the revival fires burned deep, and, we trust, will last long.

We thank God for the very wholesome, blessed and balanced diet set forth in the Divine plan when there is given to the churches, evangelist, pastors and teachers. "And he gave some evangelists, and some, pastors and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Undertaking to do the work of an evangelist, we are trying to watch in all things and endure afflictions, that we might make full proof of our ministry.

Eagerly desirous of keeping busy in this wonderful field until Conference, we are anxious for calls for dates in the months of September, October and November. Gladly would we hear the Macedonian call, "Come over and help us."

Faithfully yours for service,

H. A. WOOD,

Crystal Springs, Miss.

YAZOO CHRISTIAN CRUSADE

Dear Dr. Duren: We have recently held a unique series of services in Yazoo City, called a Christian Crusade, under the auspices of all the Methodist churches in the county. All of these churches had held their revival services except the Holly Bluff church, which followed the crusade. Most of the churches in the county participated in the services, which were held in the Yazoo City Methodist church.

Wednesday night, August 25, Dr. A. T. McIlwain preached to an appreciative congregation. He spoke again on Thursday morning to the sunrise service for young people. On Thursday night, Mr. R. L. Hunt spoke to the congregation, made up in a large measure of high school and college students. On Friday night, Rev. R. L. Lane, of Benton, who had led the song service the preceding nights, spoke to an appreciative group. Mr. Hunt led the song service Friday night.

Each morning a sunrise service outdoors was held for young people. After

the first morning Mr. H. L. Smith spoke to this group. On Sunday morning this service was held at the Sunday School hour at the church, with more than fifty in attendance.

The climax of the Crusade was on Sunday morning, when Bishop Dobbs brought a great message to a crowded house. This was Bishop Dobbs' first visit to Yazoo City. All of our people will gladly welcome him again. Every church in Yazoo City, including the Catholic and Church of God, were represented in the congregation on Sunday morning. Every pastoral charge in the county was represented.

J. B. CAIN, Pastor.

REV. JOHN CHURCH AT JACKSON

Dear Dr. Duren: Talking to another preacher here in Jackson the other day



REV. JOHN CHURCH

about revivals he said in substance: "Yes, we need revivals in our churches, but where can we get preachers to hold the kind we need?" This man was in earnest, I feel sure, and how many of us who have felt the same way! It took me nearly two years to get John Church

because of him being so busy, mostly among his own brethren in his home state; but I wanted him because of what I had heard of him and felt he would hold a revival of the type needed, and I want preachers of our Conference who can do so to hear him, for I believe you will see in him the kind of an evangelist we need.

After I had set the date for our revival it was decided by the Preachers' Association in Jackson to have a simultaneous revival on the same date, but learning the dates and length of the other revivals in the Methodist churches in Jackson, I wrote Church to give me a week longer if he could so that all who want to in Jackson and elsewhere can hear him, and he was to assist a pastor in his home town just after ours closed, so this good man yielded to my request and gave me one week of his time, so that all who wish to can hear Church and be at the other meetings, too, if they so desire. I wanted you to hear John R. Church!

Here is what Bishop Darlington says about him: "He is a good preacher, but far from being along the sensational order. He is a spiritually-minded man who preaches sensibly, and will do your people good." I didn't know Bishop Kern also recommended him for this work until it was too late to get his testimony. Dr. H. C. Morrison, president of Asbury College, says this about him: "I have known Rev. John Church for several years; we have preached together in camp meetings; he has held revival meetings in a number of prominent churches in the Kentucky Conference. Brother Church is a man of intelligence, deepest piety. I think he lives the sanctified life as beautifully as any man I know. He plows deep in his ministry, and is not abusive at all. . . . I am glad you are going to have him in a meeting."

Preachers and all have a special invitation to hear Church. If you live at a distance and want to spend the night we purpose to have cots in the church, as most of our people have their spare rooms rented. Pray and come—September 19-October 6.

J. A. WELLS.

(Additional Mississippi News on page 16)

MILLSAPS COLLEGE

Fully Accredited by all Regional and National Rating Agencies.

Has all the marks of a good Church College as defined by the General Commission on College Policy.

College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. James W. Gibson, pastor at Holcomb, remembers the Advocate with a list of subscriptions for the credit of his charge. Thanks to Brother Gibson and our friends at Holcomb.

Dr. E. Nash Broyles, pastor at First Church, Columbus, places us in his debt for a list of seven subscriptions from that staunch old church, where the editor had four happy years and has many beautiful recollections.

Dr. A. T. McIlwain, presiding elder of the Greenwood District, has sent out a summary of the year's work to date, and with it an insistent appeal that every charge finish the task for the Conference, now a scant two months away.

Rev. E. H. Cunningham, pastor of First Church, Corinth, is sending a very fine group of young people to Millsaps College this fall, according to Dr. D. M. Key, president. Elsewhere we carry a clipping from a local paper giving an account of a going-to-college service in which the students participated.

Rev. V. C. Curtis, D.D., pastor at Aberdeen, sends us a list of five new subscriptions and three renewals which brings his total to fifteen, and he says more are to follow. This he has accomplished despite his illness in a hospital. We are glad to know that he is making headway toward recovery.

Mr. and Mrs. H. M. Wilkinson, of Shelby, Miss., announce the marriage of their daughter, Mary LeMoyné, to Mr. George R. Neblett, of Brooksville, Miss., on July 26, at Hazlehurst, Miss. The happy bridegroom is the son of Rev. and Mrs. R. P. Neblett. The Advocate joins their many friends in extending congratulations and best wishes to the newlyweds.

Rev. L. H. Floyd, pastor of Sturgis charge, adds two more subscriptions for the credit of his work. This brings his total number to one more than his Advocate quota. Brother Floyd says that when he went to the charge he did not find a single Advocate subscriber, and we are more than glad to make acknowledgment of what we believe is one of the best achievements for the Advocate this year.

YOUNG COLLEGE STUDENTS GIVE CHURCH PROGRAM

Young people who are to be students this year in the church-supported college, Millsaps, rendered the Sunday evening service at the First Methodist church.

Talks were given by David Hill on the

subject of "A Church-Related College;" Harold Rankin, on "Christian Education;" and Jim Wroten, on "Youth and the Future."

Musical numbers were rendered by Miss Grace Cunningham.

OPENING SERVICES, OXFORD UNIVERSITY METHODIST CHURCH

The opening service of the first unit of the new Oxford-University Methodist Church was held at the 11 o'clock hour on Sunday morning, August 29, with impressive ceremonies, followed by a message from the pastor, Rev. W. R. Lott.

In greeting the congregation in this, the first unit of what should soon prove to be one of the largest and most important churches in the Conference, the pastor, Rev. W. R. Lott, said: "All of us, in some measure, build on the foundations of others. Many who have dreamed of seeing an adequate church building have gone, leaving the torch and task to us. Today we rejoice in the reality of the completion of the first step in this God-given task. It will prove a labor of love. Through the years little children will learn the story of the Gospel; young people will find strength and guidance as they continue their university course of study; some will plight their troth here at the altar. Little ones will be dedicated to God and older people find comfort in this atmosphere. Ministers will find joy in preaching as faithful congregations uphold and obey the truth. Some may bring their sacred dead here to receive consolation. In years these ties will bind us closer together in one common faith, affection and hope. We greet each other and our friends from other churches in that spirit on this eventful day. God has blessed his people. Let us be faithful to His church."

Laying of Corner Stone

At 5 o'clock in the afternoon of the same day, in front of the east entrance to the building, the congregation gathered to witness the laying of the corner stone, the services being conducted by the presiding elder, Rev. J. D. Wroten, as follows:

Hymn—Led by Mr. J. L. Gainey.

Prayer—Rev. J. D. Wroten.

Scripture Lesson—Rev. J. E. Stephens.

Historical articles placed behind stone—Rev. W. R. Lott.

Setting of stone in place—R. M. Guess and C. E. Harrison.

Pronouncement sentence—Rev. J. D. Wroten.

Address—Rev. S. H. Caffey.

Benediction.

CHURCH SCHOOLS TO MAKE DRIVE FOR NEW MEMBERS

250,000 IS THE GOAL

The vacation season is over and Church schools throughout Southern Methodism are swinging into action again. The first thing on the calendar of activities is the drive for 250,000 new Sunday school members. Many schools are planning to put on an old-fashioned Rally Day on October 3, or some other convenient date.

Sunday school enrollment has decreased over 200,000 since 1931, and to offset this loss, a special effort is going to be made to secure 250,000 new members. If every Sunday school averages 15 new members, the goal will be achieved. Plans are being laid now for organized drives for new members. In every community hundreds of prospective Sunday school members (children, young people, adults) are going to be invited. Old members who have strayed are going to be contacted.

Rally Day will be a glorious day in the life of every Sunday school by demonstrating that the Sunday school really means something in the daily life of the community. Special care is being taken to see that the Rally Day Program is interesting so that new members will want to come again and again.

DOES THE CHURCH DESIRE UNIFICATION?

(Continued from page 5)

the Negro membership, and that the Plan had been adopted with the understanding that this is an important provision of the Plan. To vote now in favor of the Plan, and also to adopt a resolution declaring a purpose to vote to change the Plan on this vital point at the first meeting of the General Conference of the United Church is so contradictory as to cause one very naturally to raise the question as to what extent this attitude really prevails in the Annual Conferences of the Methodist Episcopal Church and among the delegates to the General Conference from the Annual Conferences of the Northern and Western sections of the United Church.

This situation is not clarified by the utterance of the New York Christian Advocate of May 27, 1937, which declares editorially: "Some of them had not read the document with attention, and did not know the Negro Jurisdiction was a mere matter of statutory provision, not a part of the Constitution."

Zion's Herald, in its issue of June 9, 1937, states editorially: "Some ministers and laymen have thought that all these resolutions should be considered by the United Conference. . . . It is very doubtful whether the United Conference has any power to deal with modifications of the original Plan. It could, of course, pass along these resolutions to the first

General Conference of the new Church for its consideration."

These editorials indicate that these editors think that this provision of the Plan is simply a statute which can be changed at the pleasure of the General Conference by a majority vote, regardless of the general understanding that it is one of the important provisions of the Plan. Unless, indeed, it be true that "the Plan in its four divisions is the constitution until another is adopted by the constitutional process" (as Bishop John M. Moore has stated) the provisions in the Plan concerning the boundaries and composition of Jurisdictional Conferences are apparently statutory provisions, and can be changed by the General Conference by a majority vote, but whether these provisions concerning Jurisdictional Conferences be constitutional or statutory, it is a well known fact that the provision in the Plan as to a Central Negro Jurisdictional Conference was adopted after a full discussion in the Commission and in the Northern General Conference, and that its purpose and effect were clearly understood.

Moreover, it is a fact that this provision does not establish, or even imply any racial segregation which does not already exist in the Methodist Episcopal Church (North). The Negroes do now worship in separate congregations. They do now have Negro pastors and presiding elders. They do now have Negro Annual Conferences. Negro pastors are not appointed to white congregations, nor white pastors to Negro congregations. Negro bishops have never been elected by the Northern Methodist General Conference, except on a separate ballot. With this record of facts staring the Northern Church and the world in the face, it smacks of hypocrisy to speak of a Central Negro Jurisdiction as a new and intensified form of segregation. It is nothing of the kind. It simply carries the segregation method, which already exists in the Northern Methodist Church, one step farther, giving to the Negroes their own Jurisdictional Conference, with exactly the same powers as the white Jurisdictional Conferences have as to the election of bishops, jurisdictional boards, etc., and with equal right for the delegates and bishops of the Negro Jurisdiction to participate in the one General Conference.

Having been present for the greater part of the last session of the Northern Methodist General Conference at Columbus, at that time I discussed this very question with ministers and laymen of that Church from various sections of the country. Moreover, my official relations with Bishops Baker and Lowe on the Pacific Coast for the past three years have been characterized by brotherly courtesy, sincerity, good sense and good faith. And, moreover, having probably had more personal contacts with the leaders, pastors and congregations of the Northern Methodist Church during the past ten years than any other member

of our Church, I have such personal confidence in the sincerity of its ministry and membership that I believe they honestly accept the Plan of Unification as it stands, with no purpose to make any important change, and that the separate Negro Jurisdictional Conference is generally regarded by them as a sane, proper arrangement which is in accordance with the actual facts concerning their relations with the Negroes as they have existed, and as they now exist among them.

I do not, therefore, think that the resolutions of the Conferences mentioned above, or the editorial utterances quoted above, furnish sufficient reason for rejecting the Plan. But I must say without hesitation, and with positive frankness, that should it become evident that a majority of the delegates from the Northern and Western sections of the United Church would call for a change in this provision of the Plan concerning a Negro

ing and sanctified, Christian common-sense in the relation of one section to another. If these are present the Union will be a success. If these are absent no statutory or constitutional limitations or restrictions will make the Union a success. "The letter killeth, but the Spirit giveth life." It would be unreasonable to demand or expect that there be no division of opinion in the General Conference of the United Church. I know that there are certain groups, or elements, in the Northern section of the Church with whose views I would not expect to be in agreement, but that has been true during all my ministry, to a greater or less extent, with certain groups in my own Church. Complete agreement in any body of strong, thoughtful men may be idealistic, but it is rarely found, and cannot reasonably be demanded as essential for the union of American Methodism.

I, therefore, now personally favor the proposed Plan of Unification, not because our Church will be protected by constitutional provisions from some undesirable action of the United General Conference, but because I have such confidence in the Christian integrity and good faith of the ministry and membership of the two sister Churches, that I believe the United Church can work as harmoniously, as advantageously and as successfully as the different groups in our own Church now work, with the added power and efficiency which will come from the Union. To me, therefore, the vital question is whether the great majority of our ministers and laity have sufficient confidence in the Northern Methodists and Methodist Protestants to desire to be united with them in one Church, believing that the three bodies thus united will accomplish more for the advancement of the Kingdom of God than by continuing to work separately. If our people do not have this genuine confidence and brotherly regard, and do not really desire this Union, I think they should openly say so and vote against the Plan. But if they recognize the great values in a United Methodism, and have sufficient confidence in the other parties to the Union, so that we can work together with common hopes, aims and plans more advantageously and successfully for the advancement of the Kingdom of our Lord and Saviour, then they should vote for the Plan. I would vote for it if I had a vote.

I hope that I have made my position clear. It is of such vital importance that in this matter the members of all three Churches should understand each other, should understand exactly what they are doing, and should understand what will be the effect of their action, that I have written this second article.

It is perhaps pertinent to say that the substance of Section Three of this article has been sent to the various connectional organs of the Methodist Episcopal and Methodist Protestant Churches.

Richmond, Va.



Jurisdiction, I should oppose the ratification of the Plan by our Annual Conferences, or if such a fact should plainly develop after our Annual Conferences had voted in favor of the Plan, I should then oppose the ratification of the Plan by our General Conference. And I should do this not on the question of the Negro Jurisdiction primarily, but on the vital ground of a breach of confidence, a breach of a clearly understood agreement, which is basal for the best interests of the United Church, and which agreement was clearly so understood and expressed by the Methodist Episcopal General Conference when it debated the Plan and voted upon it.

In my judgment the real, the vital, the supreme question involved in the matter of Unification is not that of constitutional or statutory legislation—limitations and restrictions to protect one section of the United Church from undesirable, damaging action by another section—but the supreme question involved is that of mutual confidence, brotherly understand-

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, SEPTEMBER 19

By Dr. J. R. Countiss

CHOICES AND THEIR CONSEQUENCES IN A NATION'S LIFE

Many people expect too much of the religion of the early Israelites, just as they expect too much from new converts to Christianity—and too little from those who have had time for experience and for ripening into sainthood. We can best

study religion by watching its growth. Very patiently God through Moses and Joshua led Israel along the paths of righteousness toward spiritual maturity. They could best learn those first lessons through their senses, through material rewards and penalties, just as a young child is given a sweet or a penny for doing his duty. Much is made of goodly soil and bountiful harvests. Men must be taught to discern God's hand before they are able to look on his face.

Goshen was watered by the overflow of the Nile, fed by waters that fell in far-away, unknown mountains. Canaan was moistened by showers observed to fall from the heavens, and so appearing to come directly from God. The people were taught to feel themselves under God's immediate care. No longer slaves, they were commanded to exercise their freedom of choice. God would teach them and lead them, but he would not coerce them. They and we have the utmost freedom in the choice of conduct, but there is no option as to consequences. What men sow, that they reap. One way of life brings inevitable blessing; the other way brings inevitable misery. Obedience brings reward; disobedience brings penalty. There is no option as to results.

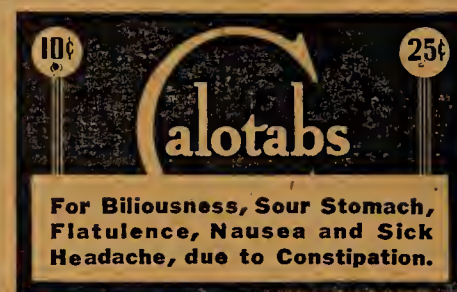
This lesson was kept before Israel as representatives from the twelve tribes—six from each mountain—proclaimed blessing or cursing to the people assembled in the valley between well-watered Gerizim and barren Ebal. Thus the two mountains became symbols of blessing and cursing.

Nations are composed of citizens and the whole can be no better than its parts. Lack of interest is the besetting sin of the citizenship of democracies. Only about half the qualified voters of America exercise their right of suffrage, and so leave the control of elections to the selfish or corrupting minorities who pick their candidates and vote to the last man—at least once, often twice or more. Good citizens are loath to face the ordeal of political campaigns or to accept the responsibilities of office. They rarely commend faithful and efficient officers and infrequently lend them assistance in law enforcement. They do not wish to be regarded as "meddlers." The lawless are more alert. They see that the "right" man becomes a candidate, work early and late for his election, and so bring him under personal obligations which he is not allowed to forget or neglect. The children of the world are wiser and more diligent in securing their ends than the children of light.

Would it be an unholy meddling in politics if men's Bible classes devoted a period to the selection of worthy candidates for public offices, or should that prerogative belong forever to cliques and

clans who expect to profit by their forethought? Would it be improper for such a class to call attention to official negligence, to offer assistance in the enforcement of the law, or to commend publicly an officer for efficiency? One man or one small group may count for little, but the combined influence of the good and true in our country can mold public opinion, control elections, shape legislation, secure law enforcement, and make it a country worthy of the blessings of God.

Authority itself derives all its rights and duties from the sacred realities of a personal experience of which it is but the consecrated, ceaseless servant.—von Hugel.



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CAPUDINE

The Christian Fireside

AFRICAN ELEPHANTS AT HOME

By J. B. Morse

The great gray African elephants are considered to be the most intelligent of the wild animals of that country. In studying their habits of life I have found out many interesting things that, it seems to me, make them act almost as human beings do.

A herd of elephants living together do not have a regular spot to call home, for they travel many miles from season to season. The African elephants, which are so much bigger than their brother, the Indian elephant, that we see in circuses, naturally require a great deal of water in which to bathe and drink. So, when they have used up all the water in the vicinity in which they are then living, they start on a journey in search of a fresh supply. That journey is called an elephant migration. It is a spectacular sight to see. The huge pachyderms travel in mass formation, stretching like an army for a great distance. The mothers walk on the outside of the line, herding their young in the middle to protect them. The youngsters frolic and play, milling around so that the line often is stopped to straighten them out.

At the end of the journey the animals

establish living quarters only by each choosing a favorite set of trees under which to rest during the heat of the equator's sun at midday. Sometimes, but not often, they lie down. Mostly they stand in the shade of the tree, resting their heavy tusks on a crotched limb. I have often seen such crotches worn thin by constant use. The size of the tusk can well be told by the size of the well-worn groove.

When a baby elephant is about to be born the mother leaves the thick forest and goes out into the open plain. While the little one is being born, other mother elephants stand close about the new mother. Father elephants stand off at a distance to guard her against disturbance.

Those young baby elephants grow to be very playful and mischievous. Often I have seen a mother tap her child smartly with her trunk to make it behave.

There is always a leader in an elephant group and he is the strongest of the bulls. When the herd moves from place to place, however, he does not go in front of the line of march but follows in the rear. He places other strong bulls at the outside of the line and it seems as if he really gave directions as to what they were to do, for, if he makes a sound they all look to him as if to ask what to do.

The elephants feed as they go along and they make a funny rumbling sound in their stomachs which to one who is watching them means that they are not afraid and are quietly eating and happy. The big bull leader is ever on the alert, waving his trunk high in the air, back and forth, back and forth, from side to side, to catch any scent in the wind that might mean danger. For while the elephant's sight is very weak, the sense of smell is very strong. A slight suspicion that all is not well will cause him to flap his ears and perhaps squeal softly. Real danger in the wind makes him fairly scream and trumpet loudly, and with that the whole herd stampedes, mothers looking frantically for their children and the bull guards shoo them into a line. Away they go, pounding the earth so that it shakes and trembles with their weight.

Within the herd there is jealousy of the leader just as there is jealousy among people in a community. The young bulls grow up and want the job and they constantly fight among themselves to prove their strength, trying to become clever enough to fight the leader. Finally, a very strong one will attack the leader, and if he is not strong enough to overcome the younger one he is beaten and the young one takes his place. When the leader does meet his match and is completely vanquished in battle

he must leave the herd, for he is no longer young and hardy enough to hold his place. From then on he will wander alone in the jungle. It has often been noted that when an old bull does leave, a young one accompanies him, staying with his father to guard him in his failing eyesight and sense of smell, until the older one dies or is killed. I have seen this happen, and have heard others in Africa say that it is not unusual at all.

A most interesting example of human feeling is shown when an elephant is killed by either a native or white hunter. When the wounded elephant falls to the ground, other elephants will rush to his rescue. I have seen them gather on both sides of him and by thrusting their tusks beneath his body, help him to his feet. Then, pushing and supporting him in this fashion, they hurry him away as fast as they can to safety. They will push down trees and bushes in his path to make his escape easier. If he seems to falter they will almost carry him by force.

At waterholes they will let him rest and they will fill their capacious trunks with water and spray it over him to refresh and cure his wounds. Often elephants have in that way had time to recover their strength so they could walk to where they might in safety get well again.

Because of their keen sense of smell, it is difficult to get near enough to take good elephant pictures. They are so often in the dense bush where the light is poor, too. But one can, however, by staying carefully up-wind and climbing into a tree, watch a herd as it lives at home in the African jungles.—Our Dumb Animals.

CHILDREN IN COURT

By Judge Malcolm Hatfield

Thousands of parents throughout the nation have been eagerly awaiting the opening of the present school year, for they are only too anxious to turn over the rearing of their children to the schools.

This is a task which the schools cannot accept, for such parents serve as examples for their children when they are not in school. Nine or ten months' work of a conscientious teacher can be nullified in an instant if a parent tells a falsehood and is caught red-handed in same.

* * *

A young mother who shielded her son in everything, recently proved the means of laying a foundation for a delinquent career.

Her first step started years ago, when she wrote an excuse to the teacher after Junior had played truant. It didn't take long for the budding youth to reason that mother could always be counted on to protect him. Consequently, his activities expanded until he reached an age where the law was forced to step in and take over the training and discipline which the parents had been unable to administer.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Dr. J. E. Moreland, vice-president of Scarritt College, sends the following message to Mrs. Gilman McConnell, of Baton Rouge, who is chairman of the Louisiana Conference committee on Scarritt Associates:

"As the fall season approaches, we are making extensive plans for the development of our Scarritt Associate work. I am writing to put before you some of these plans and also to advise concerning the progress that has been made during the summer months.

"Since June 1 we have enrolled 224 Associate members. This is more than twice the number enrolled last summer. We are encouraged to believe, furthermore, that with your cordial cooperation and that of our Scarritt representatives, the remaining four months of this year will see the largest increase in our Associate memberships in a like period since the work was inaugurated. We have just completed special plans looking to the increase of our Associate memberships among the men of our Church. As you will recall, substantial progress has been achieved since the first of the year. Letters are now being sent out to hundreds of lay leaders over the Church. We are expecting an early and hearty response.

"Scarritt is deeply grateful for the good reports which have already been sent in from your Conference. May I urge you to put forth every effort to double the number of Associates in your Conference before the end of the present year?"

Mrs. McConnell adds this to Dr. Moreland's message: "We are very anxious to cooperate in this plan, and our 1937 Associate dues are now payable and should be coming in in large numbers, in order to attain our goal by Christmas. We are so proud of the record Louisiana achieved last year and we are sure we will not be disappointed in our 1937 memberships." Associate members, please send money, your name and address, to Mrs. McConnell, Box 356, Baton Rouge.

* * *

The book for study which will be used at the Louisiana Conference Retreat to be held at MacDonell School, Houma,

September 29-30, will be "Practicing the Presence," by Bishop Cushman. Mrs. R. E. Smith asks that all retreatants order a copy of this book from the Methodist Publishing House, Dallas, Tex., and read it before attending the Retreat. The price of the book is \$1.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

North Mississippi Woman's Missionary Society has lost one of its most loyal members in Mrs. Clemmie Short. All who have known her in the past years will wish to add a word to those written below.

Resolutions passed by the Woman's Missionary Society, Como, Miss.:



Whereas, God in His providence has seen fit to remove from our midst our beloved friend and consecrated co-worker, Mrs. Clemmie Tucker Short; therefore, be it

Resolved, first, That in her death our Missionary Society has sustained an irreparable loss, a faithful, loyal, useful member, whose life and teachings were ever an inspiration and uplift.

Resolved, second, That we shall cherish the memory of her untiring service and strive to emulate her example of Christian usefulness in all lines of religious endeavor.

Resolved, third, That we extend to her bereaved loved ones our sincere sympathy.

Resolved, fourth, that a copy of these resolutions be sent to the New Orleans

Christian Advocate, and the Southern Reporter, and a copy spread upon the minutes of the Missionary Society of the Como Methodist church.

Signed:

MRS. T. W. MITCHELL, Secty.
MRS. PHIL POINTER, Pres.

* * *

Batesville, Miss., does not mind the hot weather, Mrs. Will Marshal writes. They have had two monthly meetings all the year round. Because they have a program committee that plans the work weeks in advance, their programs draw the crowds during these dog days.

During the early months of the second quarter they were hosts to both the Sardis-Grenada District meeting and their own zone meeting. Leaders of the Conference attended both these meetings, thus adding to the value of the gathering. Their third group meeting was a preachers' meeting.

For their local fund they continue to use the "Birthday Dollar" and serve Rotary lunches which are alternated among the members of the auxiliary.

Their Spiritual Life Group has been studying "The Presence of Jesus." Now they are meeting at the church each Tuesday at 4 o'clock for a program pointing to the spiritualizing of their every activity.

The Babies and Children have their respective departments with leaders from the Missionary Society.

Stewardship and World Outlook are also on the program.

These are just the formal things that have been done. Many more personal activities are carried on in the C. S. R. Department.

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In Memoriam

J. L. PORTER

Whereas, our Almighty Father, in the exercise of his divine wisdom has deemed it meet and right to deliver from us and this mortal world our beloved Brother, J. L. Porter; and

Whereas, we are sorely bereaved in his passing, fully considering the loss that of a treasured brother and friend, whose godly influence was such a mainstay to our institution, and who was an ever willing and able counselor in the affairs of the church, endowed with a profound understanding thereof, being full of charity for all mankind; holding fast to its precepts, a great influence and power in the building of our present church, an assistant to the pastor, holding the membership together during certain years when the pastor was not physically able to fully serve. A tireless worker on the board of stewards, J. L. Porter was always present to promote the general welfare of our church.

He rendered outstanding assistance through his great services in raising funds for taking care of the maintenance of the present church, as well as for the building fund.

Whereas, it is fitting and proper that this body of the church, which has for so many years been the beneficiary of the constant services of this Christian gentleman, should acknowledge his work, now ceased here by divine command, and express to his family every sympathy in his passing, yet rejoice with them in that he has lived a good life, fought a good fight, has kept the faith, and now has gone to his heavenly home, that home not made with hands, to which he is so justly entitled.

Now, therefore, be it resolved, that the Board of Stewards of the First Methodist Church, Gulfport, Miss., in regular meeting assembled, go on record in sincere expression of the foregoing, asking God's guidance to the family of our beloved brother, J. L. Porter, and to us that remain here, that we may well follow in his footsteps which were so exemplary; and be it further

Resolved, That this resolution be spread upon the minutes of this body as a memorial in time to come; and that a copy hereof be sent to each member of the immediate family of our departed brother.

Moved and unanimously adopted this the 3rd of August A. D., 1937.

I. C. JONES, Secretary;

J. H. BAXLEY,

Chairman of the Board.

RESOLUTIONS BY THE METHODIST MISSIONARY SOCIETY, INVERNESS, MISS.

On the morning of August 19, 1937, a pall of sorrow was cast over the entire community by the sudden death of one of our youngest members, Miss Cornelia Gholston, daughter of Mr. J. D. Gholston, which occurred in the Greenville hospital.

Cornelia was a young woman of unusual ability and talent and multiplied the talent God had given her by giving so freely of it. She was an efficient member of our Missionary Society and served this year as leader of the Mission and Bible Study class.

Whereas, it has pleased our Heavenly Father to remove from our midst our beloved friend and co-worker, leaving us an example of kindly service and humility in doing the Master's work; therefore, be it

Resolved, first, that though we grieve for the passing of such a young, efficient worker, we bow to the will of our Heavenly Father, knowing that she was one whom He so loved that he wanted her now in the full bloom of her youth before letting her live through any more pain and sorrows of this world, so he took her to Himself.

Resolved, second, that we tender our sincerest sympathy to her father, three sisters and two brothers, praying that in this hour of sore bereavement they may find the Saviour very near and "that they may put their trust under the shadow of His Wings."

Resolved, third, that this testimonial of deep appreciation of her faithful service be spread upon our minutes and that a copy be sent to the sorrowing family, to the New Orleans Christian Advocate, and to the county papers.

Respectfully submitted,
MEMBERS OF THE MISSIONARY SOCIETY.

SAMUEL JACKSON HINTON

Mr. S. J. (Sam) Hinton was born near Bay Springs, in Jasper County, Miss., on February 7, 1870, and he died suddenly, of cerebral hemorrhage, on June 28, 1937.

He married Miss Susana Cooley on August 31, 1890. To this union were born ten children, nine of whom survive to mourn the departure of their loving father.

He was engaged in the logging business for almost forty years, and made good in this vocation. For more than twenty years he held a very responsible position with the Finkbine Lumber Co., with headquarters at Wiggins and D'Lo, Miss. He was held in high esteem by his employer, and was respected and loved alike by associates and by employees. To know him was to confide in him, and those who knew him intimately loved him best.

On retiring, a few years ago, from the lumber industry, he moved to McNeil, Miss., where he had purchased farm land, and erected a beautiful farm home and resided there until his recent death.

Mr. Hinton was converted in early life

and united with the Methodist church at Ellisville in 1896. To this communion he proved a devoted and faithful member, serving in an official relation to the local church wherever he made his home. His service was rendered in many offices, but most noted as Sunday School superintendent and as an active steward, which position he held for almost 35 years. And he never refused to undertake a task which he felt was his to do. He was liberal and charitable in his views toward others, for first of all he endeavored to be a real Christian. But he was a loyal Methodist; he believed her doctrines and honored her government, and he loved her hymns and altars. He gave unsparingly of his time, thought and money to the cause, which he often declared, with tears, was above every other cause. He repeatedly urged his Sunday School members to give their hearts to Christ and to his work. He loved to read the great hymns of the Church, and admonish his friends to give first place to Christ—in heart and life.

He was truly a noble character, a useful citizen, a good neighbor, a trustworthy friend, a faithful husband and a devoted father. He sustained to the end of life's day a lively interest in the affairs of his community, and an unflagging zeal for the work of the Lord, notwithstanding his declining health and business strain, due to the ravishes of the recent depression. And when the final summons came he was found at his post, at the plow, in the "Lord's Acre"—a cotton patch, which he had consecrated to the Lord, and planted and cultivated with the help of two (or three) other members in the name and interest of his church; and this he remembered above all his farm crops, and regarded "sacred unto the Lord." To support the sacred cause was, to him, a solemn duty. God had been his partner in his life's work; and to contribute to His Church, financially, was as much a duty and joy as to pray. He had many times expressed his desire to "die witnessing for the Lord, in His service." And so, perhaps, not in the manner as he might have expected, but in the same spirit, as of his prayer, he died, "witnessing for his Lord." And the "Lord of the Harvest" has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." In his faith he lived, and loved and labored. And as in this faith he has laid down his armor, so, in this faith he has taken up his crown. "Well done, good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord."

C. Y. HIGGINBOTHAM.

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A RARE DAY IN SEPTEMBER

The poet asks, "What is so rare as a day in June?" I rise to say that Sunday, September 5, 1937, was as rare a day as any that any June I know of has produced.

On that day Bishop Hoyt M. Dobbs dedicated three churches within the bounds of one pastoral charge in the Mississippi Conference—the beautiful churches at Mendenhall, Rial's Creek, and D'Lo, in the Mendenhall charge. The good Bishop says he has dedicated three churches in one day before, but never three on one circuit.

It was my privilege to be present at those dedications. More than thirty years ago two of those churches—D'Lo and Mendenhall—were a part of my first appointment in the Mississippi Conference; Rial's Creek has since been added. We had churches in those days—but nothing like the ones that have just been dedicated.

In company with Dr. T. M. Brownlee, presiding elder of the Jackson District, and Bishop Dobbs, I drove from Jackson on Sunday morning to the scene of the day's activities. That was a great beginning of a great day for me—fellowship with two as rare spirits as ever followed the Asbury trail.

Rev. H. E. Raley is pastor of the Mendenhall charge. That he is a good one goes without saying, for no poor pastor ever furnished the leadership and did

the hard work necessary to have three churches ready for dedication in one day. Of course, he is serving a fine people, without whose loyal cooperation the achievement would have been impossible.

I didn't think anybody could do it, but Bishop Dobbs did—preached three great sermons in one day, morning, afternoon, and night. "There were giants in those days"—and there are some in these days.

Between dedications we enjoyed some noble meals—dinner in the parsonage home with the preacher and his delightful family, and supper with Mr. and Mrs. McIntosh. What hosts they are!

My heart thrilled as I looked again into the faces of men and women with whom I had labored long since. They

to be with God, to live forever in the Father's house of many mansions, about which Jesus has told us.

The members of the Men's Bible Class of East End Methodist Church miss him and mourn his going, "but mourn not as those who have no hope." They sympathize with the sorrowing family, commending each one to a tender and loving Heavenly Father who understands and cares, and pray that they and each of us shall so live that one day, in God's own good time, we shall gather in a great reunion in that land of eternal joy and bliss, where there will be no more sorrow or pain, and where we will never say "good-bye." It is therefore

Resolved, by us, the members of the Men's Bible Class of East End Methodist Church, that while we mourn the going of Brother Davis, we treasure the memory of his association with us, appreciate his splendid example and the life lived among us; and be it further

Resolved, that we, and every member of the Men's Bible Class of East End Methodist Church, most sincerely sympathize with Mrs. Davis in the loss of her companion, and with each of the children in the loss of their father, assuring them of our love, and commending them to the care of our Heavenly Father, who has promised to be "a husband to the widow and a father to the fatherless," to Him who understands and sympathizes with us, and who is able, and will keep that which is committed to Him; and be it further

Resolved, that this resolution be made a part of the record of the Men's Bible Class of East End Methodist Church; that a copy be furnished to each member of the family of Brother Davis, a copy be given to the Meridian Star and a copy to the New Orleans Christian Advocate.

Respectfully submitted,

D. H. CALVERT,
T. C. WALKER,
O. J. STOKES,

Committee.

Certain Pains Eased

With the Help of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there have been functional monthly pains, in the early 'teens, in the years of mature womanhood or in the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it by directions. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.



were mighty good to their boy-preacher in those days—they did a lot more for him than pay his salary.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

It was a rare day.

H. T. CARLEY.

RESOLUTION

Death has invaded our ranks and claimed one of our best men and one of our most faithful members, Brother M. A. Davis. Brother Davis was a modest, unassuming man, but a man of strong convictions. He was unafraid to take a stand for issues and principles which he believed to be right, yet charitable and tolerant of the opinions of those who did not agree with him. As a steward for twenty years or over, he labored faithfully, lived well and walked worthily as a Christian. In business, diligent, in spirit, fervent, and in every aspect of life, faithful and sincere. In his business, he came in contact with people of every walk of life and, almost without exception, made a friend of every one he met. He was by no means an old man, but his was a life well lived. He has been called home

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NEW ORLEANS

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Whole No. 41253.

Behold the Fields

By Earl Morlatt

Vision of Truth that led the pioneers,
Starring the dark and quieting their fears,
Shine forth again upon the forward way
Our feet must tread to meet the coming day.

Give us their faith that sees the farthest good,
Their never-failing zeal for brotherhood,
Their strength that fought a wilderness to found
Thy holy Church on high and holy ground.

Winnow our spirits till they yield, as theirs,
Thy golden grain unchoked by thorns or tares;
Increase our talents till their shining store
Builds on the rock Thy Kingdom evermore.

Then shall we stand amid the ripening corn;
Then shall we see humanity reborn,
Finding along the trail our fathers trod
Our journey's end, the Commonwealth of God.

—Zion's Herald.



Wallet of the Week



TOICHIRO ITO, a centenarian of Japan, is the subject of a curious and an unusual human interest story. According to a Reuter dispatch from Tokyo, he had cherished a lifelong ambition to climb Mount Fuji—the sacred mountain of Japan. It appears, according to the story, that he failed to realize the fulfillment of his dream until he had reached the extreme age of one hundred and nine years. In age and feebleness extreme, but with dogged determination, he attained a goal which taxes the strength of those in the very prime of life and power.

* * *

THE DESTRUCTION OF BRAZILIAN COFFEE at the average of a billion pounds per year, in order to maintain a satisfactory price, has brought into commission all the inventiveness and ingenuity of the Brazilian scientists. They have pressed out caffeine oils and fatty acids for making soap, they have reduced the beans to a pulp from which cellulose has been obtained for making a tough paper and cardboard, and alcohol is extracted from the outer casing of the coffee fruit for making drink. Doubtless other uses may be found for this vast surplus crop.

* * *

ROCK OF AGES, the widely used hymn, by Rev. Augustus M. Toplady, was inspired by an experience which he had near his home in Somerset, England. Toplady was taking a walk when he was caught in a storm. He took shelter under a ledge of rock—in the cleft of a rock, and picking up a playing-card, which he found on the ground at his feet, he wrote his famous hymn on the back of it. The playing-card is still preserved and is said to be in the possession of someone in America. Its great message has been sung around the world for more than a hundred years.

* * *

CABINET MINISTERS OF SIAM have been charged with selling royal lands, and the scandal spoils temporarily an almost thrilling story of political progress. The country has unusual resources in its fertile soil, its copious rainfall, its rich mines of tin and its vast forests of teakwood. During the past few years the government has changed from an absolute monarchy to a progressive democracy, and the sudden transition has doubtless been a great temptation to some public officials who are controlled by selfish motives. Notwithstanding this unhappy incident, the government of Siam is undertaking one of the most ambitious and wholesome programs of development of any nation in the world today.

A NEW YORK PAPER'S outline on, "How to break into society in the eastern United States," lists two items of upkeep for the privilege of being exclusive which reveal the vanity and the folly of our American social caste system. The first item is twenty-five thousand dollars annually for clothes and the second is five thousand dollars for each dinner party given. In view of such self-indulgence, who can blame the army of unemployed, or that greater army who find it necessary to skimp to live, if they feel resentful at such wantonness and waste?

* * *

MISS ANNIE ELIZABETH FREDERIKA HORNIMAN, whose death was reported recently, is said to have been the moving spirit in the idea and organization of the Little Theater development of recent years. She is said to have originated the idea, and by means of subsidies, it is claimed that she made the opportunity which discovered many players in England and America. The *Manchester Guardian* said of her, "She held the light of a candle which shines throughout the world." The remarkable growth of the movement indicates that it is here to stay.

* * *

THE LITTLE TOWN OF BETHLEHEM in Palestine is said to have an archaeological interest which goes far back of the days of the Christmas story which has been recited around the whole earth. It is said to be the site of Bone Beds which supply the earliest traces of man's existence in Palestine, and possibly the earliest evidence of man in the whole world. From these Bone Beds have been recovered the remains of ancient and, as yet, unidentified forms of animal life which are mingled with evidences of human handiwork. London experts are said to have stated that a million years would be a "very moderate estimate" of their age.

* * *

MOODY BIBLE INSTITUTE, Chicago, has completed the razing of a group of old buildings on La Salle Street, which it has used as dormitories for the past forty years. On this site will be erected a twelve-story Administration Building. The money for the erection of this building has been provided by gifts from all parts of the world, and it is part of a program of expansion which will be carried out as rapidly as the money for same can be secured. This building program is part of the international commemoration of the birth of Dwight L. Moody, the founder, and is also designed to meet the growing needs of the Institute and provide for an enlarged student body.

New Orleans *Willisaps College* *Library* **Christian Advocate**

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

AN INTERNATIONAL PEACE MEDLEY

A few days ago we read in one of the leading dailies of our section the following headlines: "Religious Fervor Sweeping Europe," and "Nazis Suppress War-like Ballads to Bring Peace." At the same time we read in another publication that Japan is buying huge quantities of American scrap iron for military purposes.

The first headline was followed by a statement from Dr. John W. Phillips, Baptist minister of Mobile, Alabama, then returning from a trip abroad. He said that he found the people of Europe crowding the churches and praying for peace. The second was followed by a statement to the effect that the Hitler Government had inaugurated methods to suppress the type of music calculated to turn the minds of the people to war. The last statement refers to our own country at a time when it is spending millions to transport its citizens from a zone of undeclared war to places of safety.

To our mind, the whole situation represented in these three pictures is a projection of the rankest hypocrisy. There has not been an hour since the World War closed when the diplomacy of the nations of Europe has made peace a real objective, and it is in poor spiritual grace to ask God to do something to defeat the consequences of their international distrust and selfishness. As for Germany and Hitler, what right have they to inhibit anything that would promote hatred and war? The people have been fed on a doctrine of racial hatred and they have lived in an atmosphere of national defiance so long that they must instinctively find vent for their hate in ballads of war. What other type of song could find place in the hearts of fathers and mothers whose sons are enlisted among the battle-scarred hills of Spain? With the world's widest oceans between us and the seething battle fronts, in lordly fashion we preach peace, and for money we arm the nations which tomorrow may be at our own throats. It will be small compensation for broken homes and hearts when the bodies of those whom they loved shall be sent home draped in the flag of their country, but slain by projectiles hurled

from the throats of cannon whose steel was once our own—an innocent pile of junk. The efficacy of prayer can be tremendously heightened by honesty of thought and consistency of action, and that applies to nations as well as to individuals.

THE ALDERSGATE COMMEMORATION

There is probably no immediate interest of the Church more important, or concerning which all are more seriously concerned than the phase of the Bishops' Crusade culminating with the Aldersgate Commemoration, May 24, 1938. At Louisville, Kentucky, last week the Bishops, representatives of the various General Boards, and the editors of our papers discussed thoroughly the tentative draft of the plan which will be offered. Briefly interpreted, the plan seeks to protect the independence and to promote the initiative of every pastor and congregation in the Church. It is designed to develop what might be called an Aldersgate psychology throughout the Church—a church-wide hunger and expectancy out of which may come a deepening of the spiritual life of all our people. It is earnestly hoped that this may be vastly more than an experience of emotional ecstasy, and that it may be an experience understandingly related to the living of all our people. The pastor is to be the leader of his people in the quest which will center about the heart-warming experience of John Wesley, the formative hour in the building of Methodism. It is the plan to reinforce individual effort and initiative by a modest amount of free literature designed to deepen the devotional life of the people and to increase their loyalty to every enterprise of the Kingdom of God. The number of public meetings will be reduced to a minimum. On December 1, 2, 3, district meetings for ministers only will be held all over the Church. These are intended to furnish a spiritual undergirding for the ministers upon whose leadership will depend, to a large extent, the success of the great adventure. During the week of February 28 to March 5, regional mass meetings will be held throughout the Church, and at 8:45 p. m., May 24, it is the plan to hold a great commemorative service

in every congregation of the entire Church. No collection will be asked, and the goals suggested are a doubling of the 1937 increase in membership, a substantial increase in Church school attendance, a substantial increase in the acceptances and full payment of benevolences, an increase in the circulation of general and conference papers, and a definite set of local objectives covering the needs of every charge.

Let it be distinctly understood that there is to be the utmost freedom and flexibility, for the purpose is not to regiment action, but to build the spiritual life of the Church that it may continue to bear a worthy part in meeting the spiritual responsibilities of this disordered age. We believe that every Methodist pastor and member will find the plan entirely workable and that under divine guidance we shall make May 24, 1938, a fitting climax to our two hundred years of history and a significant indication of our continuing leadership in spiritual things.

TACT—A LITTLE WORD WITH A BIG MEANING

It goes without saying that no great measure of success can be achieved without a corresponding measure of personal ability. This personal ability is itself made up of many factors, physical, intellectual, social and moral, and it has many varieties of expression. But the mere possession of marked ability is no guarantee of an effective personality, nor of ultimate success in life's undertakings. Success is not an achievement inside of one personality, but it is the result of the reaction of a personality upon other personalities. It is like the arc which spans the space between opposing electric poles. The strength of the current is primary, but the distance between the poles and the presence of insulating substances have to be considered also. There is a constant resistance between personality and achievement which has to be overcome. Not infrequently a dash of ice in the personality of a man with great natural and cultural endowment puts others clear beyond and outside the range of his influence. This means that the distance between his gifts and his world of operation is so great as to negative the force and impact of his ability. It means also that a man with far less ability, but with a lesser space between himself and his world may accomplish more in shaping the life and thought of his time. On the other hand, the lack of tact, that fine adjustment to the sensitiveness of others, has often intervened to destroy the effectiveness of personality. It does not always create actual antagonism and a reaction

of positive opposition, but the damaging effect of ranking ability as eccentric has often reduced great ability to the level of commonplace achievement. Great success is always advantaged by personal endowment and culture, but no less by great personal poise. The time spent in the study of tactful approaches to persons and problems is never wasted. Success built in part upon a worthy diplomacy is not made less substantial thereby. Let it be remembered that tact is a little word with a big meaning.

Editorial Miscellany

By Dr. H. T. Carley

STARS

"Star light, star bright,
First star I've seen tonight;
Wish I may, wish I might
Have the wish I make tonight."

So runs the jingle that is supposed to have magic power if uttered in connection with a wish when the first celestial point of light is seen as evening falls. As a matter of fact, proved by both observation and experience, there is no more magic in the lines to make a wish come true than there is in turning the hat on the head to avoid disaster when a black cat crosses the road. These charms belong in the realm of make-believe.

Laymen know very little about stars—and astronomers don't profess to know everything about them. Most of us couldn't name a half-dozen single stars; and to point out a constellation is an accomplishment beyond the reach of the average citizen. In partial justification, however, it must be admitted that the worthies who named most of the stars and constellations were gifted with vivid imagination. Ursa Major looks as much like a big she-bear as Leo looks like a lion. A notable exception is Scorpio.

Perhaps it is superstition—and superstition is based on ignorance—that makes us talk about our "lucky stars." Some people give their horoscope credit for all their achievements—and blame it for all their misfortunes. It would seem that their interest centers in the wrong planet!

But with all our ignorance and superstition, the stars have a message for us as they had for the Psalmist—"The heavens declare the glory of God, and the firmament sheweth his handiwork."

Thank God for putting the stars where we can see them!

A HUNDRED LETTERS ON THE PLAN OF UNION

By G. Stanley Frazer

Some days ago I wrote an article for the Christian Advocate (Nashville) on the Plan of Union. I realized that any contribution to the subject before the Church would be interpreted by some as controversial, and that the author would be regarded critically by those who differed from the position taken. I confess with humility that I had not made a careful study of the plan proposed until mid-summer. I am also conscious of the fact that others are far more qualified by position and learning to discuss the proposal. My admiration for the men who compose the Commission is sincere. They are men honored and respected by the Church. No one can find any basis for questioning their integrity. They were appointed by the General Conference to confer with our brethren in other Methodist bodies and recommend a plan on which American Methodism could unite. They have submitted their report and now the verdict is with the General Conference and the several Annual Conferences.

Before forwarding the article to the Christian Advocate I thought it advisable to send mimeographed copies to ministers and laymen in different sections of the Church. I requested their frank criticism. If I had made any statement that is untrue, or if I had written in a spirit that is unworthy of a Methodist preacher, I wanted an opportunity to correct the manuscript or even withdraw it from publication. I have received a large number of replies. The article was forwarded to the Advocate and I have been advised by the editor that it will be published in one of the September numbers. After the article was submitted I seriously considered withdrawing it from publication because other statements on the subject were being published in press and pamphlet and some of these contained similar lines of thought. Today's mail brought eighteen additional letters. They were similar in tone to many others received. A large majority has requested publication with some few suggesting minor changes in the wording.

Personally, I would prefer to remain silent when so many others are better qualified to write on this subject. While approximately 65 per cent of those who wrote agreed with my position, there were others who expressed their disapproval in unmistakable tones. From some of these letters it is apparent that the subject is highly controversial and that already we are in stormy waters. There are moods that come to all of us when we ask ourselves: "Why head into the storm?—far better a quiet harbor and a safe anchorage." And yet we face the fact that Southern Methodism is called upon to decide (almost immediately) the most important question of organization

and administration that has ever been presented to our Church. No Methodist preacher and no Methodist congregation can escape the consequences of that decision. It is folly to say that our churches and our people will never know the difference. They will know it, and whatever hopes we may entertain no one can say with certainty what will be the result of our experiment. But one fact is altogether clear—if the merger is ratified the Southern Methodist Church will cease to exist, and our nearly three million members will almost automatically become attached to a new and different church organization.

From the more than one hundred letters received from preachers and laymen in different Conferences, I have assembled (not originated) the following objections to the adoption of the Plan of Union proposed by the Commission:

1. The majority of laymen, and many preachers, have not made a careful study of the Plan and are not prepared to vote intelligently on so complicated a proposal. More than one has said that some of the church papers have not given sufficient space to the subject, and in some cases have closed their columns to phases of the discussion.

2. The rank and file of our membership should be given an opportunity to make their decision where their church membership is so vitally concerned. One preacher writes: "Yes, we have the legal right to do it, but have we the moral right? Do we need to consult them only when we are in need of funds?"

3. The fact that our Southern Methodist Conferences will be in a hopeless minority in the General Conference of the United Church cannot be ignored—a ratio of 175 to 425 in a General Conference of 600 members. It is inevitable that many questions will arise on which the Northern and Southern viewpoint is at extreme variance. Will this promote the real spirit of unity or will it develop into an organization of groups and factions?

4. The racial question will prove a fertile source of embarrassment. It is needless to talk about prejudice. Our attitude is understood among our people. As a Church and as Christian men we insist on justice toward a race to whose progress and development we have contributed more than any other section of this great country. The Negro does not desire Union. He seeks the opportunity to develop along racial lines and to retain his own religious freedom. One of the most pathetic expressions that has arisen from this whole discussion of Union is that which came from the 22 Negro Conferences in the membership of the Northern Methodist Church. They visualized this proposal of Union as a threat to the freedom they desire. In the "Manifesto on Methodist Unification," issued by The National League Against Racial Segregation (P. O. Box No. 1, College Station, New York City), in leaflet form they print a cartoon on the front and picture the Northern Church with outstretched

arms, nestling close to her side the "race" question, and then the Southern Methodist Church coming in as a wolf with dripping fangs, yet clothed as a sheep. They are honest in their protest against Union and so in the main recorded their votes. Why should Southern Methodism desire a Union whose fruits may become as gall and wormwood? We serve them better when we give them respect and friendship rather than make them pawns in an uncertain contest. Then, too, there are other large colored Methodist bodies—the A. M. E. and the A. M. E. Z., and that Church that we have cradled—the C. M. E. There should be a real Union of colored Methodists without any threat of racial hindrance or discord. We delay that Union when we merge them into an organism over their protest.

No careful student of the Plan of Union will fail to see the anomaly of the Central Jurisdiction Conference—spreading over the territory of the other jurisdictions, and consisting entirely of Negroes—members, preachers, and bishops. The members of the Commission confronted a very delicate task here. Even the Commission itself did not escape its embarrassing moments. Read the article in the Richmond Christian Advocate (August 19), by Dr. J. W. Moore, a member of the Commission. In this article he speaks of "a tense moment in the meeting of the Commission . . . when Bishop Jones made a speech on the tragic place that he had occupied as a colored bishop." Then he tells of "the merciless drubbing" that followed, and how he (Dr. Moore) "felt like pouring in the oil and wine and mollifying the wounds and bruises." Should the proposal of Union become a fact it is not unlikely that this "mollification" process will need to be invoked over and over again and the suggested "oil and wine" come to be regarded as standard equipment for every General Conference, for at least one Conference of the Northern Methodist Church has passed resolutions in which they say that a grievous wrong has been done the Negro (in setting him apart in his separate jurisdiction) and that wrong must and will be righted. This can be done by abolishing the Central Jurisdiction, and placing this colored constituency with its leaders in other areas extending into almost every part of the country.

The New York East, the Southern California, the New Jersey, Wyoming, Troy, and other Conferences of the Northern Methodist Church, have passed strong resolutions on the subject. The resolution of the Wyoming Conference says: "We are not satisfied with this part (provision for a Negro Jurisdiction) of the Plan, and desire our Negro brethren to know our attitude, but, believing that the next General Conference will take steps to modify the Plan at this point, we cast our vote with this qualifying statement, and in the hope that a way will be provided that will be thoroughly

(Continued on page 16)

Louisiana Conference

PERSONAL AND OTHERWISE

On Sunday morning, September 12, Virgil Dixon Morris, Jr., son of Rev. and Mrs. V. D. Morris, Columbia, La., was dedicated to God in holy baptism at the 11 o'clock hour.

Forty-nine persons were enrolled in three classes of the Christian Workers' Training School conducted by the Methodist church at Columbia, La., with 36 credits being awarded.

Rev. Virgil D. Morris, Columbia, La., announces that he has secured Rev. A. W. Townsend, Jr., of New Orleans, to assist him in the annual fall revival, which will be held about the middle of October and run for two weeks.

Dr. R. E. Smith, Centenary College, filled the pulpit of the First Methodist Church, Shreveport, at both services last Sunday, using as his subjects, "My Anchor Holds," and "What God Hath Joined." Dr. Dana Dawson, pastor, will occupy the pulpit on next Sunday after an absence of several months.

Dr. and Mrs. Dana Dawson and Dana, Jr., returned from their trip abroad on Tuesday, September 14. Dr. Dawson, pastor of the First Methodist Church, Shreveport, La., has filled preaching engagements during the summer in the American Church in Paris and in the Hoylake Presbyterian Church in Liverpool.

The special evangelistic services being conducted each Sunday night at the Carrollton Avenue Methodist Church, this city, is meeting with enthusiastic approval of the membership. The pastor, Dr. D. B. Raulins, is assisted in these services by Rev. H. P. Wall, local deacon, and an energetic worker in the Lord's vineyard.

Rev. G. W. Ridout, who has completed two series of evangelistic campaigns in Brazil, and who is planning to return to Central America early in 1938 to conduct another series of evangelistic missions in Panama, Peru, Chile and Argentina, was the guest preacher in two New Orleans churches on last Sunday. At 8:30 a. m. Dr. Ridout addressed the congregation of the Second Methodist Church, Rev. A. W. Townsend, Jr., pastor, and at the 11 o'clock and evening hours, he delivered two stirring messages at the Parker Memorial Church, Rev. H. B. Hysell, pastor.

PONCHATOULA, LA.

Dear Dr. Duren: Our work at Ponchatoula is in fine shape. Progress has been made along all lines, and we are

assured of a 100% report at Annual Conference. We rank third in the Baton Rouge District in our quota for Conference and General and District Benevolences, and most of our benevolences have been raised and we expect to raise the balance by the first Sunday in October. A member said recently that our congregations are larger than they have been in years.

I am completing my tenth year in the active ministry, but it seems that I have made but little progress as appointments are rated.

I have had two severe blows this Conference year; the first, the unusual demotion I received at the last Annual Conference, and the second, the death of our oldest child. This has been sufficient to discourage any strong hearted man; and I wonder sometimes if it isn't a sin to try to better one's self in the ministry.

I do not know what all the things are that determine one's appointment, but for me, I have determined to preach the gospel (the full gospel) without fear or favor, and leave the final results with God, because the final report will be the most important for eternity.

I trust you are in the best of health physically and spiritually.

Sincerely your friend,

ASHLEY T. LAW.

BATON ROUGE DISTRICT YOUNG PEOPLE HOLD RETREAT

On the week-end of September 10, 11 and 12, the Methodist young people of the Baton Rouge District held, on the beautiful old camp grounds at Bluff Creek, what they termed an Officers', Counselors', and Leaders' Retreat. The object of this retreat was to train present and future officers and counselors for the better execution of their duties in the local departments and unions.

The first evening's program featured folk games in the open, followed by a period of song and getting acquainted. Rev. G. W. Dameron brought this hour to a head by an inspiring message relating to duty.

On Saturday the group was divided into three discussion classes—one on Union work, led by Sammy Kohara, Conference vice president; one on the local department officers' duties, led by W. D. Boddie, Conference president; and one on the six program areas of the department, led by Rev. G. W. Dameron, Executive Extension Secretary.

Saturday evening's program, consisting of folk games, was brought to a close by one of the most beautiful and fun-providing lantern hikes and campfire hours ever held.

On Sunday morning, at 11 o'clock, Ralph Cain, of Denham Springs, rendered an inspiring sermon on "What Will You Do With Jesus?" The Retreat closed in the afternoon with communion under the service of Rev. S. J. McLean. It having been made possible by the untiring cooperation of Conference and District officers, we offer our experiment for your inspection.

ARALYNN HASTINGS.

OAK RIDGE CHARGE

The Oak Ridge charge, made up of the churches at Oak Ridge, Fairbanks, and Crew Lake, has gone through a profitable summer. Each church has had a Vacation Church School, and each church has had a revival meeting.

Rev. Thornton Fowler, of Charlotte, Tenn., held the meetings at Fairbanks and Oak Ridge. Brother Fowler is a young man of deep sincerity and fine capabilities. His work with us was highly acceptable.

Rev. P. B. McCullen, of Plain Dealing, held the meeting at Crew Lake. This was Brother McCullen's "return engagement," so to speak. Having held the meeting last summer, we found that he was still good the second time. Brother McCullen will hold anyone a good meeting. He can hold a crowd and is a good preacher.

Nine members were added to the membership of the charge.

Here's a note of special interest: Miss Rolfe Whitlow, one of our missionaries to China, who teaches in Soochow University, spoke in the Oak Ridge church recently to a large congregation. Miss Whitlow visited relatives in Oak Ridge. She is in America this year for study.

We trust that we will round out the year's work in good form. We are working to that end.

JACK H. MIDYETT, Pastor.

LOUISIANA YOUNG PEOPLE

By Frances Smith

The "All for Christ" Union, Ruston District, held an all-day rally meeting at Arizona church, Arizona, La., August 29, 1937. The following churches were represented: Athens, 12; Arizona, 23; Homer, 19; Haynesville, 5; Lisbon, 3; Dubach, 2; Harmony Chapel, 3. There were five visitors and one pastor present, making a total of 67 present. The rally was held for the purpose of increasing interest in Union work. The Sunday School hour was in charge of the Homer young people. At church Rev. Jack Midyette, of Oak Grove, La., preached the sermon, which was followed by communion administered by him and Rev. Louis Hoffmann. After church a lunch hour and fellowship period were enjoyed. An interesting afternoon program followed. Reports were given by the following: Faye Barr, Ruston, on the Dubach Camp; Fred McClanahan, Homer, on the As-

sembly at Shreveport; Mrs. Whitaker, Athens, on Mount Sequoyah; W. D. Boddie, Conference president, Sulphur, on Organization of Young People's Division; Louise Deloney, Assistant District Director, Athens, on Recreation Programs of Young People's Division; John Rinehart, District Director, Ruston, on Missions' Pledge; Mrs. Whitaker, Athens, on Worship in the Young People's Division. After these reports a recreation period was conducted by Sammy Kohara, Conference vice president, Alexandria, after which he led the group in a short devotional.

* * *

Monroe District

September 9, at 8 o'clock, the "Service Union" met in West Monroe, La. After a brief devotional conducted by Maurice Hart, Mrs. D. C. Metcalf talked to the group on Missions. The program was then turned over to Anna Elizabeth Benton, president. The roll call showed the following count: Bastrop, 19; Fairbanks, 16; Sterlington, 18; Oak Ridge, 7; Gordon Avenue, 8; First Methodist Church, 15; West Monroe, 17; pastors, 5; visitors, 1—making a grand total of 106.

David Caldwell, president of the Wesley Foundation at Louisiana Tech, extended a cordial invitation to all Methodist students planning to attend Tech. Reports on Mount Sequoyah were given by Hazel Bandy, Frances Smith, Elizabeth Benton, Mrs. Jack Midyett and John Rinehart. While Bill Byrd, District Director, was saying that the "Service Union" should be put back where it belonged—and that it belonged on the top, he noisily fainted away. But it was all a joke, since Bill Mayo proved to be the doctor!

* * *

Report of the Steering Committee, Mt. Sequoyah, August 24, 1937.

If the church in the world today is to be like Christ, it must actively condemn sin. The world is plagued with war, economic injustices, racial prejudices, and insincerity of purpose in the souls of men. These are man-made. Such social diseases prolong the realization of the kingdom of God on earth.

The church in the world today has responsibilities never before undertaken in the past. It has become the duty of the church not only to teach concerning the love of God—the church in the world today must live before men the Christian principles.

You are a part of the church. The task of the church is your task.

* * *

New Louisiana Conference Officers, Directors and District Directors

Executive Committee, Louisiana Young People's Conference: President, W. D. Boddie, Box 29, Sulphur, La.; Vice-President, Sammy Kohara, 1122 Bolton Ave., Alexandria, La.; Secretary, Dorothy Franks, 726 Wichita Street, Shreveport, La.; Treasurer, Charles Morgan, 1312 Jackson Street, Alexandria, La.; Publicity

Superintendent, Frances Smith, —th and Depot Streets, Monroe, La.

Conference Directors: Mrs. Charles N. White, Director of Young People's Work; Mrs. David Tarver, Director of Intermediate Work.

District Directors: Alexandria, Frances Niles, 2404 Beech Street, Alexandria, La.; Baton Rouge, Aralynn Hastings, 205 N. Cypress Street, Hammond, La.; Lake Charles, Claudius A. Mayo, Box 555, Lake Charles, La.; Monroe, Bill Byrd, 507 S. Second Street, Monroe, La.; New Orleans, Ben Petty, 1039 State Street, New Orleans, La.; Ruston, John Rinehart, Route No. 3, Ruston, La.; Shreveport, Ed Trickett, 242 College Street, Shreveport, La.

Associate District Directors: Alexandria, Maude McFarland, 1711 Bryn Mawr Street, Alexandria, La.; Baton Rouge, Lila Curry, 1041 America Street, Baton Rouge, La.; Lake Charles, Barbara Lemmon, 1014 Johnston Street, Lafayette, La.; Monroe, Mrs. Jack Midyett, Oak Ridge, La.; New Orleans, Carolyn Gwinn, 1516 Audubon Street, New Orleans, La.; Ruston, Louise Deloney, 395 1st West Street, Haynesville, La.; Shreveport, Dorothy Parsley, 2939 Jackson Street, Shreveport, La.

REPORT OF THE COMMITTEE ON SOCIAL ACTION, CENTENARY COLLEGE, AUG. 5, 1937.

We are convinced that as Christians we can be content with no statement of our group relations which demands of us less than is called for in the social creed of the churches; we, therefore, request that the General Conference reaffirm it, that our ministers preach it, and that our young people's divisions and unions study it and strive to give it effect.

We believe that God's rule, the coming of his kingdom, means simply but definitely the coming of the family spirit within our hearts and into all human relations. As some of the next steps in realizing and expressing the family spirit, we commend the following projects. From these or similar projects each union and local church should choose one or more:

I. Temperance:

A. Making use of the literature of the Methodist Church and educating in the effects of alcohol on the human body.

B. Original study and investigations of the relation of alcohol to crime, poverty, and accidents in one's local community.

C. Participation in or initiation of local option campaigns.

II. War and Peace:

A. Local peace polls.

B. Request of your congressmen important bills on war and peace and his reasons for voting on them.

C. Make Armistice Day a peace day with peace parades, programs, etc.

D. Insist with national committeemen that the Democratic party fulfill its promise to study the military needs of the nation instead of spending vast sums of money without investigation.

III. Race Relations:

A. Use the race educational materials of the Commission on Interracial Cooperation and of our own Church. Do all we can to promote acquaintance and cooperation among members of various races.

B. Concentrate our efforts for the next year upon the study of the distribution of school funds in Louisiana by such methods as: 1. Getting the state, parish, and local figures. 2. Talking with legislators and officials connected with school funds. 3. Preparing charts and photographic exhibits which compare expenditures for white and Negro children. 4. Make visits to acquaint ourselves at first hand with the equipment of Negro schools and the results of our unequal expenditures.

IV. Family Relations:

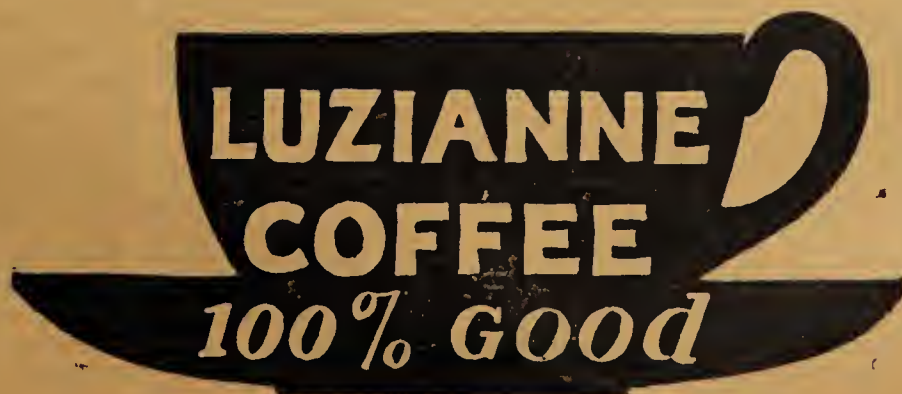
A. Promote a study of the best available literature in the field of men and women relations and the family and in consultation with the pastor providing lectures and forums.

B. Conduct such recreation as will set high standards of relations between young men and young women.

V. Economics:

A. Through reading and tours of observation familiarize ourselves with conditions in our community and state, directing our attention to such matters as housing, farm tenancy, wages and hours, factory conditions, child labor, and unionization of white and colored workers.

Respectfully submitted: Edwin L. Brock, Chairman; Jack Cooke, W. D. Boddie, Dorothy Franks, Frances Smith; Rev. Claude Nelson, Faculty Advisor.



Mississippi Conference

PERSONAL AND OTHERWISE

With 40 subscriptions to the Advocate and a full report to Conference a certainty, Rev. O. S. Lewis, East End, Meridian, has little to worry him, at least until Conference convenes.

Rev. W. B. Jones, presiding elder of the Meridian District, according to Rev. O. S. Lewis, has been assured by every pastor in the District that everything will be paid in full before Conference.

Rev. H. L. Daniels, Wesson, Miss., continues to look after the claims of the Conference organ. We are in his debt for four additional subscriptions and a promise that there will be more to follow in short order.

Rev. Frank E. Dement, ministerial student at Millsaps College, has been appointed as supply preacher on the Gallman charge until Conference. The pastor, Rev. L. F. Alford, due to illness, has requested a leave of absence.

Rev. W. H. Saunders, Osyka and Fernwood charge, takes time out to send us three additional subscriptions, bringing his total to six, just a few short of his quota, which he intimates will be forthcoming in the near future.

Rev. J. B. Holyfield is now lending his attention toward the completion of his Advocate quota. A recent communication containing a remittance, together with a request for a list of the present subscribers at Summit and Topisaw, bears out this fact.

Rev. S. E. Ashmore, member of the North Mississippi Conference and pastor at Iuka, will assist Rev. O. S. Lewis in a revival meeting at East End Church, Meridian, beginning Sunday, September 26. The congregation is praying for and expecting a great meeting.

Rev. L. E. Alford, our pastor at Moss Point, underwent a minor operation on last Monday morning. While we have not received any news regarding his condition, it is hoped and expected he will be up and about his work in a short while; at least this is our prayer.

We rejoice to learn that Mrs. F. B. Ormond, wife of our pastor at Washington, Miss., is now well on the road to complete recovery. In a recent communication from Brother Ormond, we learn that she is now visiting with her daughter for several weeks in Winston County.

Mrs. Annie C. Lee, 701 Adams Street, Vicksburg, renews her own subscription and pays for an additional subscription for "someone who wants it as much as I do." Mrs. Lee has been a regular reader of the Conference organ for fifty

years and we are happy to learn that it is "hailed with greater delight each week." With such expressions of appreciation reaching our desk from time to time we take courage as we strive to keep faith with our undertaking.

Rev. E. W. Wedgeworth, pastor of the Oak Ridge charge, has our thanks for a list of six subscriptions recently received, with assurances that there will be more to follow shortly. Many pastors who were unable to secure their subscription quotas before the close of the campaign are now finding time to devote to this important phase of the work, and we are still hopeful that the 10,000 subscription goal might yet be reached before the convening of our Conferences.

MERIDIAN DISTRICT LAYMEN'S RALLIES

The eleventh annual week of Laymen's Rallies in the Meridian District was observed from September 6 to 10 in the following places: Sandtown church, on the Philadelphia Circuit; DeKalb, Electric Mills, Vimville, Central Meridian, Decatur, Newton, Quitman and Pachuta. This program was sponsored by Rev. W. B. Jones, presiding elder; W. D. Hawkins, District Lay Leader; C. A. Massey, Associate Lay Leader; P. L. Blackwell, Associate Lay Leader.

At each place pastors and laymen from nearby charges were present. The presiding elder conducted the devotional services and made inspirational talks that sounded the keynote of the rallies. W. D. Hawkins emphasized the importance of the Benevolences, especially the General work. Rev. J. A. Smith, in his inimitable way, delivered inspiring addresses on such subjects as "The Cosmic Significance of a Penny," "The Romance of Renunciation," "Sublime Stewardship," and "Amen." Rev. R. L. Walton, in a fine challenging way, spoke on the Church School, emphasizing the four W's—Worship, Witnessing, Work and Welfare. Rev. John L. Carter delivered his soul on the Challenge of the Young People and converted himself, if not others, on the necessity of doing something about it. Mrs. L. O. Todd, District Secretary of the Woman's Missionary Society, and other women of that great organization, pledged their cooperation and demonstrated their loyalty to the whole program of the Church. As District Missionary Secretary O. S. Lewis spoke on Missions, emphasizing the importance of the Missionary Committee, and called attention to the new Mission Study book, "Out of Aldersgate," by W. T. Watkins, which will be used in connection with the second phase of the Bishops' Crusade.

O. S. LEWIS.

FROM HISTORICAL WASHINGTON

Dear Dr. Duren: We are nearing the close of our second year on the Washington charge, and in spite of various hindrances we feel we can truthfully say we see evidences of progress and an increasing interest in the cause of the Kingdom.

Due to continued illness of the pastor's wife this year, he has been considerably handicapped in his work otherwise than meeting the regular appointments, and we are thankful that no service has gone by default.

The people of the charge have been very considerate and thoughtful of their pastor, and if any complaint has been made about his not visiting, that complaint has not as yet reached the pastor.

Our good neighbor, Brother Schultz, at Natchez, has been of invaluable help to us this year. He assisted us in a spring revival at Natchez Mission and the people were delighted with his preaching, as has been reported to the Advocate; he also assisted in the revival at old Kingston church, and on Wednesday of revival week he held our third quarterly conference in the absence of the presiding elder, and his presiding over this conference demonstrated to all present that he has timber in himself for making a good presiding elder.

We were also favored with the presence of Rev. J. B. Cain, of Yazoo City, a former pastor of this charge; indeed, this was his first pastoral charge.

Brother Schultz has a preacher son, Charles, who held the meeting at Mars Hill church in the absence of the pastor, who was on his vacation with his sick wife.

The brethren at Mars Hill reported a good meeting and all were well pleased with the preaching of our young brother; his father preached two sermons during this meeting.

Recently we have received a splendid young woman into the Church on profession of faith, and also one by certificate.

Finances are much in advance of this time last year, and we are hopeful of making the best report from Washington in several years.

A five-day Vacation Bible School has just closed at Washington, the first school of the kind ever held at this old historic church. There was a large enrollment and good attendance throughout the entire period of five days, and much good came from it, so much so that it was generally declared that such a school should be an annual affair since it has meant so much to the church and the community as a whole.

When one reads the history of the past and thinks of the fact that here he is on historic ground there is a peculiar inspiration and thrill that cannot be described. We have here some of the best people we have ever served who, in the face of heavy difficulties and opposition, manifest the courage of the saints of long

ago—a determination to carry on in spite of difficulties.

Fraternally,
F. B. ORMOND, Pastor.

FROM BARLOW, MISS.

Dear Dr. Duren: May I report just a bit from our charge? The people here received us with open arms and they have really been wonderful to their preacher. We have been pounded by three churches on the charge and a new roof has been put on our parsonage and paid for and a new well put down. Have had good revivals in each of our four churches during July and August.

I noticed that you remarked recently that Rev. J. H. Cameron, the writer's brother, had a new church to his credit at Singleton. It was our privilege to be present when Dr. Brownlee dedicated the new building and we preached a series of evangelistic services following the dedication. We had the presence of the Spirit with us, and a wonderful meeting was the result. I have not seen such interest manifested in many years. The writer has never enjoyed attempting to preach more than he did at Singleton.

We have entered the last stretch before Annual Conference. We still have much to do, but by the leadership of the Spirit we hope to wind up the year's work in a creditable manner and go to Conference with a good report.

Assuring you that we each and all appreciate your work on the Advocate and enjoy the paper,

Your brother,
W. S. CAMERON, P. C.

REV. G. H. THOMPSON HONORED

By Mabel Mason

The Rev. G. H. Thompson, pastor of the Lumberton, Miss., Methodist church, was accorded special recognition at two church meetings this week because of the fact that fifty years ago this month he was licensed to preach by the Mississippi Conference of the Methodist Episcopal Church, South.

At a meeting of the northern group of pastors and laymen, he was given an acclamation by the pastors of the Seashore District and asked to preach the special sermon of the meeting, which was held at Picayune. At the conclusion of the fourth quarterly conference of his own church, a tribute to his store of experience and wealth of tenderness and ability was expressed by members of the official board of the church.

For two years after the Rev. Mr. Thompson was licensed to preach he continued his studies at Vanderbilt University. He was then assigned to his first pastorate, which was at Pascagoula, and since that time he has been actively engaged in the ministry in the Mississippi Conference.

Nine of the years have been spent as presiding elder, during which time he served the Brookhaven, Hattiesburg and Meridian Districts. The other thirty-nine years have been spent as pastor, serving, among other churches, Centenary at McComb, Main Street at Hattiesburg, First Methodist at Biloxi, Brookhaven Methodist, Yazoo City Methodist, and Crawford Street Methodist at Vicksburg. He was pastor of the Vicksburg church when the building there burned, and remained to assist in building the present splendid edifice.

The Rev. Mr. Thompson came to Lumberton following the Annual Conference of December, 1901, and spent four years here then. In 1934 he was returned to this church and is now closing the third year of this term.

In April, 1890, he was married to Miss Claire Ingram, and eight children were born to them. Several years ago this wife died, and in 1932 he was married to Miss Katherine Scott of Crystal Springs, a sister of Mayor Scott of Jackson. She has proved to be an efficient helpmeet in the work of the ministry to which the Rev. Mr. Thompson has given his life.

In 1889, when he began his active ministry, fifteen other young men were admitted to the Conference and given their first assignments as pastors. Of the class of sixteen, only five are still active. Besides the Rev. Mr. Thompson, these are: J. T. Leggett, C. W. Crisler, W. H. Lewis and H. Mellard. The Rev. H. L. Norton has been superannuated, and the ten who have died are: B. W. Lewis, M. J. Miller, W. M. Stevens, H. C. Brown, J. J. Smylie, P. H. Howse, J. R. Whittington, J. C. Ellis, B. H. Barr and M. L. White.

SHALL METHODISTS OF THE MISSISSIPPI CONFERENCE PROVE LESS LOYAL THAN DID THEIR PREDECESSORS?

In April, 1937, the following statements were mailed from Whitworth College to members of the Alumnae of Whitworth:

"We are now in the midst of the campaign to increase the Whitworth College endowment up to \$200,000, that we may fully meet the requirements of the Southern Association of Colleges.

"The school is practically free of debt, and the campaign is to raise \$125,000. Of this amount, Brookhaven was asked to raise \$25,000 and also \$5,000 to cover expenses of the campaign and operating expenses for this year. Brookhaven has raised this amount.

"Seventy-five thousand dollars have been apportioned to the various pastoral charges of the Mississippi Conference where the campaign is to be put on the last week in April or the first week in May. An additional \$25,000 is to be raised among the alumnae and their close friends."

In June, 1937, the following statements were mailed from the College:

"It has been determined by leaders in the Conference Board of Christian Education that unless the endowment can be raised at once to put Whitworth College permanently on its feet, they will have to recommend to the next meeting of the Annual Conference that the College be closed at the end of this session. Of the \$120,000 endowment sought, \$75,000 has been assigned to pastoral charges."

Because Whitworth's need has not been presented nor discussed during the year through the Conference periodical, because Whitworth's campaign has not been stressed in local congregations nor even mentioned on some pastoral charges, many loyal Methodists are not familiar with existing conditions, consequently the districts have failed to raise the required amount.

In August, 1937, the following statements were mailed from the College from the Alumnae—Ex-Student Federation of Whitworth College:

"We are sure you have learned through newspapers that the Board of Christian Education of the Mississippi Annual Conference, at a recent meeting, recommended to the Annual Conference that meets in November, 1937, that Whitworth College be merged with Millsaps College in Jackson not later than June, 1938. As Alumnae and students of Whitworth College, we believe this would be a mistake, and we believe a plan has been proposed whereby Whitworth can continue to live in Brookhaven for future generations.

"The only way the merger can be prevented is to raise between this and the meeting of the Conference an adequate endowment to meet the requirements of the Southern Association of Colleges and Secondary Schools. It is estimated that within five years the 1,000 acre Whitworth tung farm will net the equivalent of \$100,000 investment endowment. If we can keep the college alive in Brookhaven until that time, its future seems assured.

"Just recently one of Mississippi's philanthropists has proposed a plan for keeping Whitworth where it belongs. We are quoting from his letter, as follows: 'If you can get an agreement or commitment from a sufficient number of the ardent supporters of Whitworth College, preferably from the student body and the Alumnae, to agree to pay annually a sufficient sum each, to amount to \$1,000 annually for a period of five years, for the operating expenses of Whitworth College, then, in that event I would be willing to pay in annually \$2,000 or pay semi-annually the sum of \$1,000 for a period of five years. This would be equal to making a conditional endowment of \$50,000 at 4 per cent per annum. Permit me to say at this hour I do not at all approve of the plan of merging Whitworth College with Millsaps.'"

What loyal Methodist, who is loyal to
Continued on page 10)

North Mississippi Conference

PERSONAL AND OTHERWISE

We are indebted to Rev. R. G. Lord, Tunica, Miss., for generous words of commendation contained in a recent communication.

Dr. F. C. Woodard, pastor of the Methodist church of Shelbyville, Tenn., and former missionary to Poland, has been secured by Rev. E. Nash Broyles to conduct the special evangelistic services now in progress at the First Methodist church, Columbus, Miss.

Although the subscription quota for the Calhoun City charge was oversubscribed long before the close of the recent campaign, Rev. T. W. Lewis, our pastor at that place, continues to advocate the Advocate, and we are again indebted to him for a list of renewals with check to cover.

"I am on my feet again," writes Rev. J. C. Wasson, our pastor at Vaiden and West, "but not entirely well. When you get your 'ham string' severed it hinders the running somewhat. At last we have the contractor at work painting and re-roofing the Vaiden church." The same communication contained additional subscriptions, bringing the total for his charge to 19, which is four in excess of his quota.

According to the Bulletin of the First Methodist Church, Columbus, Mr. Rudolph Bangert has severed his business connections and enrolled in Millsaps College, Jackson, where he will prepare himself for the ministry of the Methodist Church. Brother Bangert has been recommended by his Quarterly Conference and has been licensed to preach by the ad interim committee of the Columbus District Conference.

Miss Jimmie Oliver, Tippecanoe, Miss., has entered the University of Mississippi, Oxford, and writes us to change the address of her paper accordingly. Miss Oliver writes: "I shall appreciate your changing my address very much, as I do not want to miss a single copy." The change has been made, and we sincerely trust that the weekly visits of the Advocate will have an even larger place in her life while she is away at college.

LEWIS HOSPITAL FUND, TUNDA STATION, BELGIAN CONGO, AFRICA

An Appeal to Friends

It will be of interest to friends of Dr. and Mrs. W. B. Lewis in Mississippi and Louisiana to know that through your gifts, large and small, we have raised more than \$2,000, a part of which has

been used to install a light plant at the Tunda Hospital, and the balance has been remitted to Dr. Lewis to begin work in building a small but adequate brick hospital in the place of mud and straw buildings, which have so greatly handicapped Dr. Lewis in his growing work there. We now have a balance of \$500 on hand. We will need several thousand more to complete the hospital. We have the prospect of one or two large gifts in the near future. We are making this brief but urgent appeal to pastors and members of the Methodist Church in Mississippi and Louisiana to send contributions, small or large, at an early date, to help in the completion of this most worthy and needful hospital building, which will be known as the Lewis Memorial Hospital.

Since our last report in the New Orleans Advocate the following gifts have been remitted: Woman's Missionary Society, Ripley, \$7.50. S. S. Juniors, New Albany, \$5; A Friend, Charleston, Miss., \$5; M. E. C., S., Ethel, \$2.75; M. E. C., S., Waterford, \$6; Dr. and Mrs. W. S. Wells, Anguilla, \$2.50; M. E. C., S., Tchula, \$45; M. E. C., S., Baldwin, \$25; M. E. C., S., Calhoun City, \$16.

Pray for the work that Dr. and Mrs. Lewis are so heroically doing and help them by sending your gifts.

S. V. WALL, Treasurer,
Cleveland, Miss.
R. G. MOORE, Conf. Mis. Secty.,
Leland, Miss.

SHALL METHODISTS OF THE MISSISSIPPI CONFERENCE PROVE LESS LOYAL THAN DID THEIR PREDECESSORS?

(Continued from page 9)

the founders of Christian Education in the Mississippi Conference, fails to agree with the final statement of the philanthropist who has so kindly volunteered to help save Whitworth?

Let us remember that Whitworth was a gift for a definite purpose, that the Mississippi Conference might through all the years of its existence have a school for girls, that every donation which has been made to Whitworth since 1858 was made that the Mississippi Conference might have a school for girls—not that the institution when valued at \$413,927 (with endowment in 1937) should be merged with Millsaps and that Whitworth should become only a memory in the hearts and minds of those who love her.

Can we be honest and divert to any other college the gifts which loyal Methodists of past generations have made to Whitworth College that the Mississippi

Conference might have a school for its daughters—so long as there is need for a school for girls under Christian environment?

Can we be honest and divert to any other college the gifts which living donors have made to Whitworth—without their approval—so long as there is need for Christian women?

Can we be honest and not give the friends of Whitworth an opportunity to save her for the girls of this generation?

Whitworth's history is worthy of our consideration.

"The most thrilling chapter in the story of the development of higher education for women has been written in Mississippi.

"Two forward-looking women, who believed in the abilities of women, were the leaders in this accomplishment. The first one, Mrs. Elizabeth Roach, who lived at the territorial capital, Washington, near Natchez, conceived the idea of a school for women that would provide a curriculum equal to that of men's colleges. In 1818, just one year after Mississippi came into the Union, she gave this thought a practical demonstration by offering a campus and buildings to the Mississippi Conference of the Methodist Episcopal Church. The next year, 1819, although the curriculum embraced the same course as the men's colleges, the school was chartered under the name of Elizabeth Academy rather than Elizabeth College, because then very few people believed women capable of a college education.

"After twenty-five years of successful operation, fire destroyed practically the entire plant. It was thought best not to rebuild on the old site, as the capitol had been removed from Natchez to Jackson.

"A few years later a local Methodist preacher, Milton J. Whitworth, on whose property the town of Brookhaven was laid out, set aside a tract of land two blocks west of the depot on which to build a school for girls. And so Whitworth College, successor of Elizabeth Academy, was established.

"In the fall of 1858, Whitworth opened its doors for its first session. Later it was deeded to the Mississippi Annual Conference of the Methodist Episcopal Church, South."

This magnanimous gift to Methodists of the Mississippi Conference was solely for one purpose, that they might have a college for girls—"That our daughters may be as corner-stones, polished after the similitude of a palace"—that our daughters might be educated under its first motto, "Do Right," and have instilled in their hearts and minds the principle expressed in the later motto, "Esse Quam Videri"—to be rather than to seem, that they might become in deed and in truth Christian women.

Whitworth College was given to the Mississippi Conference that Methodists of the Mississippi Conference might have a school for girls so long as Methodists of the Mississippi Conference have daugh-

ters to educate, so long as the Mississippi Conference needs outstanding Christian women.

Whitworth, though now a Junior College, does not lack patronage. The following statement was made by the president of Whitworth College in June, 1937:

"There have been more women of college grade enrolled in Whitworth each year since it was made a standard Junior College than were ever enrolled in any year while it was a non-standard Senior College." This fact indicates that loyal Methodists still recognize the value of Whitworth.

For nearly eighty years Whitworth has served us. For nearly eighty years Whitworth women have become wives and mothers and have made homes and reared noble sons and daughters in the Mississippi Conference. For nearly eighty years Whitworth women have gone forth to teach and to serve their church and state in every needed sphere. For nearly eighty years Whitworth women have proven their worth, thus making evident the value of their Alma Mater.

The record states: "The second woman, Annie Coleman Peyton, one of Whitworth's early distinguished graduates, became imbued with the idea that the higher education of women should be a part of the state's educational program as well as the Church's program. She, with Olive Valentine Hastings, who worked side by side with her, communicated this enthusiasm to others, and together they worked untiringly toward this goal, and after some years effected the founding of the first tax-supported school (in the world) for women, which is now Mississippi State College for Women, at Columbus."

One has said: "The great history of Whitworth College gives to its women a distinction that places upon them a grave responsibility and crowns them with glory and honor."

The following statements were made in May, 1937, by the president of Whitworth College:

"During the past ten years no graduate of Whitworth College has failed in a higher institution. Whitworth women take leadership in all senior colleges and universities to which they go. In the nine years of history of Phi Theta Kappa, the National Junior College Scholarship Society, three of the National Presidents have been Whitworth College girls.

"The marvelous history, the present usefulness and effective leadership of Whitworth graduates in higher institutions and in the Church, constitute a challenge to every consecrated, loyal Methodist of the Mississippi Conference to raise this endowment and secure the permanency of this great old college."

Whitworth, with its stately buildings, its beautiful campus, its majestic oaks, its magic gardens—after eighty years of noble service, discarded, sold, diverted to another college—would stand a silent witness to the injustice done her, a silent witness to the disloyalty of the people called Methodists.

Shall we fail Whitworth now and bring upon ourselves deserved reproach for our failure to keep Whitworth for our daughters?

Should we not rather show our appreciation for the college which such men as Rev. Jno. J. Lee, Rev. G. L. Crosby, Rev. G. F. Thompson, Rev. H. F. Johnson, L. T. Fitzhugh, Rev. John W. Chambers, Rev. A. F. Watkins, Rev. J. W. Cooper, Rev. M. L. Burton, Rev. H. G. Hawkins, R. E. Bobbitt, and the president of Whitworth, G. F. Winfield, have made for us through years of sacrificial service?

Should we not rather honor the donors of past generations who have given liberally that Whitworth might live and serve?

The following is a list of donors of \$1,000 or more to Whitworth College for Women, 1858-1926: Milton J. Whitworth, Harvey F. Johnson, John W. Chambers, M. L. Burton, W. M. Lampton, L. L. Lampton, I. W. Lampton, E. W. Lampton, T. B. Lampton, James Hand, P. H. Enochs, ? ? Enochs, L. O. Crosby, Geo. S. Weems, Inman W. Cooper, Sam E. Moreton, T. Brady, Jr.; Louis Cohn and Bros., George L. Hawkins, W. S. F. Tatum, J. S. Otis, H. S. Weston, J. H. Weston, D. R. Weston, A. C. Weston, John McGrath and Sons.

Loyal Methodists at this time are asked for a donation of five dollars each year for a period of five years. Copy the note which follows, make your pledge today and send to Mrs. Bessie Cooper Hopkins, President of the Alumnae Association of Whitworth College, Hickory, Miss.:

Whitworth College Operating Fund Note

"In appreciation of the distinctive educational advantages offered at Whitworth College and in consideration of similar donations by other Whitworth women, I promise to pay \$..... to V. D. Youngblood, Secretary-Treasurer of the Board of Trustees of Whitworth College, or his successor in office, on December 1, 1937, and on each succeeding December 1 thereafter for a period of five years. It is understood that this is to be used for operating expenses of the College during this period."

Signed.....

Give your address, and in case a sufficient amount should not be pledged before November, your note will be returned to you. Act now before it is forever too late.

ALUMNAE OF WHITWORTH COLLEGE

OPPORTUNITY

By Rev. Swope Noblin

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." For his apostolic fervor and his missionary passion, St. Paul is outstanding among the apostles. He was a man of ceaseless activity and relentless enthusiasm. One thing which particularly im-

presses me about the Pauline writings is the fact that Paul spoke in universal language. His teachings concern youth as vitally as they relate to the aged. He spoke in unconquerable terms to all ages and to all mankind, regardless of race, color or creed. But Paul never sounded a more personal note nor brought out any point more in keeping with his own philosophy of life than the truth given by him in Gal. 6:10—it is the soul of the man speaking, "As we therefore have opportunity let us do good unto all men, especially unto them who are of the household of faith."

It was very vividly impressed upon my thinking as a barefoot boy that opportunity knocks once at every person's door. And I was reared in an environment which hastened the idea that in the final analysis all men have an almost even chance at success in life. Of course, this is another way of saying that a person can do anything he desires to do provided he wants to do it bad enough. Opportunity does knock at every man's door once. It may or it may not knock more than once. We cannot afford to take a chance; the wise person will not let the opportunity to do good go unheeded. But as he has the opportunity he will do good unto all men.

Never before in the history of the world have there been greater opportunities for Christian service than today. Every well informed person is fully aware of what is taking place in Shanghai even at this hour. In recent months in our own state (Mississippi) we have been brought to humiliation and shame because of lynchings—all of which, of course, are in direct conflict with law and order. Then, too, the spirit of lawlessness in general abroad in this country is obvious to every conscientious citizen. We have witnessed a lowering of group morals and a breakdown in the standard of individual conduct. Financially, men think in terms of selfishness and greed; politically, they think in terms of votes gained and not the method by which they are secured. We are still individualized and not public-minded. Now, these signs and numerous others which I might mention all point to the fact that the Christian today is living in an age of unusual opportunity. But the mere opportunity to do good is not sufficient. There isn't a normal individual outside of God's fold today but who sometime or other had good intentions when at the opportune time he felt the definite impulse to give his heart and life to God. Even among those doomed eternally are those who sometime or other had good intentions but who failed to see them through to realization. But herein is the secret of the successful life—"taking advantage of the opportunity when it presents itself;" in other words, bringing one's opportunities to realization.

"As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith." Now, it is easy to smile at those
(continued on page 16)

Christian Education

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CHURCH SCHOOL LESSON, SEPTEMBER 26

By Dr. J. R. Countiss

GOD IN THE FELLOWSHIP OF NATIONS

The religion of God has always been a religion for all people. The only denunciations Jesus ever delivered were those against the groups that thought they had a monopoly of all religion, when in fact, they had no religion at all, except the religion of ritual and of self-

aggrandizement, of pride and of contempt for the rest of humanity. Their missionary zeal but served to make proselytes even more worthy of perdition than themselves, because the proselytes, like our newly rich, excelled in scorn for the group they had recently left for the circle of the "elect." Pride seems to be the besetting sin of the ascendant, the strong, the favored, and it is still true that "pride goeth before a fall." Too often, it requires disaster to teach men the lesson of their common heritage and kinship.

The twenty-second Psalm, from which the first section of the lesson is taken, opens with a cry of miserable desolation and utter loneliness, but out of that depth it advances to confident faith that the very ends of the earth shall remember the Lord and be remembered by him. Then follows an invitation to "all the ends of the earth" to look unto God for salvation, a call that Israel was prepared to herald only after they had suffered the horror of exile and the fate of slaves in Babylon. While prosperity reigned, they had claimed God and his salvation all for themselves. Their sorrows and association with other peoples had brought to them realization of the common origin and destiny of men.

Jesus taught the unity of race, a brotherhood of man based on the Fatherhood of God. There can be no other basis. Economic interests clash and national boundaries become barriers to trade and to good will. Cultural backgrounds cause a varied outlook on life. The one common tie that must bind the world together is the worship of the one God and Father of us all.

The faith of Jesus is faith in the essential worthfulness of every individual, though beset by a very legion of devils. His treatment of the shameless girl of the streets made her lift her head in hope, while it sent her tormentors away in silent shame. He was able to discover the diamond in the darkest matrix of clay and to find the nugget of gold in the hardest of quartz. Not until men can rise to that estimate of their brother men can the world have peace and the kingdom of God prevail over all, nor must distance become the measure of the enchantment of our view. If we can find nothing good in what we see, how can we arrive at love of the invisible? If we scorn the Negro in our kitchen or on our farm, how will God regard our missionary gestures in Africa? If we despise the "Chinks," the "Dagoes," the "Wops" across the tracks, the aroma of our messages of love sent across the seas must become a stench in the nostrils of God and men.

Peace and unity cannot come through diplomacy nor through a "war to end wars." This humanity of ours must grow

together if it is to be one. Peaceful nations come only from peaceful citizenship, from individual obedience to the Golden Rule in our treatment of our fellows. Obligation to do this rests in especial measure upon leaders in thought and action, both in the community and among the nations. It is they who have both knowledge and power; it is they who should set the example for the ignorant and the lowly in whom there seems to be implanted an ineradicable desire to follow "the higher ups." If white men, if Americans, if Christians are really superior folk, let them show it by their works. "By their fruits, ye shall know them."

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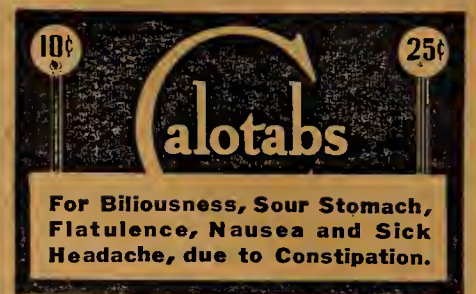
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When your teeth are chattering with chills and your body burning with fever, you want quick and reliable relief!

Grove's Tasteless Chill Tonic is the medicine you want to take for Malaria. This is no new-fangled or untried preparation, but a treatment of proven merit.

Grove's Tasteless Chill Tonic contains tasteless quinidine and iron. It quickly stops the chills and fever and also tends to build you up. This is the double effect you want.

The very next time you feel chills and fever coming on, get a bottle of Grove's Tasteless Chill Tonic. Start taking it immediately and it will soon fix you up.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter is the more economical size.

CARDUI

Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this two-fold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. (Sent free in a plain envelope.) Cardui is sold at drug stores. (Pronounced "Card-u-i.")

The Christian Fireside

CHILDREN'S PRAYERS

Jesus, I love Thee, let me do
Something to show my love to you.
I love Thee, and I want to be
A man who does great things for Thee.

Oh, make me good, and true, and kind,
Filled with Thy great and glorious mind,
In all I do, and think, and say,
And more like Jesus every day.

Show me some heights that I may scan,
Some work, that's waiting for a man,
That so my life may grow and be
In everything I do, like Thee.

—The Christian World.

"MAN'S NOBLEST FRIEND"

American horses—and mules—were in the service of the Allied troops long before the American Expeditionary Forces were dreamed of. But the major exodus of horses and mules from American farms and remote depots really began in 1917 when we entered the war.

No one knows how many of these faithful animals ever were shipped overseas. Certainly no man who served "over there" but can fail to remember his surge of nostalgia as he heard, "Somewhere in France," the whinny of a home-bred horse or the familiar bray of a long-eared Yankee mule.

Many of these American horses and mules were taken prisoners of war by German troops in the early stages of the A. E. F.'s active participation in the war. These animals were removed from the front and taken back to interior Germany where they were exhibited, in their American harness and equipment, to the

admiring civil population.

Today 32 of these horses captured by the enemy from the A. E. F. early in 1918 are still in Germany. They have learned a new language and have new masters. Most of the American horses are on farms in rural Germany. But they are not worked to excess. They are treated with kindness and understanding by the German farmers—wartime soldiers all—to whom they were allotted by the German government after the Armistice.

Each of these horses who served in action during the World War, American horses as well as the German animals, is registered at Berlin and each wears upon the left crown of his bridle an especially cast medal designating him a wartime hero. On the top of this medal is a reproduction of the Iron Cross, under which is the inscription in raised letters KRIEGSKAMERAD ("War Buddy").

All of these veteran horses are assured kind, comfortable treatment for the rest of their existence.—Our Dumb Animals.

POINT OF VIEW

An old legend states that in the olden days when knighthood was in flower, two knights, in full armor, rode forth to win their spurs. They met at a cross roads where a shield had been erected. They stopped to salute each other.

"A beautiful morning," said one, "and a beautiful gold shield."

"A beautiful morning and a beautiful shield," said the other, "but it is not gold, but silver."

So the argument began and waxed warm, one maintaining with all his might that it was silver, and the other insisting just as strongly that it was gold. And finally it was agreed to settle the controversy by force of arms.

They rode by for the first charge, charged toward each other at full speed, with lances set. Neither was unhorsed. They rode by for the second charge, when, happening to glance at the shield again they paused, and like true knights each begged the other's pardon. The shield was silver on one side and gold on the other.

There are always two sides to every problem, and when we can see both sides, like true knights we will pause and beg each other's pardon. This is the Christ spirit.—Exchange.

CHILDREN IN COURT

By Judge Malcolm Hatfield

An unusual case was recently referred to the juvenile court in which an adolescent girl displayed a pronounced hostility toward the church school, and public officials.

A careful investigation by an officer

of the court revealed that the girl's parents had on numerous occasions ridiculed the appearance of certain teachers, ministers, and police officers in her presence. Consequently, her respect for these institutions and law and order was greatly undermined, for she felt that religion was a racket and the average public official a grafting politician.

The wise parent upholds the church and school teacher in all she says, even though she has made a somewhat hasty decision. It is far more satisfactory to approach a teacher privately and frankly discuss a grievance than abuse her in the child's presence. Once a youngster learns that the home, school and church stand united, she will think twice before she breaks the rules of either.

* * *

A certain district learned to its regret recently that it was directly responsible for the dishonesty of several boys. This particular community had been the home of a notorious personage and on his escape from the penitentiary the entire neighborhood openly voiced its hope that the convict would be able to avoid the police.

As children love to mimic adults, it was only natural for the boys of the vicinity to adopt the gangster as their hero and model.



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Get soothing relief and comfort.
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Good Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when, because of constipation, their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught acts on the bowels and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Under the able leadership of Mrs. R. E. Smith, plans are completed for the Conference Retreat which will be held at MacDonell School on September 29 and 30. The general theme for the Retreat is "Walking and Working With God." Miss Daisy Davies, of Atlanta, Council Spiritual Life Leader, will be the guest and inspirational speaker. Deaconess Grace Gatewood will review the book, "Practicing the Presence." All retreatants are asked to read this book and also a small book entitled "Christianity and Our World," by J. C. Bennett. Both the personal and the social gospel will be considered and discussed.

The mid-year executive meeting of the Conference will be held one day in advance of the Retreat, the first session being held on Tuesday night, September 29.

* * *

Women of the Congo are waking up to the fact that they are not slaves and that there is more in life than just a rice field, according to Dr. W. B. Lewis, in charge of medical work at Tunda station.

The principal work among the Congo women is being accomplished through the missionary societies at the different stations and out-villages. Mrs. Lewis has charge of the work among the women at Tunda, Miss Anne Parker at Minga, and since the departure on furlough of Mrs. William DeRuiter, the missionary society work at both Wembo Nyama and Lodja is being carried on under the supervision of Mrs. A. J. Reid. Many native women are being reached through these missionary societies and the results are most encouraging.

New laws, recently put into operation by the Belgian Government, will mean much to Congo womanhood and greatly help the missionary's work. Child marriages are no longer allowed, and if a father or brother is found who has accepted money for a child with the promise of marriage later on, he is severely punished. When state officials come upon a child marriage, they usually break it up at once, often sending the girl to the mission station for education and training. Another new law is that no woman

can be forced by her male relatives to marry against her will, and the news of this is spreading far and wide among Congo women.

Missionaries are hoping that the day is not far distant when Congo women—especially some who have been trained in the Girls' Homes—will want to undertake some sort of vocations of their own—such as nursing or teaching. Mrs. Lewis recently placed three of the girls from the Tunda Home as apprentice nurses in the Tunda hospital under Miss Mary Moore, and they learned readily and well and wish to continue with the training. Another woman from an out-village recently came in asking for hospital training and is making good.

Women on the mission stations who have been under constant training of the missionaries show the greatest development. Three of the native women at Tunda were recently elected on the official board of the station church.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

The mid-year executive meeting of the Mississippi Conference was held in Galloway Memorial Church, Jackson, on September 10, with Mrs. Paul Arrington presiding.

Mrs. Gordon Patton led the devotional, using for this an outline which may be followed by spiritual life groups: 1. Sit facing each other if possible. 2. Have time of silence. 3. Have prayer. 4. Have book or study topic for leader. 5. All express thought. 6. Then silent prayer. 7. Time of meditation. 8. Have time of sharing some new experience. 9. Close with prayer.

Literature for these groups should be ordered from Literature Headquarters, 712 Church Street, Nashville, Tenn.

Mrs. D. L. St. John stated that reports show 221 auxiliaries with 5,771 members. While at Lake Junaluska, she, with the District secretaries, made plans for the ongoing of the work, which she presented to the group.

Mrs. C. C. McDonald reported the printing and distribution of the Conference Journal.

Miss Mary Weems stated that \$7,899.84 has been paid on our pledge of \$19,000. This is for the first two quarters of 1937. Many auxiliaries have failed to pay their \$4 Scarritt Maintenance Fund (see page 66, Conference Journal, paragraph 10), and so far the goal of \$5 per capita has not been reached.

At this time mention was made of the death of Mrs. M. E. Owens, of Osyka, one of our honored life members.

Mrs. C. C. Clark asked that more stress be placed on the importance of the fourth Sunday offering being directed as planned. The fall unit for the children, "Christmas Around the World," will be ready December 1.

Mrs. Lillian B. Davis urged the enrollment of babies as a means of supporting welfare work for children around the world.

Mrs. H. E. Frizell spoke encouragingly of the enlistment of the young women into the adult ranks.

Mrs. W. F. Mahaffey outlined the fall study, urging that approved books be used for both Mission and Bible study classes. The message which she brought from Lake Junaluska is "Women, Watch Your Daily Lives," the world studies them!

Mrs. Carl Craig stated that this year a larger number of Negro women were sent by auxiliaries to the Leadership School in Jackson.

Mrs. John Boone reported that only \$259 had been received on the amount needed to purchase a car for the Moore Community House.

Mrs. Stanley Wilson called attention to the special effort, which began on September 20, to reach the 1,200 goal in subscriptions to the World Outlook.

A Letter From Mrs. Boone

Dear Auxiliaries: We are appealing to all auxiliaries and interested friends to contribute as soon as possible to the fund to buy a new car for the Moore Community House at Biloxi. This car will be used to transport children to Church School and to aid the workers in contacting the people.

Send all donations, by October 15, to Mrs. John W. Boone, Superintendent of Supplies, Brookhaven, Miss.

The following have contributed: Brookhaven District—Brookhaven, Bude, Bassfield, Center Point, McComb (Centenary), Crystal Springs, Hazlehurst, Magnolia, New Hebron, Silver Creek, Tylertown.

Hattiesburg District—Collins, Ellisville, Lambert Circle (Ellisville), Student Coaching Day at Hattiesburg.

Jackson District—Brandon, Jackson (Capitol Street), Jackson (Galloway Memorial), Jackson (Glendale), Lake Vaughan, Canton (Patty Harvey Circle), Zone 2 and Zone 5.

Meridian District—Decatur, Meridian Fifth Street (Priscilla Circle).

Seashore District—Columbia, Logtown, Moss Point, Poplarville.

Vicksburg District—Edwards, Germania, Vicksburg (Gibson Memorial), Zone at Eden.

Rev. B. M. Hunt, Mrs. M. Magee and two other friends.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvinia, Miss.

Today's column is again used to pay tribute to a life lived in service to her Lord. Because many have felt her love many wish to express that love. The



first is a tribute to Mrs. Clemmie Short from Mrs. Neblett, Conference Secretary. The other is an expression of appreciation from Mrs. Short's Bible Class, which was her outstanding piece of work.

Mrs. L. C. Short

As the evening shadows gathered, surrounded by loved ones in the quiet of her lovely home at Como, Miss., on August 19, 1937, the beautiful spirit of Mrs. L. C. Short took its flight to the land of the blessed. Hers was the life of beauty and loveliness, one of purity and goodness, and a life lived at its best every day. She was always kind, considerate and thoughtful of those around her, and loved, with great tenderness, her friends and loved ones who ministered to her needs and comforts at all times. "I can not say, and will not say, that she is dead; she is just away." Her life is one that will live on and on, for the beautiful threads of her character and ministry will be knitted again into the lives of others along the pathway of life. She had been a life-long member of the Methodist Church and loved it with an ardent devotion. In her younger years she always participated in every phase of church work, but her major activities were centered in the Woman's Missionary Society, having served as Conference officer over a long period of years. While serving as an official in the North Mississippi Conference she was instrumental in securing the first funds for the erection of the Methodist Hospital in Memphis. During her last years, although in declining health, she gave her best to the building of God's kingdom as teacher of the Wesley Bible Class in her church. She had a keen sense of beauty and a deep appreciation of the beautiful even in the commonplace things of life. Her Bible was her constant companion, gathering from it strength and courage and a "Faith that overcomes the world." She fought a good fight, and she heard the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Mrs. R. P. Neblett.

* * *

Resolutions of Sympathy and Respect

Whereas, our Heavenly Father has removed from our midst by death our dearly beloved friend and teacher, Mrs. Clemmie Short; and

Whereas, she was a faithful and consecrated Christian, who was outstanding in her loyalty to the Wesley Bible Class, responding to every call of service and contributing generously to the various interests; and

Whereas, her departure has left a vacancy in our ranks hard to be filled; therefore, be it

Resolved, That we, the members of the Wesley Bible Class of the Methodist Church of Como, Miss., have sustained a great loss in the passing of our valued friend. Our hearts are bowed in sorrow at her death, which occurred on August 19, 1937.

Resolved, That we shall long cherish

her unselfish spirit, Christian graces and kindly deeds.

Resolved, That we, bowing in humble submission to the Divine Will, and knowing that she was prepared to meet her God in peace, desire to tender to her family our deepest sympathy in their bereavement, and to commend them to the unfailing grace and help of the God she served so long and indefatigably.

Resolved, That we instruct the secretary to send a copy of these resolutions to the family, the New Orleans Christian Advocate, the Southern Reporter, and that a copy be kept in the minutes of the Wesley Bible Class.

Respectfully submitted: Mrs. Thomas Taylor, Miss Aurelia Baker, Mrs. Thos. W. Mitchell.

In Memoriam

RESOLUTIONS OF LOVE AND APPRECIATION

Whereas, in His infinite wisdom and goodness, our Heavenly Father has seen fit to call to his reward our faithful and venerated fellow-worker and friend, Mr. Samuel Jackson Hinton, of McNeil, Miss., who fell at his post of service on June 28, 1937, and

Whereas, he was a devoted, loyal and faithful member of the Church, an unassuming, self-sacrificing leader in the various activities of the local church with which he was affiliated, an efficient superintendent of the Church School, a diligent member of the Board of Stewards, and at the time of his death he was chairman of the Circuit Board and Lay Leader; and,

Whereas, he was a good man, his life being without reproach, and a good citizen, interested in every phase of his community's life and service, etc.

Be it resolved, by the Quarterly Conference of Carriere charge, Mississippi Annual Conference, first, that we bow in submission to Divine will, knowing that He knoweth all things, and doeth all things well;

Resolved, second, that we acknowledge and commend the life and services of this good man who was faithful to the end. We sustain a great loss in his departure, but his godly influence and counsel shall continue to bless our lives as time passes on. By his virtues we are constrained to be stronger.

Be it further resolved, that we extend our deepest sympathy to his beloved wife, family and friends, and that a copy of these resolutions be sent to his family, a copy to the New Orleans Christian Advocate, and that a copy be spread on the minutes of this Quarterly Conference.

C. A. SANDEN,

M. H. SUMMEROUR,

SARDAN LININGS,

SHELLY SMITH, Secty.;

L. J. POWER, P. E.

Committee for the Quarterly Conference.

MISSIONARY BRIEFLETS

The Kong Hong Institutional Church, Southern Methodism's important downtown church in the city of Soochow, China, has recently taken an active part in a city-wide program for children. Fully 2,000 children took part in a huge lantern procession. Kong Hong Church is co-operating in every way possible to help make children's year a success.

* * *

Rev. J. W. Daniel, who is a member of the faculty of the Seminary at Porto Alegre, Brazil, is also doing some fine pastoral work. About two years ago he took over the work at the little church of "Paulo de Tarso," in Porto Alegre, which has the distinction of being the first independent church in Brazil, since it pulled off from the Methodist Church in 1927. When the membership was reduced to seven, the pastor, who had joined the Spiritualists, went to Mr. Daniel and asked him to take charge of the church. Today, after two years' time, there is a membership of 42 and a live Sunday school of more than 100.

* * *

During 1935, Dr. C. P. M. Sheffey performed 208 operations, 93 of them major operations, at the Mary Long Hospital, in Wembo Nyama station, Congo Mission. The cost of an operation is always expensive, and in America it is the patient who pays for them. In the Congo, however, the natives are so poor that the missionary doctors charge from \$2.50 to \$3.40 for a major operation, and sometimes it is difficult for them to get up this amount. The money goes into the hospital work. Many operative patients walk from fifty to a hundred or even a hundred and fifty miles to reach the hospital.

* * *

Missionaries in Africa are slowly breaking down some of the old customs among the natives. One that is giving way before Christian ideals is that of burying babies alive with their dead mothers. Recently five orphans, one a new-born baby, were brought into Minga station from a village over a day's journey away. They were saved from a living death by a native Christian woman, who insisted that these babies be sent to the Mission. These five babies have been given to Christian mothers in the mission village, who have agreed to take care of them, although they know that the Mission will not be able to furnish a drop of milk for these little ones. Miss Ruth O'Toole, nurse at Minga, says: "Thus an old custom has been broken and our Christian mothers are giving their milk to other mothers' children." The old superstition formerly believed by the natives was that if a mother nursed another woman's child it would mean death to her own children.

History is essentially necessary to religion if only as a corrective, . . . against the delusions of a false mysticism.—von Hugel.

A HUNDRED LETTERS ON THE PLAN OF UNION

(Continued from page 5)

acceptable to our Negro brethren and to those of us who join with them in this conviction."

5. The proposed United Church will add greatly to the cost of administration in every department. One of our most active leaders, one known and loved throughout the Church, writes: "These General and Jurisdictional Conference meetings will almost bankrupt the Church. We are already living on borrowed money." What, then, when in addition we must have offices for boards and agencies and commissions in every separate jurisdiction on a scale almost as large as our present General Boards, etc.?

6. We run the risk of a considerable loss in membership and benevolences. Before me are three letters from presidings elders as far apart as Kentucky, Mississippi, and Texas. The substance of each letter on this point is: "Undoubtedly we will lose many of our members to other Churches. The Southern Methodist Church means something to them and when the Church is dissolved or merged they will go elsewhere." On the subject of benevolences one pastor of a church with 700 members writes: "It will be much harder to interest our people in our benevolences. They will think that so great a Church can get along without what little they have been paying. Chicago or Cincinnati will seem further away than Nashville, human nature being what it is."

7. Some object to what appears to be an inconsistency in the Plan as it relates to the Methodist Protestant Church—a Church whose "protest" has been largely against the Episcopal form of government—government by bishops. The fact is, this had a great deal to do with leaving the old and time-honored word "Episcopal" out of the name of the proposed Church. This was another "tense" mo-

ment, according to Dr. Moore. It was deleted to accommodate our 180,000 Methodist Protestant brethren. But the Commission felt that they must be given a "dosage" anyhow, so they agreed to allow them to choose two bishops from the roll of Methodist Protestant preachers (possibly with the assurance that if they once had a taste of it they wouldn't be without it). Some who were not on the Commission wonder how this "welding of the wooden handle to the pewter spoon" was accomplished.

Several other points have been emphasized in the letters received.

Some are concerned about charters, trust funds, and properties. These are legal questions and no doubt the courts will have ample opportunity to decide them.

Some envision embarrassing moments when the General Conference, made up of bishops and preachers of both races, meets in Southern territory; and when the bishops "take their turn" in presid-ing.

With but few exceptions the letters voiced the conviction that the people should be allowed to express their decision, and that no Annual Conference should vote on the question before the General Conference.

Several letters declared that a vote by written ballot should be cast when the issue is to be voted on in all Conferences.

Southern Methodism is a strong, homogeneous body—large enough for all practical requirements. Our people are as fine and loyal as will be found anywhere on this earth. Their ability and willingness to respond has been demonstrated time and time again. The Bishops' Crusade was a splendid achievement in lifting the burden of debt from our Mission Board, and its second phase—a deepened spiritual awakening—may be the signal for even greater things. Methodist people long not for greatness in numbers or more powerful machinery. They do not believe that God is always on the side of the heaviest artillery. At heart they sense no real need for an external administrative Union based on "the Southern plan" or any other plan.

Here is a thoughtful sentence in a letter just received from one of the leaders of Methodism in Texas: "Can it be that a feeling of defeatism unconsciously urges some of our leaders into the proposed Union? Our Church has not failed. Before it is the greatest period of progress." How can the external merging of millions into a gigantic ecclesiastical machine supply that inner spiritual power that is our one supreme need?

Mobile, Ala.

OPPORTUNITY

(Continued from page 11)

who smile at us; it is easy to swap compliments; it is easy to love those who have pleasing dispositions and lovely personalities; it is easy to admire that person whose thought in religion, busi-

ness, and social life is somewhat identical with one's own, and we can easily do good unto all such persons. But what about that person who has a hostile attitude toward us, who has said derogatory things concerning our characters, who has a harsh attitude toward us bred of an ill-feeling? Well, to say the least, the average person finds it very hard to do good unto these people. But did it ever occur to you that even these cruel cases afford the opportunity to do good? The best way in the world to whip an evil person is to return good for evil. Contempt breeds hate, but love begets love. Almost two thousand years ago a voice echoed through the Judean hills a message which comes to us through the corridors of centuries, as fresh and as sweet as when it was spoken. It is the voice of the lowly Galilean. He taught us to love those who hate us and to do good unto those who spitefully persecute us. In other words, to do good unto all men as the opportunity presents itself. Or to put it in still other words, "as ye would that men should do unto you, do ye even so unto them."

The opportunity is ours. Therefore let us do good unto all men, especially unto those who are of the household of faith.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round

Ferriday, Sept. 26, a.m.
Jonesville, Sept. 26, p.m.
Winnfield, Oct. 3, a.m.
Colfax, at Montgomery, Oct. 3, p.m.
Marksville, at Bay Hills, Oct. 10, p.m.
Melville, at Palmetto, Oct. 10, p.m.
Sicily Island, at Vidalia, Oct. 17, a.m.
Rochelle-Tullos, at Rochelle, Oct. 17, p.m.
Bunkie, Oct. 24, a.m.
Glenmora, Oct. 24, p.m.
Grayson Circuit, at Grayson, Oct. 27, p.m.
Provencal, at Oak Grove, Oct. 31, a.m.
Natchitoches, Oct. 31, p.m.
Montrose, Nov. 1, p.m.
Boyce, Nov. 3, p.m.
Lecompte, Nov. 4, p.m.
Pleasant Hill, at Robeline, Nov. 7, a.m.
Campiti, at Campiti, Nov. 7, p.m.
Pineville, Nov. 8, p.m.
First Church, Alexandria, Nov. 10, p.m.
Jena-Olla, at Olla, Nov. 14, a.m.

Where morning hour is indicated the quarterly conference will be held in the afternoon at an hour to be announced by the pastor. Where p. m. is indicated the quarterly conference will follow the regular evening service, with the exception of Marksville, at Bay Hills, where a devotional service and quarterly conference will be held at 3 p.m.

R. H. HARPER, P. E.

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NEW ORLEANS

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NEW ORLEANS, LA., THURSDAY, SEPTEMBER 30, 1937.

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Hidden Sweets

By Anne Charlotte Lynch Botta

The honey-bee that wanders all day long
The field, the woodland, and the garden o'er,
To gather in his fragrant winter store,
Humming in calm content his quiet song,
Seeks not alone the rose's glowing breast,
The lily's dainty cup, the violet's lips,
But from all rank and noxious weeds it sips
The single drop of sweetness closely pressed
Within the poison chalice. Thus if we
Seek only to draw forth the hidden sweet
In all the varied human flowers we meet,
In the wide garden of humanity,
And like the bee, if home the spoil we bear,
Hived in our hearts it turns to nectar there.

—The American Hebrew.



Wallet of the Week



DEAN LYNN HAROLD HOUGH, of Drew University, is quoted as saying that Protestant ministers are so afraid of losing intellectual liberty that they have come to have no convictions on anything. He observed also, "Nobody was ever lifted to a noble life on the insistence that he can go anywhere at any time. This type of intellectual liberty does not mean very much. Christianity is either coherent utterance of a corporate truth having behind it divine authority, or the Christian church is insignificant and the ministry irrelevant."

* * *

NOTHING BEGAN IN PALESTINE is another of the senseless theses for which Mr. H. G. Wells has long been famous. He is credited with the statement: "Nothing began there. Nothing was worked out there," and that "the little region of Palestine . . . no more (in world history) than a part of the highway between Egypt and Mesopotamia." This fulmination, delivered before the Educational Section of the British Association, is probably as accurate and informing as much of his other writings which he has been pleased to label "history."

* * *

THE WORLD JEWISH PROBLEM is reflected in the fact that in the past sixteen years the American Palestine Campaign Fund, an organized effort for Jewish relief, has expended \$28,405,000 in colonization activities. Nearly two million dollars was raised in 1936. The American Jews are now undertaking to reclaim a large body of waste land near Lake Huleh on the Syrian border. It is their purpose to donate one-fourth of this land for Arab use, as a practical gesture on their part of Arab-Jewish amity so much needed in Palestine at this time.

* * *

RUSSIAN SOCIETIES OF THE GODLESS, according to Posener Zietundgienst, have determined to build a ship to be used in carrying their propaganda to foreign countries. It is said also that orders have been issued to sextons of cemeteries instructing them to permit ministers of the Gospel to officiate at burials only in cases where such service has been requested in the will of the deceased. Such prohibitions are doubtless necessary to the progress of the godless societies, and they speak volumes for the moral and spiritual consciousness of the people.

THE AINU, a despised and repressed class of Japan, have for centuries been subjected to the most shameless servitude. They are compelled, under penalty of death, to pay heavy taxes and, until recently, they were even denied the privilege of cultivating the land, and to educate them was a crime. Recently, however, the government appears to have changed its policy and it now seeks to confer larger privileges upon them. The Ainu constitute at least a part of the race problem of Japanese civilization.

* * *

THE RABBINICAL COUNCIL OF AMERICA has injected the Bible into the controversy over Palestine. The Council, an Orthodox group, is said to have addressed a communication to Great Britain in which they ask that the Bible mandate with reference to Palestine be observed. It was pointed out that the Bible distinctly defined the boundaries of the country, and Britain was urged to deal with the Holy Land, not upon political but upon spiritual grounds. The appeal insisted that such was due as a matter of Israel's history, and also to England's consistent devotion to the Bible.

* * *

THE BAPTISTS OF TEXAS have inaugurated a movement to add one hundred thousand active members. Fifteen hundred Baptist ministers discussed the plan for four days, and at the end of that time they decided to put both the plan and their churches to the test. Such a daring program challenges the respect and admiration of all denominations and we confidently expect that the effort will result in a sweeping victory for Texas Baptists. We have heard from unofficial sources that they are already well on the way to the achievement of their purpose.

* * *

FIFTY AFRICAN BUSHMEN recently visited Capetown, South Africa, in order to make appeal to parliament for the privilege of hunting game for food. Game constitutes a chief source of their food supply and, in the effort to save the African buck from extinction, a large part of their hunting grounds has been turned into a game preserve. The African Bushmen are said to be the smallest and possibly the oldest race on earth. General Smuts called them "living fossils," and the race which has been rapidly dying out is now further threatened by the reduction of their food supply.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

SECOND-HAND CHRISTIANITY

We read an article recently, by a well-known minister who made attack upon the Christianity which adheres to what he termed a "reactionary," or an archaic and outmoded theology. It seemed to be his opinion that much of the pessimism of Christianity is a projection of creedal concepts representing "a transitional stage of thought" which is now incompatible with the modern doctrine of the Fatherhood of God. He appeared to think that the acceptance of historic tenets is *prima facie* evidence of a second-hand Christianity, and he arrayed against its contentions all the terminology of the scientific rationalism of a few years ago. Personally, we have small interest in the warfare between reactionary and modern theological opinion as such, but we confess with equal frankness our skepticism as to the progressive and forward-looking theology which proceeds at once to nebulous ideas of a "conditional immortality" and "probation" with a purgatorial cast. It is no answer to the theology built upon the revelations of a changeless God to say that we have outgrown such opinions, that they no longer have "moral and religious reality." As we see it, a theology which represents God's dealings with impenitent sinners as "not penal but remedial," is essentially a lame and a compromising apology for all faith. The implications of a theology which represents "only a transitional stage of thought" cuts the dirt from the very foundations of religion. It robs religious thinking and teaching today of that abiding authority which is bound up with Infinite wisdom and understanding. What right have we, as "birds of passage," to call the world to a religious standard which in another generation will be supplanted? What is there in a radically changing theology to give it universal appeal or spiritual pre-eminence? The second-hand religion which we fear is not that which accepts the common denominator of religious experience, but it is that which assumes the relation without either the experience, or the spirit of sacrifice which would share it with others. We find it much easier to adjust ourselves to theological opinion with which we differ, than to rec-

oncile religious pretensions wholly at variance with our conception of God.

ECCLESIASTICAL LIBERALITY

At a service in a London church recently, a Church of England Bishop made some rather unusual concessions regarding the Nonconformist churches. The preacher was Bishop Walter Carey, formerly Bishop of Bloemfontein, and he gave what he called a "heart to heart talk on the subject of reunion." He is quoted as saying: "Among Nonconformists no one can deny that God has blessed every kind of ministry. The Free Churches may have lapsed from historicity, but God has never deserted them. There is an idea in some quarters that Wesley and others who broke away from the Church of England did so in a spirit of contumacy. Not at all, they broke away from a Church at that time dead because they had a living faith. I sometimes wonder whether it is not a mere pride of institutionalism which prevents Christians from coming together."

These were the words of a Church of England Bishop in a church of his own faith and they must be accepted as a fair appraisal of the spiritual values of the unregimented religious forces of England. In these days when we seek again the Aldersgate experience, it is indeed heartening to feel that the spiritual inheritance upon which we have built our Methodist structure is making its appeal, even after two hundred years, to those who were the most vigorous opposers of Mr. Wesley and his lay preachers. But let us never forget that it is not our inheritance, but our own faith and experience which can make powerful and blessed the ministry of Methodism today. Let us seek for a renewal of that spiritual experience which has been our chief credential through the past two hundred years.

BY WAY OF EXPLANATION

Many times we have been crowded with matter for publication, but at no time since we came to the editorship of the paper have we been so overwhelmed as at the present time. We expect to publish all

that it may be possible for us to use, but we are forced to ask that our friends be considerate. Do not get impatient with us, and those sending material can help us out of our difficulty by writing no more than is necessary to make clear their subject. We want all the news that may be of interest to your people, but put it up in a neat and compressed package. Last week we were away from the office and when we returned we found some of our own material shelved, so we are sharing together.

EMERGENCY OFFERING FOR CHINA

The desperate situation which our missions and missionaries are facing in China has made necessary the cabling of \$5,000 for immediate relief. This was done out of current funds and without the necessity for borrowing, but the emergency is such that the Bishops have felt that an opportunity for permitting interested persons and congregations to share in the relief work made necessary by the China situation should be approved. No campaign will be put on, but the Board of Missions at Nashville will receive and transmit any such offerings for the relief of our imperiled missionaries in China. On Tuesday of last week, Bishop Arthur J. Moore announced that all our missionaries were safe at that time, but he said that the situation is one of extreme peril. Emergency offerings should be sent to Mr. J. F. Rawls, Treasurer, Doctors' Building, Nashville, Tenn. We urge that all our churches shall have a part in this necessary measure of relief.

Editorial Miscellany

By Dr. H. T. Carley

WHAT HOGS THINK

One of the little pigs found a crack in the fence and slipped through. He was care-free and happy. He was not old enough to realize that he would be a hog some day; so no fear of impending doom was upon him. He was full of mischief, and he felt a little devilment lurking in his bones. The old sow, his mother, and his little sisters and brothers called to him in hog language and told him he had better come back; but he snorted in disdain, squealed with delight in his new-found freedom, and grunted happily along to see what he could discover in a land in which, so far as he knew, he was a pioneer.

He wandered down a short lane, rooting here and there to see if he might uncover a choice bit of food that would give him a new thrill. A mule in the pasture on the other side of the lane came close to the fence and stuck his head over. The little pig, pretending to be frightened by so huge an animal, emitted a series of startled grunts and scooted to the other side of the lane. He was having great fun.

A little further down, at the end of the lane, he

came to a long, narrow stretch of ground that was something new to him. There was no grass on it; and when he tried to root into it with his little pink nose, he found it harder than anything else he had ever seen, and he stopped rooting and went to pushing hard little pellets with his snout. They looked somewhat like grains of corn; but when he tried to bite them, they hurt his teeth. He was on the edge of a graveled road; but he didn't know it.

On the other side of the road he saw plenty of nice, green grass, and he decided to go over and help himself—like all little pigs, he liked grass. As he started across, he saw a big black thing on wheels come rolling along. He didn't know what it was, but he wasn't afraid of it, because he saw his master roll one out of the little house in the lot that he called home every day, and when he got close to it his master always slowed it down and made it give out some kind of noise that scared him and made him run out of the way. So he wasn't afraid of the one he saw coming now.

But before he knew it something terrible happened. The big black thing didn't slow down and it didn't make the noise that would have made him scamper off into the weeds. Instead, it came on fast, and before he knew what to do, one of those fast-turning round things hit him. It knocked him into the ditch—but even then it didn't stop or slow down.

He thought he was going to die. He hurt all over; and when he tried to walk, he could scarcely move. He called to his mother; but she and his little brothers and sisters had gone to the other side of the lot and he couldn't make them hear him. He tried again to walk; but his hip and back hurt so bad he had to lie still. He had never dreamed that a little pig could suffer so much agony. He thought, after all, he would have to lie there and die. He didn't want to die. He thought of how his mother had fed him; and how he and the other baby pigs had played all over the lot; and how he liked to wade around in the edge of the pond and pretend that he was a big pig and could even swim across the pond if he wanted to. And then he thought how nice and warm it was when they all cuddled down together and went to sleep at night. But how he was hurting now!

And then a colored woman came along and recognized him lying there in the ditch. And she said, "Poor little pig!" and went and told his master. And his master came; and instead of saying "Sooeey!" he picked him up in his arms, and said, "Poor little pig!" And then he felt him tenderly all over, and said, "No bones are broken, and you are going to get all right."

And then he took him to the lot and fixed a nice place for him to stay, and gave him something nice to eat, and he began to feel better. And after awhile his mother sow and his brothers and sisters came to see him and nudged him with their noses and told him how sorry they were that he was hurt, and how glad they were that he was going to get well. And when they asked him who hit him, all he could say was, "I don't know—whoever it was, hit me and ran."

And all the pigs and hogs that heard about it said: "It must have been some terrible kind of monster that would hit a little pig and then run—surely no man would have done such a thing."

DOES THE PLAN OF UNION REQUIRE APPROVAL BY EVERY ANNUAL CONFERENCE IN ORDER TO GIVE IT VALIDITY?

By T. W. Holloman

As a member of the Methodist Episcopal Church, South, I have been greatly interested in the Plan of Union and in the discussions pro and con. Furthermore, I have felt impelled to think through to my own conclusions.

I have reached the conclusion that the Plan cannot be legally adopted without the approval of each Annual Conference, for the following reason:

Section III, paragraph 2, of the Plan provides:

"2. Amendments to the Constitution shall be made upon a two-thirds majority of the General Conference present and voting and a two-thirds majority of all the members of the several Annual Conferences present and voting, except in the case of the First Restrictive Rule, which shall require a three-fourths majority of all the members of the Annual Conferences present and voting. The vote, after being completed, shall be canvassed by the Council of Bishops, and the amendment voted upon shall become effective upon their announcement of its having received the required majority."

The law of our Church gives the General Conference full powers subject to certain restrictions. All of these restrictions may be altered by a vote of two-thirds of the General Conference and the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, present and voting, except the first one.

This First Restrictive Rule reads in our law exactly as it does in the Plan of Union. As to it, our law provides an exception and provides that it "may be altered upon the joint recommendation of all the Annual Conferences by a majority of two-thirds of the General Conference succeeding."

Since the Plan of Union provides that the Methodist Church to be established by the Union may alter this first rule by a vote of two-thirds of the General Conference and three-fourths of the members of the Annual Conferences, present and voting, it follows that the Plan changes our present constitutional provision as to changes in this rule and can only be legally adopted by the joint recommendation of all the Annual Conferences of our Church.

The Constitution of the United States provides that it may be amended by a two-thirds vote of Congress upon the concurrence of three-fourths of the States. Suppose Congress proposed by a two-thirds vote that hereafter the Constitution could be amended by the concurrence of two-thirds of the States and submitted the act to the States and only two-thirds of them concurred, would any one contend that the method of making

amendments thereafter had been constitutionally changed? Certainly not.

The practice of our Church has been in accord with the view taken by me as shown by Bishop Denny in his article in the Christian Advocate of September 10, 1937, at page 30. I take the liberty of quoting him:

"... Originally no one of the Six Restrictive Rules could be altered save with the approval of each Annual Conference. It required each Annual Conference and two-thirds of the General Conference succeeding to alter this requirement, so that thereafter the last five Restrictive Rules might be 'revoked, altered, or changed' by three-fourths of the members of the Annual Conferences present and voting, and two-thirds of the General Conference succeeding, and this alteration received the required vote. . . ."

Furthermore, I do not think that any court could read out this requirement on any liberal construction or equitable or reasonable consideration. It has been our law from the days of the undelegated General Conference and it is reasonable, binding and, I think, conclusive.

Bishop Denny has made a cogent argument that the Plan itself changes an Article of Religion, and, therefore, requires the approval of each Annual Conference. On its face it appears sound. The adaptation of the 23rd Article of Religion to the needs and governmental control of the foreign fields was by the constitutional process. However, in essence and actuality it was but an adaptation of the Article to conditions beyond the territory of the United States. As the Lord looketh at the heart and not at the outward appearance, so the law attempts to give effect to the essence, actuality and intent and not to be governed in a hidebound manner by the form and the words. It is quite conceivable that a court would hold the 23rd Article was not altered but only adapted to the widening work of a World-wide Church. If so, this argument would fail.

It must be said, however, that if the Article was changed, it is no answer to the argument (and in any event it is no answer to my position, above) to claim that the Methodist Church was divided by a plan that provided for a change in a Restrictive Rule, which change did not receive the required Annual Conference approval. This is erroneous.

Smith et al vs. Swormstedt et al, 16 Howard, 288, 14 L. Ed., 942, was a bill in equity filed by our Commissioners and others to recover our ratable share of the "Book Concern." It was a proceeding in equity to secure our share of this fund on the ground that the Church had been divided by a valid act of the General Conference, which submitted its determination solely to the Southern Conferences. Defendants pleaded specifically that the plan depended in all its parts on the proposed change in the sixth rule and that it failed because the change was not made by the concurrence of the Annual Conferences required by the con-

stitution. Such concurrence actually was not obtained. The portion of the resolution submitting a division to the Southern Conferences was adopted by them.

The Supreme Court of the United States sustained the contention of the plaintiffs (reversing the Ohio Circuit Court) and decided the case on this point. It held that the General Conference had all powers except as restricted by the six rules, that as it might have organized two churches originally, and had actually erected its Canadian Conferences into an independent Church, so it was now competent to provide for this division in this manner. At page 951 of the Law Edition citation, it is said:

"It has also been urged on the part of the defendants that the division of the Church, according to the plan of the separation, was made to depend not only upon the determination of the Southern Annual Conferences, but also upon the consent of the Annual Conferences North, as well as South, to a change of the sixth restrictive article, and as this was refused, the division which took place was unauthorized. But this is a misapprehension. The change of this article was not made a condition of the division. That depended alone upon the decision of the Southern Conferences."

"The division of the Methodist Episcopal Church having thus taken place, in pursuance of the proper authority, it carried with it, as matter of law, a division of the common property belonging to the ecclesiastical organization, and especially of the property in this Book Concern, which belonged to the traveling preachers. . . ."

Smith et al vs. Swormstedt et al, 14 L. Ed., p. 951.

Here, however, in the Plan of Union, the change in the method of amending the First Restrictive Rule is an integral part. Its adoption makes the change. Hence, under our constitution all of the Annual Conferences must concur.

Alexandria, La., Sept. 20, 1937.

WHY I AM OPPOSED TO UNIFICATION

By Rev. John W. Ramsey

I could easily multiply the reasons for my opposition to Unification, but some of them, stated as briefly as possible, are as follows:

1. Because of the quiet way in which some of our leaders, who favor Unification, have apparently been attempting to put it over. Seemingly every possible effort has been made to keep from the membership of the church a knowledge of the proposed Plan. Very little, if anything, has been said about it in the secular press, and only within recent months have the columns of our Church periodicals been open for discussion. Consequently, only a small percentage of the membership knows enough about it to form an intelligent opinion concerning

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Louisiana Conference

PERSONAL AND OTHERWISE

The Advocate staff appreciates a note sent with the remittance of Mrs. Wiley J. Murphy, Arcadia. It is such messages as hers that make easier the grind of our task.

The music for the recent meeting at Pleasant Hill was in charge of Mrs. W. H. Moseley as soloist and Miss Maudie Anderson as pianist, according to Mrs. J. B. Brown. The solos were effective and the music rendered was a valuable contribution to the meeting.

Rev. O. L. Tucker, pastor at New Iberia, paid the Advocate office an appreciated call one day last week. He speaks in an enthusiastic way of the splendid work of Rev. B. F. Rogers, the presiding elder. He also reports progress on the new educational project for his church.

We have a letter from a reader at Winnfield saying that he has some old copies of the Advocate which he asks the value of. We regret to report that separate copies of the paper that old, or of any age, have little value except for articles which may be of special interest to individuals. We have two or three bound volumes of the years in question and the whole volume is worth about ten dollars.

RUSTON DISTRICT NEWS

The Ruston District has enjoyed a number of special blessings during the year. God has been very gracious to us. The development of the oil field at Lisbon has made possible the building of a parsonage, remodeling of the church and the church going to whole time—a new appointment. At Springhill a large paper plant is being erected, to cost at completion approximately \$12,000,000. A housing project will call for five hundred houses at a total cost of \$1,500,000. A new parsonage is being built, the church undergoing repairs and the work going to full time—a new appointment.

The Ruston people are rejoicing over a successful campaign for their new church. Brother Hicks and his people are looking forward to moving into a beautiful church the early part of next year. This is something to rejoice over, because so many contributed—a number of real old-time sacrifices were made. Cash on hand totals better than \$40,000. They will let the contract only when all cash is in hand. Ruston District can really report a \$40,000 surplus at present.

On Friday, September 17, our presiding elder called a meeting of all pastors and board chairmen.

The devotional was led by our presiding elder, Brother Hoffpauir. Following

the devotional we heard the District Lay Leader, Judge E. L. Walker. His was an encouraging message on closing out the year in full; he urged us to see the Spiritual in our money raising. Following this we heard an inspiring message by Brother Hicks on "Our Spiritual Life." His message stirred our souls. Both Brother Hicks and Judge Walker spoke a few words concerning their new church. Following the message by Brother Hicks we heard Mr. Floyd James on "Building the New Church." His high point that impressed us all was the fact that the spiritual life of the church had deepened during their campaign. Then we heard two visitors from the Monroe District, Rev. H. L. Johns, presiding elder, and the District Lay Leader, Judge W. B. Clarke. Each gave us kind words of greetings and congratulations.

The presiding elder then called on the preachers for oral reports on their work thus far in the year and for a statement as to what are the prospects of closing out the year in full. Encouraging reports were made, and in almost every charge a "pay in full" pledge.

The laymen were then heard. Their words were as optimistic and encouraging as those of the preachers.

Last on the program, but not least, was a delicious supper served by the ladies of the Ruston Missionary Society.

To climax it all, Mr. T. L. James invited all the preachers to attend the football game that night between Tech and Oklahoma City University as his guests.

We are proud of our presiding elder and the wonderful things he has inspired us to do, and we are beginning to wonder if the new law of limiting to four years should be enforced in our case.

C. B. WHITE.

POLLOCK CIRCUIT

Dear Editor: I am writing you as pastor of the Pollock Circuit concerning the work we have done so far this Conference year in the three churches that constitute the charge, and the problem of building a new church at or near Tioga, on the site of the old Palestine church which was in full force fifty or sixty years ago, in the days of Ivey Hoffpauir and John F. Wynn.

We have just finished the new Palestine church and organized it on Sunday, the 12th, at 3 o'clock, with Brother Harper, the presiding elder of our District, in charge. We received twenty-eight members by letter or transfer, and at 8 o'clock we had another service. I preached again and baptized one infant and six adults, making the total number of new members thirty-nine. The general sentiment was fine and we are rejoicing over the results. We started a revival

last Sunday and are expecting great results. I ask that the brethren who know me will pray for a victory here. I am only 81 years old, but there is lots for me to do yet.

H. B. McCANN.

TIDINGS FROM THE WEST

Brother Duren: On Wednesday night, August 25, I attempted to go to the downtown Methodist church here to prayer meeting. The church was closed and I noticed they have only the morning service on Sunday. I then went over to the Baptist church, all lighted up, people going in large numbers, auditorium was almost filled by service time. The preacher invited the young people going off to school to the front row, 18 of them, mostly going to denominational school. He made a talk to them along spiritual lines to observe in school, afterwards a number of prayers from the congregation for their keeping and studying; real heart prayer. I noticed on the board nearly 1,000 visitations and phone calls had been made by the Sunday School superintendent. This church has expanded to cover nearly a whole square. I had almost identically the same experience recently in Mobile. Had to go to the Baptist church for prayer meeting. Auditorium nearly filled, prayers and testimonies that would have done an angel's heart good.

Recently I read one of Wesley's sermons on "Awake, Thou That Sleepest." We ought to circulate this sermon in some of our churches, don't you think?

Let's pray.

M. F. WILSON.

REV. GEORGE FOX DIES

Rev. George Fox died at his home in Bonita at 8:25 Saturday evening. Funeral services at Bastrop church Sunday afternoon, conducted by myself with Giles, McCormack, Hebert, Alford and Midyett assisting. Masonic burial at Bunkie Monday, with King, Harwell, Hebert and myself assisting. A true comrade in the ministry has fallen at his post.

H. L. JOHNS.

GENEROUS RESPONSE

We have received several letters like these before you, and of course some of our larger churches have been very generous with our work of mercy. We hope that the time will soon come when the people of every charge will reveal a heartfelt interest in response to their pastor's request on the special day set apart by the three Conferences for presentation of the work of our Memorial Mercy Home-Hospital, 815 Washington Avenue, New Orleans, La.

J. G. SNELLING, Supt.

* * *

Pioneer, La., Sept. 21, 1937.

Dear Brother Snelling: Enclosed please find my check for \$7.20, which represents further offering for the carrying on of our great work. You will remember that we

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AUGUSTUS MIXER MAYO

Augustus Mixer Mayo was born in St. Landry Parish on November 4, 1859, a son of Claudius Mayo and Sue Mixer; moved to Opelousas in 1867; joined the Methodist Episcopal Church, South, at the age of nine years; attended school to Calvin A. Frazee. In 1876-80 attended school at the Polytechnic Institute in St. Louis, Mo. In March, 1880, went to Lake Charles and became deputy clerk of court under his uncle, Thad Mayo. In 1887 he founded the first abstract of title business in Louisiana and has continued at its head ever since, which business has just celebrated its fiftieth anniversary. In December, 1887, he married Miss Minnie Knapp, daughter of Dr. Seaman A. Knapp, a real helpmate in every sense of the word. His family consists of two sons, Seaman Augustus and Claudius Herman, and ten grandchildren. His work has been outstanding in the Lake Charles church and Sunday School, having been connected with it since March, 1880. He was elected Sunday School secretary soon, and during the ill health of Superintendent O. M. Marsh, often served as superintendent; was elected superintendent in the fall of 1892, and is now serving in the forty-sixth consecutive year in the same church and school. He has held every office in the gift of the local church for a layman to serve; steward for fifty-five years; secretary of the Church Conference; as recording secretary of the church. He has, since 1883, entered every name on the church register, also the names of marriages, baptisms and deaths; served as a lay delegate to the Annual Conference over a period of forty-five years; served on the Auditing Committee at Annual Conference for twenty-five consecutive years, Conference Treasurer, treasurer of Sunday School and superannuate funds, and as a delegate to five General Conferences.

WHAT ABOUT THAT SERMON ON WORLD PEACE?

By Ellsworth Buck

Yesterday I read in one of our big dailies an account of what was happening in the Spanish war zone. It seems that General Franco was making a forced march across mountainous country, plowing through mud, rain and narrow passes, in order to cut off the water supply of a city of some 160,000 souls. Now, the men are away at war and all that is left behind is a few old men, and the women and children. The good and the innocent must suffer, if the General is successful with his campaign. That the General will do this awful thing is enough to make one sicken and turn away; but that is just the point, we must not turn our backs on the whole matter and say, "It is their jolly old war, so let them fight it out." We feel that something ought to be done about it. But what can we do?

Now, I would be the last man to sug-

gest that we send an armed force down to Spain with instructions to join forces with the right side. Who knows which side is right? I am sure that I do not. Suppose we sent an army down there with instructions to call a conference of both sides and say to them, "Dear Folks: We came down here as friends to both sides and we want to stay on good terms with you and all people. But we have noticed that you have been at each other's throats for a long time. You are mighty poor hands at this fighting business, or you would have finished your little tilt some months past; and what is more, if you fellows keep this up you are

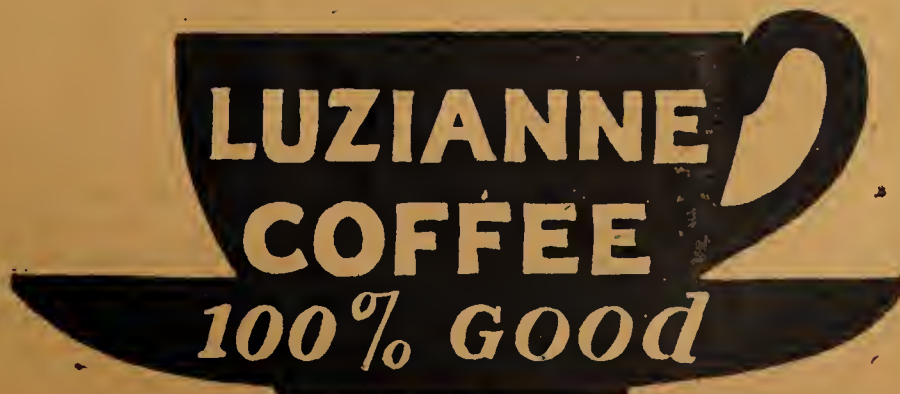


AUGUSTUS MIXER MAYO

going to hurt somebody else and then you will have more trouble on your hands. Now, we do not want to bother you. Far be it from us to interfere with your business; but our Uncle Sam might not like it if we went back home without making some sort of showing. So, we want peace. And if you fellows do not get together pronto, we are going to push the whole kaboodle of you off the map and go on back home. We might even brag about how we made you skeedaddle. Then where will your little old war be?" Such a speech might start something, but I doubt if peace could come to poor old war-torn Spain that way.

Come to think about it, maybe we could get this war business all settled by calling a nice quiet peace conference. We could write a nice letter to both sides and ask them to send delegates to this conference. I think Miami would be the ideal spot to hold this meeting. That city is not so far away and it is noted for its mild weather and orange juice. So no one should get too dry, or get all heated up and walk out on the meeting. Of course, we are considered babes in the matter of international diplomacy, and it might be well to invite several of the older nations to send over one or two of their best to scotch for us and keep us from losing any ground ourselves when the battle of words begins. And since we are going to be the host, we will want some peaceful spirits to stand by just in case anything should happen. We might ask Italy to send over that fellow Mussolini. He ought to be a good hand to have at a peace conference and he should not be very busy now. Germany would be glad to cooperate. Hitler might enjoy a few weeks' vacation. It should be real fun having those two fellows over here at the same time. And just think what it would mean to the city of Miami! These two boys in the same town at the same time! Hot dog! Hold that tiger! Etc.! They are such great stay-at-homes, too. They are such sweet-spirited men, and so unselfish! Just like to go along in their calm, cool way, minding their own business. And the presence of these two quiet neighbors down on our Florida coast would pep up the tourist trade for a little while. Real estate prices would jump like a scared rabbit. And a big building boom would be born over night. Thousands of men would be put to work and many a trailer would be trailing down that way. And while neither of these gentlemen have much of a hankering for land outside of their own country, we might inveigle them into buying a winter home around Miami. I just had a thought. They might buy the old Al Capone home, then they could be together more. Imagine living in the same town with these two boys! But then, I must be dreaming. Because neither of them are bad about getting any holdings in a foreign country. They seem to want so little of anything, much!

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Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. L. Smith, pastor at Magnolia, is in a meeting for his church. The preaching is being done by Rev. R. H. Clegg, the presiding elder.

Miss Stella Moss, Oakley, responded to the statement from the Advocate office with double the amount, two years instead of one, and a message of appreciation which makes us glad.

Rev. L. T. Nelson, despite his serious car accident, continues his work for the Advocate, and reports that we may expect to hear from him again as soon as he is sufficiently recovered to get among the people.

Rev. W. B. Hollingsworth, pastor of Shiloh charge, has our thanks for a remittance for four subscriptions from his work. This is another of the evidences of a growing and consistent interest in the Advocate.

Rev. L. L. Stokes, Route 5, Gloster, Miss., has our thanks for the renewal of his subscription to the Advocate. He sends also some resolutions passed by his church which we will publish at the earliest possible moment.

On the second Sunday in September, Rev. W. H. Saunders preached at the Baptist church in a union service. He used for a text "Render unto Caesar the things that are Caesar's, etc." It was evidently a theme for Constitution Day.

We regret to learn that Rev. L. E. Alford, pastor at Moss Point, is in the hospital for an operation. The operation was performed on Monday of last week and our only information was before the operation and from Brother Alford himself.

Rev. L. T. Nelson, pastor at Adams, had quite a serious accident about ten days ago. His car was practically demolished, but he escaped with a broken arm and lacerations of his face. He is doing well and will soon be able to be at his post of duty.

Brookhaven District is moving forward under the splendid leadership of Rev. R. H. Clegg, presiding elder. An organization has been effected for pressing the payment of all claims and more than three hundred members have been received on profession of faith.

Rev. D. T. Ridgway, pastor at Wiggins, made a complaint which we regret was necessary, but from which we gleaned a measure of satisfaction. He missed his paper and then added that he "missed it very much." The office cared for the loss and we treasure his interest in the paper.

The editor makes apology to his good

friend, Rev. W. H. Saunders, whose article was crowded out last week. When we returned from our little vacation we found it, but as it had to do with the sesqui-centennial celebration of the Constitution, it is now too late for its publication.

Bishop Hoyt M. Dobbs dedicated the churches at Hazlehurst and at Bassfield on September 19. Dr. Crisler deserves great credit for removing the debt from the beautiful structure at Hazlehurst, and Brother Roberts is equally praiseworthy for the building and dedication of the new church at Bassfield.

Rev. G. H. Jones, pastor at Ellisville, is doing some splendid work for the Historical Society of the Conference. He sends us a series of articles which we hope to publish consecutively, but we dare not promise to do so. He reports that the volume, "Methodism in Natchez," is to come from the press soon.

Rev. R. H. Clegg, presiding elder of the Brookhaven District, calls our attention to an erroneous statement which appeared in the personals of last week. It was stated that Rev. L. F. Alford had requested leave of absence from Gallman charge on account of illness and that Rev. Frank E. Dement had been appointed to supply the work. As a matter of fact, Brother Dement is only assisting Brother Alford with the preaching and Brother Alford is still at his post. We are sorry that the error occurred and we gladly make the correction.

The Hazlehurst church, recently dedicated, has an interesting history. It is the third in a series of buildings for the organization effected in 1860. The first, a frame building, was moved to a more central location in 1864, during the pastorate of Rev. E. G. Cook. The second, built by Dr. I. W. Cooper in 1893, served the congregation until 1927, when it was replaced by the present twenty-room structure and a parsonage of harmonizing design. Dr. C. W. Crisler was the pastor at the time of the building, and he had the honor of completing his task and presiding at the dedicatory service. Bishop Dobbs was the preacher.

RESOLUTIONS OPPOSING UNIFICATION

Whereas, We, the members of Mt. Olive Methodist Church, Meadville & Bude charge, Brookhaven District, Mississippi Conference, do believe that Unification, if adopted, is going to cause our Church to be divided and our members to go to other churches and we will have no Methodist church in this community, and

Whereas, We believe that thousands of other churches will go the same way, and we think it right and just that each church and its members should have the right to vote for or against Unification. Therefore, be it

Resolved, That each congregation in each church in each charge in each District in each Annual Conference in Southern Methodism send a memorial to their delegates from each District Conference asking them to vote for or against Unification, as the church wishes, at the Annual Conference this year.

Resolved, second, That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication and one to our delegates to the Mississippi Annual Conference.

Signed by the officials of Mt. Olive M. E. Church, South, against Unification for our Church: L. L. Stokes, local preacher, Chairman Board of Stewards; Dentis Smith, Assistant Church School Superintendent; Carroll Middleton, steward; H. G. Whittington, steward; A. B. Steele, steward.

MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

This is the first of a series of brief articles that should interest every one vitally concerned about Methodism in the Mississippi Conference. The editor of the Advocate realizes the importance of these messages and graciously gives us this space. Therefore, please look forward to each article, be informed concerning its message, and enlist your cooperation in every possible way.

The meeting of the Historical Society during the Pastors' School probably had the best attendance it has ever had and probably effected the most important legislation—legislation that should interest both layman and minister and affect every church in the Conference.

Among other things, a constitution was adopted with nine articles, stating: (1) the name of the Society; (2) the purpose of collecting historical relics, compiling and writing history of Mississippi Conference Methodism, of marking historic spots, and of promoting anniversary occasions in local churches; (3) the manner and method of keeping the property of the Society; (4) the Society shall have certain officers and curators, all of whom together shall constitute the Board of Curators or the executive committee; (5) all the ministers of the Conference are members of the Society and no dues shall be collected; (6) the Society shall meet each June and shall request an anniversary service at each Annual Conference; (7) there shall be a Historical Commission (which will be the subject for discussion next week); (8) the Society recognizes and shall cooperate with the Hawkins Foundation which shall finance publications for the Society, and (9) how the constitution may be amended. A copy of this constitution may be

secured upon application to the undersigned.

Officers of the Society were elected as follows: President Emeritus, H. G. Hawkins; President, W. H. Lewis; Vice President, C. W. Crisler; Secretary, G. H. Jones; Treasurer, M. M. Black; and Curators: J. L. Carter, O. S. Lewis, W. M. Sullivan, C. C. Clark, and C. H. Gunn. All these constitute the executive committee.

G. H. JONES, Secretary.

WHY I AM OPPOSED TO UNIFICATION

(Continued from page 5)

it, whether it be good or bad. I do not like secretiveness about anything, especially a question such as Unification, which so vitally concerns every preacher and layman of Southern Methodism.

2. Because of the haste with which the vote is being taken. Instead of waiting until the General Conference, the Annual Conferences are now voting. I understood for some time that the Bishops had issued the edict for this procedure, but in a recent article Bishop Cannon asserts otherwise, and states that it was so ordered by the request of the Annual Conferences; but if the Mississippi Conference made any such request, I do not know it. Furthermore, the Conferences have had no official meetings since the close of their sessions of the last Conference year. Hence, there has been no way by which such requests could have been made officially. Therefore, the suspicion is that such requests must have been made by a few leaders of the Conferences to hasten the conclusion of the matter before proper consideration could be given the question.

3. Because I am firmly convinced that the membership of the Church should have the opportunity to vote on a question which so vitally concerns them. I came near saying they should have the privilege, but it is their privilege which is withheld from them. I also came near saying that they should have the right to vote, but it is their right and they are being denied their right. If it be said that delegates to the General Conference can vote for them, this they can and doubtless will do, but I deny that these delegates can vote intelligently without knowing the sentiment of the membership, and this the delegates cannot know if the laity is not allowed to express its sentiment by voting. The Church could not exist without the financial and moral support of the membership. What right, then, have a few delegates, elected not by the membership but by certain Conferences, to vote away the rights and privileges of the membership? I am of the opinion that if our people were allowed to express their sentiment on this question they would overwhelmingly vote against Unification. Does not this fact account for the unnecessary haste and quietness so characteristic of the present movement for Unification? If not, why

are they being denied the right to vote? Will somebody answer that question?

4. Because many of the preachers of the Methodist Protestant Church, at least in the territory of the Mississippi Conference, will have to be placed immediately upon the superannuate list to the great and unspeakable disadvantage of our own superannuates.

5. Because of the overwhelming domination of the Methodist Episcopal Church in the General Conference. In that body, where all the laws and regulations governing the Unified Church will be made, the Northern Church will have seventy-two per cent of the delegation, the Southern Church twenty-five per cent, and the Methodist Protestant Church will have three per cent. Any sane man can readily see what can and may happen with such a large percentage for the Northern Church. Here is danger, and I raise the red flag!

6. Because when my Annual Conference convenes, I cannot vote intelligently for delegates to the General Conference. There has not been enough discussion for me to know "who's who." I am opposed to Unification and naturally I want to vote for a delegation which is also opposed to it. But how am I to know who is for or who against? Under the circumstances, there should be some plan by which those men whose names may be presented for election as delegates to the General Conference can declare themselves so that I and others may be enabled to vote intelligently.

7. Because, after all, the proposed Plan will not be Unification. With the proposed Jurisdictional Conferences, it will be a very disjointed affair—more like a skeleton tied together with wire and hung on the wall, than anything else I can think of.

8. Because I have reached an age when I cannot willingly see the Methodist Episcopal Church, South, lose its identity. I was a local preacher for one year, a member of the North Mississippi and the Mississippi Conferences for forty-five active years, and have been a superannuate for two years, making a total of forty-eight years in the ministry of the Southern Church. If you will add eleven years more of my youth, counting from the time I united with the Church at ten years of age, you will have a grand total of fifty-nine years of my life which I have given devotedly to my Church; and through all these years of sunshine and shadows I have loved my Church with all my heart, more than my life, and have served her to the best of my ability; and now you ask me to pronounce a benediction over her dead body. I tell you I cannot do it—you might as well ask me to read the burial service over my wife's grave.

It is much easier to throw "mummy-dust" in the eyes of people than it is to sweep the cobwebs out of their brains, but throwing dust is less helpful,

ALDERSGATE IN SAVANNAH

In a historic city in a historic year an event of unusual importance will transpire when the General Missionary Council holds its Aldersgate Session in Savannah, Ga., on January 11-14, 1938.

Savannah is the only American city in which Mr. Wesley lived and worked, and in the city and environs there are many spots made sacred to Methodists by his living presence. The year 1938 is the bi-centennial year of the famous Aldersgate experience about which Wesley wrote, "I felt my heart strangely warmed." The Council session will launch the Aldersgate Commemoration. Inasmuch as this is the only general meeting planned by American Methodism in observance of Aldersgate, it is expected that there will be a nation-wide pilgrimage of Methodists to Savannah in January.

The entire program will be built around the Aldersgate event. The theme will be "The Primacy of Personal Religious Experience as Expressed in the Life and Work of Methodism." There will be twenty great addresses covering various phases of the Church's ideals and programs of action, but all will have as texts, as it were, the Aldersgate passage in Mr. Wesley's Journal.

The underlying assumptions of the program are that the primary fact and fundamental element of Methodism and Christianity are personal regeneration of the individual by faith, and that "works" of every kind flow naturally therefrom; that religious experience is spurious unless it issues in moral action and that social programs are impotent unless motivated by personal religious faith. This, of course, is the heart of evangelical theology and Methodist doctrine.

Among the subjects of addresses the following may be mentioned as prominent: The Aldersgate Theology, Racial Brotherhood, International Fellowship, Missionary Passion, Christian Stewardship, Social Morality, Christian Education, Secrets of Evangelism, Christian Patriotism, Can Aldersgate Recur?

Various branches of Methodism will send speakers to Savannah. Prominent on the program will be all the Bishops of the M. E. Church, South, Governor Gordon Browning, of Tennessee; Ambassador C. T. Wang, of China; President W. P. Few, of Duke University; Mrs. Fred B. Fisher, of Detroit; Bishop Frederick P. Leete, of the M. E. Church; Dr. James H. Straughn, of the Methodist Protestant Church; Dean Lynn Harold Hough and Dr. Edwin Lewis, of Drew University. Dr. Ivan Lee Holt, of St. Louis; Dean Umphrey Lee, of Vanderbilt University; Miss Daisy Davies of Atlanta, and Dr. W. G. Cram, of Nashville.

Two unique features will characterize the program. In the afternoons Dr. Paul N. Garber, of Duke University, will direct devotional pilgrimages to the Wesley shrines in and about Savannah. At the vesper hour daily Dr. H. C. Morrison will

(Continued on page 16)

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. W. O. Hunt places us in his debt for material favors from Kilmichael, and for the further assurance that other such favors are in the offing.

Rev. C. L. Rogers, pastor at Shaw, sends three subscriptions for the credit of his charge. We thank Brother Rogers and his people in that good delta city.

Rev. Tinsley B. Thrower, the alert and aggressive pastor at Drew, adds to the evidence of his loyalty to the Advocate—a loyalty many times demonstrated in the past.

Rev. Guy Ray, pastor at Ebenezer, adds to a business note the statement that everything is moving along fairly well in his charge and he is hoping for a full report at Conference.

Rev. M. Sanford Brantley sends a list of twenty-three subscriptions from Mashulaville charge. This is one more than the quota for that work and is in every way a praiseworthy achievement.

Rev. E. Nash Broyles, First Church, Columbus, held revival services for his church last week. The preaching was done by Rev. Fred C. Woodard. We have received no report of the results, but hope to have a message soon.

Rev. S. E. Ashmore, pastor at Iuka, sends us the obituary of Hon. J. A. E. Pyle whom we recall pleasantly during the time of our service in that Conference. The going of our friend is a reminder of the swiftness of our own travel toward the sunset.

The Advocate family sincerely appreciates the faithfulness and good will of Mrs. Will Marshall, of Batesville, who concludes a delightful letter by subscribing herself, "a devout reader." Mrs. Marshall is Publicity Superintendent of the Woman's Missionary Society of Batesville.

Mrs. E. H. Rook speaks kindly of the Advocate in connection with a business communication. She is the wife of Rev. E. H. Rook, a superannuate, who is now in his eighty-fourth year. We knew Brother Rook many years ago and we trust that the years may deal kindly with him as the shadows lengthen in his life.

THE REVIVALS ON MASHULAVILLE CHARGE

I believe we can say that our charge has had a wonderful revival this year. The interest shown was of the best and the cooperation has been very fine. I believe that we have one of the finest circuits in the Conference.

We had visiting preachers to help us in our meetings in all of the churches, which I believe to a great extent accounts for such great success.

Brother M. H. McCormack, our pastor over at Lambert, helped us in our revival at Vernon. He sure is a fine preacher and a great help in a meeting. He is a man that gets things done during a meeting. The revival was a great success because the results are still working in the church. He is a man who loves the Lord and God sends a revival through him, and when it is over he doesn't pack his suitcase and carry the revival home with him. He is a man who will go with the pastor and do all in his power, with the help of God, to get men to be neighbors and love each other. He is the kind of fellow who will be our brother if we will give him a chance.

Brother J. D. Simpson, our friend and brother of the Mississippi Conference, was with us and brought a great revival through the inspiration of God. He served this work when he began the great task for his Lord. He is a man who is greatly loved by his people and by those he served many years ago. The people of the Middleton community were very much impressed with his sermons and his consecrated life to the task. The results are most gratifying to the pastor.

Brother H. N. McKibben, our pastor over at Ethel, helped us in our revival at Mt. Hebron. Brother McKibben was the writer's former pastor, and during his ministry at my home, when I was younger than I am now, I felt the call to preach under his preaching. He is my father in the gospel. He is a man who loves the Lord and does lots of good wherever he is living or helping any one in a meeting. The people, with the pastor, say that he brought us a great revival from God, and the results are growing from day to day. He is a man who lives Christ in his every-day life and Sunday, too.

Brother J. E. Lawhon, our pastor over on the Macon circuit, was with us here at Mashulaville and brought a great revival from God. It was a success in many respects. It helped the people to believe in each other and love each other more than they have in the past. To some degree it awakened the Christianity in our hearts that makes us love everybody. The people here say that we had one of the finest revivals that they have had in many a day. If so, God be praised.

Brother J. R. Murff, our pastor over at Moorhead, helped us in our meeting at New Hope. Brother Murff was the writer's former pastor and was a great inspiration to me in my young ministry, when I was just licensed to preach. He gave me lots of good advice which has helped me to go forward in the task for

my Lord. He is a wonderful help in a meeting and a mighty good preacher who loves the Lord. He is a man who is loved by all who know him. The results of the meeting will be fine, I am sure.

We have had so far this year twenty-five additions on profession of faith and otherwise on the charge and believe will have others before the end of the Conference year.

We have had a very successful year and look forward to going to Conference with a full report.

Faithfully yours,
M. SANFORD BRANTLEY.

NORTH MISSISSIPPI CONFERENCE GOLDEN CROSS

The District Directors of the Golden Cross are making an effort to get every charge to report something on the Golden Cross this year. The fact that all money collected on Golden Cross goes to help do charity work at the Methodist Hospital, Memphis, Tenn., should make it easy to do this. Remittances should be made to Mr. J. H. Johnson, Treasurer, Clarksdale, Miss., and marked Golden Cross.

T. B. THROWER,
Conference Director.

BALM FOR GILEAD

By Donald George

Recently I wrote an article concerning the need of attention to the rural church, regarding which need I want to point out some thought-provoking statistics. In Louisiana, 79% of the work of the Methodist Church is to be found either in towns of less than 5,000 population (according to 1930 census) or in the open country. Of this group approximately 40% of the appointments are in sections that can be classed as strictly farming or nearly so. It is this latter group I want to deal with in the following discussion. Of the appointments classed as farming, 68% paid less than \$1,000 last year for pastoral support, and 78% of these (or 53% of the total farming group) paid less than \$800. Only 19% of this group paid over \$1,200 for this purpose and none of them paid as high as \$1,500. The annual per capita giving in this group for all purposes was approximately \$5.25 last year as compared with approximately \$12 for the others.

The trouble is not that the country people do not want to give as much as the town people, but rather that they do not have as much actual money. However, people in the country are not to be considered poverty stricken by any means. The difference is simply that the needs and demands for actual cash money are not as great in the country, where a great deal of the families' needs are supplied at home as in the town where everything that is used must come from the store. What, then, can be done about it?

When people themselves live to a large extent from their land the church must do likewise. When people live from the money they make in salaries and wages it is reasonable to expect them to put money into the church, but when people live from the increase of their land it is only reasonable to expect that they should give of what they have for the support of the work of the church.

This idea has been taken in some form or other at various times as special projects to raise money for some specific purpose, but it has never been enterprised on a large scale to take care of all the work of the church. It is, however, the only practical way to raise the financial standing of the rural church so that it will be on the same level as the town church.

There are three different ways in which this may be done, and the practicability of any of them depends on the community and on the will of the people in the area concerned. The final disposition of any of these plans is the same, which is turning produce into cash where cash is needed or using the actual produce itself with due credit for it in cases where it is desirable to do so.

The first of these plans I want to present is that of giving a proportion of that which is raised. It will be generally conceded in rural sections that it is easier to give a part of the particular crop available than it is to give money. Many people in rural sections will not take an active part in the work of the church because they know that when the church is asking for support it is asking for cash money, and cash money is hard to get. On the other hand, if a man knows that when the church is asking for his support it is asking for that which he has on hand, it is not only easier to get him to give but it is actually easier for him to give. I have had men tell me that if I wanted a barrel of corn for the church they could give me that right away, but they would not be able to give twenty-five cents of actual money. This is a condition that holds the year around with most farmers, and there are many who rather than give such a small amount will give nothing at all and lay the blame on their inability. It is easier to get a person to have a proper conception of stewardship when we approach him in these terms than it is when we are continually talking in terms of cash. Furthermore, when a person in a country community decides to tithe he does not think about the things he has in his garden or field which he has planted for his own consumption but rather of the actual money that comes into his hands from the sale of the money crop.

When a person's giving for all the work of the church is based on giving a proportion of what he raises, the rural church can then be placed on a budget system that will amply cover its needs. When it is enterprised to use items of produce for the support of the church as a regular and permanent system, there

will be at any one time a sufficient quantity of any one thing to be marketable, and to make possible a permanent arrangement for handling and storage of the various items.

The second plan I want to suggest is that of setting apart a plot of ground, owned by the church, to which all the people in that church contribute a part of their time in cultivating. If managed properly, and the amount of land used is sufficiently large to meet the needs of the church, this can be made to yield a crop which will be handled in the same way as a person's own crop, and the people in the church could cooperate in disposing of the produce raised. The money gained therefrom may then be budgeted to take care of the particular items it has been designated to dispose of.

The third plan is to enlist every man in the church who is dependent on farming to set apart for the support of the church a part of the land he is cultivating. If, for instance, a man is planting ten acres of land he could tithe by setting apart one acre for the church, and whatever is made from this plot of land would go to the church and the total amount be budgeted. In this plan a person could either give the money that is made from this land or, if the church has established a permanent marketing system, he could give the actual produce itself, so that the church might avail itself of any advantage to be gained from quantity marketing.

I would suggest, further, that the Board of Church Extension could do an admirable bit of work, that would in turn bring dividends to them, by helping rural churches equip themselves for carrying on a project of this sort. This aid would take the form of storage space, transportation facilities, and any other thing required to carry on the work.

Then, further, I would suggest that the Board of Missions might materially aid the cause of the church, and in doing so aid their own budget, by making appropriations of sufficiently large amounts to certain rural churches that the pastor can effectively carry on an organization and to make possible the use of a greater number of trained rural workers throughout the Conference. These appropriations can be gradually removed and used in other places as a church is able to support itself. In view of the large amount of work we have in rural sections, and in view of the cry of the various boards for additional funds, it is obvious that one sure way of increasing these funds by benevolent giving, and they rightly need to be increased, is by aiding the rural church materially, that in doing so the rural people may be more effectively reached spiritually.

It is the duty of the church to serve. It is imperative that we make it possible for those who constitute its membership to have a part in this service.

THE ALDERSGATE COMMEMORATION

By Wm. F. Quillian

The usual schedule for the Educational Council which is to meet in Nashville in December has been revised in order that appropriate emphasis may be given to the Aldersgate Commemoration.

The date selected for the Council is December 9-15. This includes Sunday, December 12. On this date special emphasis will be given to the Aldersgate Commemoration (second phase of the Bishops' Crusade). The program for Sunday will be as follows:

11:00 a. m.—Sermon, Aldersgate Commemoration, Bishop A. Frank Smith.

3:00 p. m.—Mass meeting. Addresses by Bishop Hoyt M. Dobbs and Bishop John M. Moore.

7:30 p. m.—Address, "Aldersgate Reinterpreted," Bishop Paul B. Kern.

The Monday morning session of the Educational Council will be set apart for brief messages and an open forum emphasizing the Commemoration. This particular emphasis will close at noon on Monday.

The General Board of Christian Education is making every effort to cooperate with the College of Bishops in this most important enterprise. Through the Educational Department frequent articles will be presented in our Church School publications and definite courses of study will be offered setting forth Methodist history and doctrine. Through the Department of Schools and Colleges, in cooperation with the authorities of our educational institutions, a Preaching Mission will be conducted and our colleges and universities will consider again the heart-warming experience of John Wesley, the Oxford scholar. Through the Department of the Local Church carefully wrought out plans will be promoted which we trust will result in the reconsecration of our 185,000 officers and teachers and the more than two million members of our local Church Schools to Christ and His coming Kingdom.

The Board of Christian Education and all Conference Boards and officers are committed to this great spiritual emphasis in our Methodism. The nations are confused, sharp lines of cleavage separate class from class. The great Conference at Oxford declared, "The Church of God must be supra-national, supra-racial and supra-class." It is our conviction that the Methodist Movement can be used of God to lift the Church and Christendom to a plane of spiritual life and vision which will help to stabilize our civilization and hasten the coming of the Kingdom of God. The need is urgent. With faith in God and renewed emphasis upon the message of Methodism we must go forward.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, OCTOBER 3

By Dr. J. R. Countiss

CHRISTIAN SONSHIP

The love of God is a gracious bestowal upon the universally sinful and undeserving race of men, though the fullness of its benefits comes only to those who hear his voice and enter into his fellowship. The Bible was written that men might understand the love of God and thus receive life. When all words proved inadequate to express his love, "the Word was

made flesh and dwelt among us," spelling out that love in deeds of mercy and kindness beyond man's noblest dreams, and reaching the climax in his dying prayer for his murderers. It is impossible that such love should originate in the passions and selfishness of unregenerate human nature. It could come only from God.

Those who respond to the love of God are admitted into his family, the highest honor that love can bestow, the honor that the groom gives to his bride. When God calls us his children, we are his. It is no fiction, or imputation of qualities we do not possess, but an adoption by which we are able to say, "Abba, Father"—to call him our Father in any tongue and before any company. We are now—not shall be—the children of God. We are shamed by the multitudes who defer Christian privileges and duties to some distant time or place—youth waiting for riper age, age waiting till death shall usher it into another phase of existence—as prospective heirs must wait the death of a testator before they can enter into their inheritance. Jesus has sealed the New Testament in his blood, has opened the way into the very Holy of Holies. Neither here nor hereafter is there a higher estate than that of sonship. It is the highest privilege of earth or heaven. Better sons we may be and should be—more understanding, more efficient, more dutiful—but never anything greater or higher than sons.

The full glory of sonship must, of course, wait the full vision of Jesus, when we shall see him as he is and be like him. Likeness and knowledge are correlatives—likeness growing with knowledge and knowledge with likeness. Happily man was created with at least enough of likeness to God to be able to receive his message and to execute his will. The Christian prepares for what he expects—his very hope is a purifying agent and inspiration, exalting him to a feeling of kinship with God and kindling a desire to be like him, at the same time leading him to avoid those things which would mar his character, and to do that which makes hope more confident.


Sin is lawlessness, and is utterly repugnant to God. The disobedient have turned their backs on God and travel in the wrong direction. The righteous seek to obey God, to travel always in his direction. Any loitering or turning aside brings regret, penitence, and prayer for strength to press ever toward the goal. God measures men not by their goose-step conformity, but by the direction they travel.

The love God bestows finds its fruition in the love it awakens, a love that is unselfish and redemptive, like his own, a love that is not content with mere words, but that finds expression also in deeds

of mercy and good will, deeds which do not need to be repented of, but which bring a glow of satisfaction and peace to the heart of the doer because he feels himself to be walking in the way of his Lord and paying off a little of the debt he is due his fellow men. He has not only the approval of his conscience, but as he walks in the way of truth, the Spirit of Truth bears witness that his steps are right. Sonship need not be a matter of doubt. Going the way of Jesus is evidence of faith in his saving Name.

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CAPUDINE

The Christian Fireside

SAYS UNCLE EPHRAIM

"Mirandy," I sez, "what does Sister Dash's hat remind you of?" "There you go again," sez Mirandy with that rebukeful tone. "What do I care what her hat reminds anybody of. It's her hat and I'm not the curious kind. What does it remind you of, Eph?" "An after-thought," sez I. Mirandy looked at me as though she thought I was a case.

"Sure, an after-thought. She puts it on about as careful as Zeke Jones would put a cap sheaf on a wheat shock with the dinner bell ringing. Slap! Bang! Good enough and run!" I goes on with Mirandy pretending not to listen.

"Sister Dash, you know, has mighty good-looking clothes. Her husband goes with her to buy them and his taste is first-rate. She admits that. And her hat probably looks all right on a store shelf. But after she buys it she's always too busy to put it on right. I kin just imagine how she goes out the door bareheaded and then sez, 'That pesky hat; I nearly forgot it,' and jumps back into the house, bangs her hat on her head, and it sits up there like a shy girl ridin' side-saddle on a frisky horse.

"But then her hat's no worse than some people's religion. Some folks make religion an after-thought. Something to be slapped on at the tail-end of a busy day, or given a lick-and-a-promise on a Sunday morning. And what's more, some folks' religion sits on 'em with as little a bit of permanence as Sister Dash's hat. One good jolt and it's gone."—The Religious Telescope.

A HEROIC LIFE

There died recently in one of the Southern states a man who for thirty-one years had been a hopeless invalid, not hopeless in spirit, but in body, and overcoming great physical handicaps he lived the heroic life.

When Grover Lee Mabry was 10 years old he was helping haul a load of wood with a team of mules. The mules became frightened and ran off and Mabry was crushed beneath the load and his spinal cord severed, paralyzing his legs and lower part of his body.

A cripple for life, what was left for the boy?

Many a boy would have given up, but Mabry was not that kind of a boy. He realized as he grew older that others were shut in like himself, and he published a magazine of good cheer called the Sunny South Sunshine Magazine. He set all the type with his own hands, which were well trained skilful hands, and could not only handle a composing stick to set type, but could knit, crochet, tint photographs and make flower baskets.

Much of his time was spent in messages of cheer to other shut-ins. He would lie in a bed made especially for him with his typewriter before him to keep up this wide correspondence.

He also carried a magazine subscrip-

tion project and this with his other activities made him independent of financial help.

One of the greatest joys of his life was playing Santa Claus over the telephone. When calls came to Central Mabry would answer them, and in one season he might answer two thousand calls. For thirteen years he kept up this pleasant role, and now that he is gone, the children miss a friend and the world has lost a noble example of the triumph of a heroic soul.—Industrial School Journal.



Parents-- What Are Your Teen-Age Boys and Girls Reading?

Are you furnishing them with reading material that will develop their Christian character and personality, and at the same time bring them many hours of reading joy?

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MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

Zone Program—Fourth Quarter.

Quarterly Event—Harvest Day.

Devotional—"Jesus the Builder"—I Cor.
3:10-16.

"Thou Master Workman, grant us grace,

The challenge of our task to face,

By loyal scorn of second best,

By effort true to meet the test."

Talk—What Hast Thou Done?

Solo.

Talk—Have we Faith to Complete the
Task? Faith is courage; lack of faith is
not unbelief, but cowardice.

Roll Call.

Announcements, etc.

Talk—Gathering in the Sheaves.

Ways: This may be a discussion of different ways to check up and pay up our finances, to check on our study program, efficiency aims and spiritual growth. Make it practical and to the point.

It would be a lovely thing at this time to make someone a Life Member and to honor all life members present.

Note: This is only a suggested outline and any part of it or all may be changed just so you emphasize the privileges and opportunities of Harvest Day.

For any extra copies write your own District Secretary.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Just now when students are going to their respective colleges on every train Scarritt Associates have the satisfaction of helping some student who otherwise would not be going for training to help build the Master's Kingdom here on earth.

Mr. Moreland expresses his appreciation in these words: "Your contribution has special significance for us at this time of the year when we are receiving so many requests from worthy students who are desirous of preparing themselves adequately for Christian service. The contributions of our Associate friends make it possible for us to accept many of these whom otherwise we should be obliged to reject."

Mrs. Jeff Cunningham is asking that each zone take 5 Scarritt Associate memberships. That is a small request and surely we can all do that with some extra personal gifts.

Because the Ruleville, Doddsville and Blaine zones did not attend the Coaching Day meeting at Greenwood, they held their regular third zone meeting at Blaine. Mrs. Cunningham planned their program around the Scarritt Associate idea. The topics for discussion were: "Acute Facts About Scarritt, Scarritt Associate Plan, Scarritt Graduates, Scarritt Entrance Requirements and Expenses."

This was followed by a business meeting, with the following reports:

Drew—5 present, pledges paid up to date, average attendance 38, box sent to Wesley House, Negro woman sent to Training School at Holly Springs. Mission Study, "Out of Darkest Africa."

Doddsville—6 present, finances in excellent shape, sent a colored woman to

Holly Springs, a box to Wesley House, a special offering to the Orphans' Home and paid \$50 Lee Grider Scholarship. They are studying "Radiant Heart."

Ruleville—11 present, had sent a box to Wesley House, finances paid, would have sent a Negro woman to Holly Springs, but could find none qualified to do the work. Mrs. Slay, Mission Study leader, told of the interest manifested in the book, "What Is This Moslem World?" They are studying for Council credit.

Blaine—10 present, 100 per cent of their membership, thus winning the attendance banner. They reported one new member this quarter and one new World Outlook subscription, finances in good shape. The mission study book is to be taken up this fall.

Mrs. Thomas repeated her previous invitation to the zone to meet in Ruleville in an all-day session the fourth zone meeting, the date to be decided later.

Officers for the next year will be announced at the fourth zone meeting, and will be chosen from the Blaine auxiliary.

The devotional on prayer was preceded by a lovely duet, "Annie Laurie."

The social hour was made perfect by a program of song and music and delicious refreshments.

Facial Blotches

To ease the stinging soreness
and aid healing, bathe with
Resinol Soap—then apply

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It Does So Much for So Little!

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CHILLS AND FEVER

**Fast Relief for Malaria With
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Don't go through the usual suffering. Stop Malaria chills and fever in quick time.

Take good old Grove's Tasteless Chill Tonic! This is no new-fangled or untried preparation. It's a famous medicine you can depend on.

Grove's Tasteless Chill Tonic contains tasteless quinidine and iron. It quickly stops the chills and fever. It also tends to build you up. That's the double effect you want.

The very next time you feel an attack of chills and fever coming on, go right to your drug store and get a bottle of Grove's Tasteless Chill Tonic. Start taking the medicine immediately and you will soon get the relief you want.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

Church Building Values and Costs Are Rising!

*If the Church Were Destroyed
Could You Rebuild It with
the Amount of the Present
Insurance?*

Write Us Today for Our Plan On

**FIRE — LIGHTNING
WINDSTORM — HAIL
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National Mutual Church Insurance Co.
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Mothers Recommend Cardui

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years.

Besides easing certain pains, Cardui aids in building up the whole system by helping women to get more strength from their food. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician.

Cardui, for women, is sold by druggists. (Pronounced "Card-u-i.")

In Memoriam

RESOLUTIONS

Adopted by the Fourth Quarterly Conference of Hernando Station, M. E. Church, South, Upon the Death of Brother E. T. Wilkinson

Whereas, Brother Ed passed from us on August 7, 1937, at seventy-two years of age, and closing the earthly record of a successful, happy and useful life; and

Whereas, we loved and appreciated him, and do now cherish his memory; therefore, be it resolved:

First. He was a faithful, consistent and consecrated member and officer of this Church from early manhood until his death. He loved the Church of God, attended her meetings, and liberally supported her institutions. He lived the religion he professed.

Second. He was a just man, showing mercy, and walked humbly in the sight of his God.

Third. He was a faithful, kind, true and provident husband and father, a loyal friend and a good and useful citizen of this community. He was upright and honest in all of his dealings with his fellow man, and he was fair and conscientious in all of his judgments.

Fourth. Though modest, retiring, and not a public speaker, yet his life and character were a speech more beautiful, inspiring and eloquent than the words of any orator.

Fifth. He was not a singer, in public or otherwise; yet his sweet spirit was in tune with the harmonies of heaven.

Peace to his ashes. God bless his memory. He blessed the day and generation in which he lived, and his good influence will live on.

Adopted by unanimous vote, September 19, 1937.

Hernando, Miss.

MEMORIAL OF THE LATE REV. CARROLL VARNER

Rev. Carroll Varner was born in Senatobia, Miss., on September 9, 1881, the son of Major C. P. Varner and Julia Clark Varner. He joined the Methodist Episcopal Church at the age of nine years.

He received his preliminary education in the schools of Senatobia. He was graduated with the B. A. degree from Wofford College, Spartanburg, S. C., and did post-graduate work at Vanderbilt University, the University of Chicago, and the University of Edinburgh, Scotland. In addition to his training in colleges and universities, Brother Varner traveled extensively, having visited most of the places of interest in our own country. He spent the summer of 1926 traveling through Europe, the Holy Land, and Asia Minor. Just one week before his death he had returned from a trip to Europe, mainly England and Scotland, where he had the joy of preaching.

Brother Varner was married at Bristol, Virginia, to Miss Katherine Estelle Swan on October 14, 1909, who survives him. Three children also survive, as follows: Rose Randolph (Mrs. Clayton W. Bailey, Philadelphia, Penn.); Margaret Shands (Mrs. John Herschel Rives, New Orleans, La.); and Carroll, Jr., who was a student at Northwestern University, Evanston, Illinois, up to the time of his father's death, but who is now taking his senior year at Millsaps College, Jackson, Miss. His college work is in preparation for the ministry in which his sainted father found great joy and usefulness. There is also an infant granddaughter, Silvia Rives, New Orleans, La.

Brother Varner was licensed to preach in 1903 at Senatobia, Bishop Kilgo presiding. He was admitted into traveling connection that same year, on December 5, at Holly Springs, Bishop Smith presiding. From that Conference he was appointed to the Harrison Circuit in the Grenada District, where he served two years, 1904-1905.

He was admitted into full connection and ordained a deacon by Bishop E. E. Hoss at Grenada, December 10, 1905. He then transferred to the Holston Conference, where he served the following charges: Virginia Avenue, Knoxville, Tenn., 1906-1908; Anderson Street, Bristol, Tenn., 1909; Lenoir City, Tenn., 1910-1911; Lafolette, Tenn., 1912-1913; Newport, Tenn., 1914; Greenville, Tenn., 1915; Galax, Virginia, 1916-1917. He was then transferred to the North Mississippi Conference and appointed to the Hernando charge, 1918-1919; West Point (where he promoted the erection of a magnificent church house), 1920-1923; Winona, 1924-1927; Water Valley, 1928; Tupelo, 1929-31. In the interest of his health he was transferred to the Florida Conference and stationed at Sanford, 1931-1932. He was then transferred to the Memphis Conference and stationed at the Union Avenue Church, Memphis, 1933-1936. He then transferred to the Mississippi Conference and stationed at Gulfport, First Church, and lived to serve eight months of his first year there, 1937.

On July 3, at 3 a. m., in the parsonage at Gulfport, under an acute heart ailment he passed out of labor into rest. On July 4, an appropriate service was held at the Methodist Church in Senatobia, where he was laid to rest in the presence of a host

of friends, many of whom were preachers, who gathered to enter into the fellowship of sorrow with the broken-hearted.

Brother Varner was always neat in his appearance, always refined in his contacts, always a discreet gentleman. He was faithful and devoted to his family, loyal to his friends and to his Church. Its doctrinal standards were to him the true interpretation of God's Word.

Brother Varner was an acceptable pastor in all his charges and was unusually successful in many of them.

Brother Varner was a consistent reader of good books and a careful student of God's Word, which was evidenced in the high type of his preaching, for he was a preacher of the highest order. He loved everybody and had hope for humanity. He preached a gospel of hope and was himself an evangel of good-will to men.

A great and good man has fallen on sleep and has gone to his higher reward. May we all meet and greet him in that home of the soul.

T. H. DORSEY,

Pastor First Methodist Church,
Water Valley, Miss.

WHAT ABOUT THAT SERMON ON WORLD PEACE?

(Continued from page 7)

Well, while we are enjoying a real boom, and keeping our visitors entertained, we could send the Spanish delegates back home with kindly admonitions to just "Hold everything," until they heard what the conference had decided to do about their problem. In that way Spain might have a reasonable spell of peace.

Frankly, I am not much taken up with either of the above mentioned plans. About the best solution I have heard presented was set forth by my pastor in his sermon on world peace. I did not understand all that he said, but I gathered that he was for peace good and strong, and I amended him right stoutly. Such sermons are timely and helpful right now. Us fellows in the pew are looking up to our pastors with a deal of anxiety in our hearts. Please don't fail us, dear shepherds. We are troubled and hungry. Point out the way for our weary feet and break unto us the Living Bread!

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HEADACHE RELIEF
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Resulting From
MUSCULAR STRAIN
SIMPLE NEURALGIA
FROST BITES • SPRAINS
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For quick relief rub
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Write for **FREE BOOKLET**
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BASIC SLAG
the 6-in-1 Soil Builder

Makes amazing yields of winter legumes. Recommended by Southern agricultural colleges as soil builder and plant food.

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BIRMINGHAM, ALABAMA

ALDERSGATE IN SAVANNAH

(Continued from page 9)

conduct a Class or Band Meeting, reminiscent of early Methodism.

It is expected that from Savannah will issue a spirit which will do much to bring about the religious awakening so greatly needed in the nation and the world. All Methodists, of whatever branch, are invited. Vast audiences will be in attendance and every part of the country will be represented. It is not too early to make your decision and plans to attend.

For a detailed program and all other information, address Dr. Elmer T. Clark, Doctors' Building, Nashville, Tenn.

DEMPSEY'S BOOK ON LIFE OF BISHOP J. E. DICKEY READY

A Memorial Edition of the "Life of Bishop James E. Dickey," by Rev. Elam F. Dempsey, pastor of the Toccoa charge, in the North Georgia Conference, with an introduction by Bishop Warren A. Candler, has recently been completed.

The volume contains 300 pages of interesting data taken from the life of this great Methodist leader, and an interesting account of spiritual experiences that will uplift the reader and give him a greater insight into man's relationship with God.

Included in the book will be a list of the names of those persons (but not the amounts) making contributions to this memorial. "Gifts have ranged from \$50 to \$5," stated Dr. Dempsey, "and anyone desiring to become a sponsor may do so by sending in their donation within the next few days, or a subscription for one copy at \$3. These names will appear with others on the sponsors' pages in the book."

Dr. Dempsey has been at work on this book for several years, and Methodist preachers and laymen, especially former students of Emory, will be glad to know that the "Life of Bishop James E. Dickey" is now available.

GENEROUS RESPONSE

(Continued from page 6)

did not send an offering in February, the reason being that we were in the midst of another financial call at that time. In July we took an offering (\$1.80) in one of my churches and sent that offering to you. The present check represents the offering from all three of my churches. The entire charge has thus taken part now, and their total offering was \$9.

Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES

25c at your drug store.

FOR COLDS—Use our Gray's (Nethel)
Nose Drops. Small size 25c, large size 50c
at your druggist.

May God bless you in his work.

Sincerely,

A. D. ST. AMANT, JR.

* * *

Carrollton, Miss., Mar. 1, 1937.

Dear Brother Snelling: I am enclosing check for \$11.77 covering offering from North Carrollton, \$7.77, and Teoc, \$4. This finishes my charge with a total of \$27.15. Wish it might have been more, but I have given them a chance and this is the result.

Let me say that Dr. McIlwain's note in the Advocate surely helped to make the offering what it is.

Very truly yours,

L. C. LAWHON.

May 10, 1937.

Dear Brother Snelling: Please find enclosed money order for \$15 from two of the churches from Silver City charge, Vicksburg District, namely, Straight Bayou, \$6.60, and Silver City, \$8.25.

I have one more church to solicit. I worked hard for this; wish it could have been more, but the cause has been neglected, and we will have to educate the folks some.

WESLEY EZELL.

It is unctious, insincere, gushing to disregard the claims of common loyalty to the people who have served you and tell them to put their trust in God.—Maude Royden.

"REAP A HARVEST"
OF COUPONS

TO HELP

IN LOUISIANA

MEMORIAL MERCY HOME-
HOSPITAL815 Washington Avenue
New Orleans, La.

IN MISSISSIPPI

METHODIST ORPHANAGE

Jackson, Miss.

TURN COUPONS INTO
DOLLARS!

Here is the complete list of products which carry valuable coupons. We will welcome your contribution of any of these coupons. By special arrangement with the manufacturers we can "turn coupons into dollars."

OCTAGON

Octagon Soap
Octagon Soap Powder
Octagon Cleanser
Octagon Toilet Soap
Octagon Floating Soap
Octagon Soap Chips
Octagon Granulated Soap

RUMFORD

Rumford Baking Powder
All Rumford Post Cards have value
varying according to size of can.

LUZIANNE

Luzianne Coffee and Tea

KNOX

Knox Sparkling Gelatine
Knox Jell

BALLARD'S

Ballard's Obelisk Flour
All cartons and bags have coupons
varying in value according to weight
of package.

SAVE COUPONS

AND HELP US



REAP A HARVEST

We need a full Harvest of coupons to reach the goal set for our 1937 campaign. From this large list of household necessities every friend of our work has the opportunity to gather these valuable coupons—which mean so much to us.

Coupons from Soap.....Octagon
Coupons from Baking Powder..Rumford
Coupons from Coffee-Tea....Luzianne
Coupons from Flour.....Obelisk

DOLLARS

FROM

LITTLE

COUPONS

GROW

NEW ORLEANS

Christian Advocate

Vol. 84—No. 40.

NEW ORLEANS, LA., THURSDAY, OCTOBER 7, 1937.

Whole No. 41255.



RINGING IN HEALTH...
and protection against tuberculosis
THE 1937 CHRISTMAS SEALS

BUY and



USE them

The National, State, and Local Tuberculosis Associations in the United States



Wallet of the Week



"SPECIAL SERMONS—any text or subject for \$5.00," is an advertisement which came to our desk recently. The offering says that orders accompanied by remittance are usually filled the same day that they are received, and wary patrons are assured that all dealings are absolutely confidential. Think of it, a prophet of Jehovah an air-mail patron of an institution which offers a service totally indifferent as to whether fish or fowl is required! Then think, if you can, of a minister, called of God to a separate and a holy ministry, peddling gospel moonshine!

* * *

JACK MINER'S MISSIONARY GEESE is a name which has arisen from the fact that stamped on the reverse side of the aluminum tags which bear his name and address is a verse of scripture. For more than a quarter of a century, he has been a student of migratory birds—wild duck and wild geese. His name and address on these tagged birds has brought him a vast fund of information as to the habits of wild fowl—their lanes of travel, the range of migration and length of life. He is probably the greatest authority on the migrations of duck and geese in the world.

* * *

THE SONS OF MINISTERS are to the fore again and in one of the most unlikely corners of the world. It is reported that the most of the men occupying positions in the Native Affairs Department of the Public Service in the Bantu region of Africa are the sons of ministers and missionaries. Their eminence is not due to skill and training alone—they are men recognized for their sympathy and practical helpfulness to the African people. These sons of ministers and missionaries have made a place for themselves in the affections of the Bantu race.

* * *

AN INTERNATIONAL CONGRESS AGAINST ALCOHOLISM, composed of European and American scientists, industrialists, educators and social workers, met in the auditorium of the University of Josef Pilsudski, at Warsaw, Poland, on September 12. The six-day session was devoted to discussions of current phases of the liquor problem throughout the world. It was announced that Polish scientists, who have been making an intensive study of the alcohol question for the past two years, would submit the results of their investigations to the Congress. The program covered the entire field of alcohol's effect upon the individual and upon society, and the resistance of the liquor traffic by temperance forces.

THE SUSANNAH WESLEY is the name with which the mission boat donated for mission work in Alaska has been christened. The enterprise is sponsored by the women of the Home Missionary Society and the Board of Home Missions of the Methodist Episcopal Church, and the Congregational Board of Missions. The staff of ten persons, headed by Rev. Walter Torbet, will hold religious services, distribute Bibles and other religious literature, and lend medical assistance to the natives of the Alaskan villages at which the boat stops.

* * *

THE GRAVE OF JONATHAN BELCHER, royal Governor of the Massachusetts Bay Colony and New Hampshire from 1730 to 1741, is one of the forgotten secrets of historic Cambridge. He was born in Boston in 1682 and is known to have been buried in Cambridge in 1757, but many searches in recent years have failed to discover the place of his burial. Not long ago federal workers discovered a brick-lined tomb in old Christ Church burying ground and the find has given rise to the belief that it may be the lost grave of Jonathan Belcher.

* * *

NORWAY, DENMARK AND SWEDEN are alleged to have no juvenile delinquency and none of the child crime which so blackens the record of our country. This condition is attributed in large measure to the fact that parents in those countries are so alive to their responsibility that neither juvenile laws, nor juvenile courts are necessary. Ninety-eight per cent of the population of the Scandinavian countries are Lutheran, and that Church is said to lay great stress upon the early training of children. The facts of a high order of parental fidelity and the absence of juvenile delinquency should furnish our people food for thought, to say the least.

* * *

THE JEWISH SHOFAR, ram's horn, from tradition and association, has long held almost the sacredness of an altar-piece in Jewish history, but the double use which it has served has made its notes less sacred to others. From time immemorial its blasts have summoned devout Jews to the festival observances of the Hebrew race. Its notes have also summoned Jewish soldiers to battle against their enemies. To those, therefore, who do not share in the great festivals, the notes have only the military implications. Accordingly, it has been found necessary to suppress this time-honored instrument of faith and conquest in order to keep peace between Arab and Jew in Jerusalem, the world capital of Hebrew religion.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

MISSIONS AND ECONOMIC AGGRESSION

A South African native is quoted as saying: "It's a strange thing that when the white man came to our country he had the Bible and we had the land; today he's got the land and we've got the Bible." It is needless to say that this observation is in no sense a just estimate of the result of Protestant missions, for neither in its inception nor in its prosecution is there a selfish objective. But there can be no doubt that one of the great problems and embarrassments of the missionary enterprise is its association with selfish men who ride into the graces of native people on the credit of the missionary. The only connection which such persons have with the missionary is in point of time, but finally they become a serious handicap to those through whom they gained admittance. Interests which seek to exploit native peoples are willing enough to simulate the benevolence of the missionary until they acquire the coveted ends, then they as readily abandon the missionary to the resentment of the native who is not able to distinguish between the man who seeks his property and the man who would liberate his soul. The designing man, under the cloak of missionary purpose, acquires first a modest concession, then a share in political control, and in the end indulges in ruthless exploitation. Conspicuous examples of such exploitation are the gold mines of Johannesburg and the diamond mines at Kimberley in South Africa, and the exploitation of the oil lands of Central and South America. In the end the wrath of a national uprising falls upon the unselfish and the unresisting missionary as well as upon those who are involved in economic exploitation. He may have kept inviolate the purpose and the passion with which he came, but incensed nationals make no distinction in alien persons or interests. They often accept the aid of "lewd fellows of the baser sort" to make difficult the way of the missionary who becomes the shield for a class who have possessed the land, but who are entitled to no credit for the gift of the Bible.

THE CHURCH AND THE CHRISTIAN WITNESS

A recent missionary appeal suggests the comparison of the church with a broadcasting station. It seems to us that the parallels implied are not without value as a parable of church responsibility and opportunity. It is not necessary to argue that the Christian witness is rooted in a positive Christian experience. The immediate consciousness of that experience is a more important factor in the witness of the church than is its doctrinal statement. The one involves the substance of its message, the other the technique of its witnessing. Doctrinal statements may be shared by only a part of those who listen in, but the substance of the witness influences a vast unseen audience of men and women who hunger for the knowledge of God. Again, the power of the broadcasting station determines the area to which it may speak, and in exactly the same way the radius of the circle brought under the spell of the church's witness is fixed by the power available in the unit organization. Obviously a church with little spiritual power is a church with a restricted witness—evangelistic, missionary, benevolent, social, or economic. The lack of power causes its witnessing to a universal kingdom to be dissolved in the silence of things that are not, before the end of the Christian witness is fulfilled. The witness of Moody, Booth, Wesley, Calvin, Luther, Paul and Jesus have been heard down the ages because back of them was the power of truth and certainty. Surely the church today needs the certainty of a great experience to which it may testify with conviction and understanding. There is no aspect of the Christian witness which is not vitally affected by the power of conviction and commitment represented in the organized church. It is that which constitutes the appeal of its evangelism and fixes the measure of its missionary consecration. The power resident in the home church determines the frontiers of the gospel to which we bear witness—Jerusalem, Judea, Samaria, or the uttermost parts of the earth. It affects in no less degree the universal sweep of our passion and purpose as Christians.

BOOKS

The Minister, His World and His Work, by William Adams Brown. Cokesbury Press, Nashville. Price \$2.

These studies of some pressing problems of present day Protestantism form a series of lectures delivered at Southern Methodist University, Dallas, and Texas Christian University, Fort Worth. They are not so much lectures on preaching as they are lectures on the preacher and his task. They deal in a straightforward manner with the problems which confront the minister and which must be met in order to establish a positive credential for the church. The subjects include the Place of the Minister in Our Complex Modern World; the Place of the Church; and the reasons for some of the failures of the ministry and the church. The author gives a striking definition of humanism, as an autonomy of the individual or of society which produces irreducible complexities because it provides no dynamic sufficient for the needs of society. We cannot agree to the doctrine implied by emphasis, that an absence of social and racial distinction is the primary test of the reality of God to man. The book gives a splendid resume of the problems of the ministry, and the point that the teaching function is submerged by pastoral and promotional activities is, we think, all too true. It is a thought-provoking book.

Literature and the Christian Life, by C. A. Bowen. Cokesbury Press, Nashville. Price 35 cents.

In this very suggestive little book, the author gives what might be termed a historical introduction to the Church School literature. Dr. Bowen's official relation to the creation of that literature gives him preeminent qualification for the task which he undertakes. His study of the historical development of the use of Scripture in the training of children is plain and simple, and he creates for his story a natural atmosphere which adds greatly to its impressiveness. It would be difficult to resist the challenging reasons given for the lesson developments of the present day, and Dr. Bowen bases his exposition of the facts upon the elements of human personality which must be dealt with in all age or group conditions.

The Man That Changed the World, by Frederick B. Fisher. Cokesbury Press, Nashville. Price \$2.

In spirit and in culture, the author is a cosmopolite. The cast of his missionary service in India is manifest on every page. It is not easy to analyze the book, for it is an impact rather than an argument. Dr. Fisher is far less concerned for theology than for a practical and a workable social gospel. His style reflects the poetical and the imaginative elements of the people of India, and on every page one meets the zeal and the passion of a man who has been face to face with the problems of the pagan world. The primary emphasis of the book is upon the changed world rather than upon the Man by whom it was changed. His illustrations are drawn from the mission fields and it is strikingly a missionary study. Critical and conservative minds will find many occasions for dissent—the theology is not technically exact; the appropriable power in the Gospel may seem to involve too much rationalism, and social contrasts are exaggerated—but it is, nevertheless, one of the most powerful interpretations of the practical side of the missionary process we have ever read.

A History of Christian Worship, by Oscar Hardman. Cokesbury Press, Nashville. Price \$2.

Dr. Hardman, a professor of Pastoral and Liturgical Theology in the University of London, has placed all Christians

in his debt by this treatise on the development of the forms of worship in the church. In eight illuminating chapters, he presents the intricate story of Christian worship as it is related to epochal changes of national and social life. He deals particularly with places of worship, liturgies and music, baptism and the Lord's Supper. The book traces in detail and with great care the reflex influence of political and social changes upon the forms of worship, and shows how contacts with paganism and heresy are reflected in both preaching and the forms of worship. Aside from the main currents which explain the underlying conception of our worship forms and which show the processes by which our forms have come down to us, the book is a veritable mine of valuable information. It shows the origin and development of many superstitious practices, the evolution of indulgences, the use of the rosary, the homily, and the effect of a low order of culture upon Christian worship. Perhaps the greatest weakness of the book is that it assumes too great familiarity with liturgies and service terminology. Despite that, however, we regard it as the most valuable contribution to this subject that we have seen.

Editorial Miscellany

By Dr. H. T. Carley

"THE LIMIT OF ENDURANCE"

All of us, perhaps, have heard somebody say, in a moment of extreme feeling, "I have reached the limit of endurance." Such words are merely a figure of speech—a hyperbole, to be exact—in which exaggeration is used for the sake of emphasis. The customer in a store, trying on a coat, may say, "This one is a mile too big." What he really means is that the garment is several sizes too large.

The limit of human endurance is an unknown quantity. We may say of a friend upon whose shoulders extremely heavy burdens have been rolled, "I don't see how he stands it;" but he does stand it; and our own limit of endurance would not be reached if we should be called upon to pass through the same trials.

We once knew a man who was on the way to the top financially. He had started at the bottom. Only his closest friends knew how hard he had struggled, what privations he had endured, what discouragements he had met. But he had labored on, until the goal of a brilliant success was almost in reach. And then, by a "trick of the trade," worked by a trusted associate, all was lost. It was the limit! But he started over—and he is happily on the way again.

We knew another man into whose life came a tragedy worse than death. The shame of it was almost as great as the sorrow. His friends would not have been surprised at anything—and they half-expected some desperate act. But, with a breaking heart, his outward demeanor was calm, and he continued to walk humbly with his God. He passed the limit of endurance—and still he endured.

"Man's extremity is God's opportunity."

OBJECTIONS TO SEVEN OBJECTIONS

(See article in N. O. Advocate, September 23, page 5)

By Arthur Madison Shaw

1. "The majority of laymen, and many of the preachers, have not made a careful study of the Plan and are not prepared to vote."

Who has made a careful study of the statistics on that point? How many have made, or will make, a careful study of the next Democratic platform, for which they already expect to vote? Or, the Republican?

2. "The rank and file of our membership should be given an opportunity to make their decision where their church membership is so vitally concerned."

How? By thinking it over? They have opportunity for that! By speaking their minds? Who's hindering them? Many are speaking; and most seem favorable to the Plan! Oh, the objector means they should vote! Why? They have no voice in electing their bishops, choosing their presiding elders or pastors; nor in determining the "Program of the Church"—which they must carry out or suffer censure. Why ask them to vote on a problem more remote and much harder to grasp?

3. "Our Southern Methodist Conferences will be in a hopeless minority."

Are minorities always hopeless? The directors of a bank, the teachers in a school, and the parents in a home usually are minorities—but hopeful and powerful.

"It is inevitable that many questions will arise on which the Northern and Southern viewpoint is at extreme variance."

What questions? A great journalist and idol of the South, some fifty years ago, shouted, "No North, no South, no East, no West; but one undivided country!" All of us echoed that shout when it was a question of whipping the Germans instead of the devil! The smartest of us had no chance to "study the Plan" until the war was over; nor were the doughboys given a chance to "make their decision"—by vote or otherwise.

4. "The racial question will prove a fertile source of embarrassment." "Our attitude is understood among our people."

Indeed! What is it? "We insist on justice toward the Negro!" If that is all, it's an embarrassing position for any portion of the Church and ministry of Christ. Justice would have dammed most of us long ago.

Is there any section without its embarrassing racial question, in this land of many races? Ask New York, Illinois, Texas, California! Politicians, industrialists, labor unions, some farmers, and the Ku Klux, might well be embarrassed by racial questions; but not the Church of Christ! To be specific, is there a dis-

tingtive, standardized Southern attitude toward the Negro problem? I cannot imagine W. W. Alexander and Ernest Freemont Tittle fighting over the issue; nor Bishops Hughes and Cannon, or Bishops Paul Kern and Edgar Blake. I hear of no conflict between the Boards of Missions of Methodism, North and South, over the Negro problem.

5. "The proposed United Church will add greatly to the cost of administration."

Possibly so; but it hardly makes sense. What a pity our great corporations didn't learn this long ago! Why didn't the Allies know it at the supreme crisis of the World War, and reject a unified command?

6. "We run the risk of a considerable loss in membership and benevolences."

Leaders who fight the Plan by appeals to prejudices can make this come true! But not for long. Most of such deserters would soon return. And, a unified Methodism can reach and gain thousands whom a divided Church never can win.

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1

7. "Some object to . . . an inconsistency in the Plan as it relates to the Methodist Protestant Church . . . leaving the old and time-honored word, "Episcopal," out of the name of the proposed Church."

Yet, Dr. S. A. Steel, an uncompromising Southerner, advocated just such action by the Southern body. So did the fine old Southerner, Bishop DuBose. I thought of it and wished for it before I knew the mind of either of them. When Unification was being discussed in 1916, I suggested to Dr. Forney Hutchinson (who by his own choice is not a bishop), that "Evangelical Methodist" would be a good name; to which he replied, "I think the name should be simply 'The Methodist Church.'"

The collector of objections warns of perils (which do not exist) to "charters, trust funds, and properties."

How easily banks, oil companies and railroads—in which properties are the main elements—can find means to unite without losses to any, and how some churchmen clamor over properties in peril, when their main interest is supposed to be souls in peril! A property question of which we are none too proud divided us. Shall we therefore say, "Let Mammon divide us forever?"

To the seven objections found in a hundred letters, our brother adds this:

"Some envision embarrassing moments when the General Conference, of both races, meets in Southern territory; and when the bishops 'take their turn' in presiding."

Whom will this embarrass? And why? When my black helper in a Negro Vacation Bible School presided, and I sat by him, it didn't embarrass either of us! When he sat by as I presided, it was the same. When a Negro bishop, invited—and almost coerced—by a white congregation, preached, to the edification and delight of a vast throng in the Arkadelphia (Ark.) Methodist church, a quarter of a century ago—though he was diffident—no one was embarrassed. Who is embarrassed when the Paine College board of trustees, composed of men and women of both races, meets? Was Lambuth embarrassed when he appeared in the Congo, or in the South, with John Wesley Gilbert? Or Galloway, appearing on the same platform with Booker Washington in the New Orleans Missionary Conference?

No Christian, save he who faces the Law of Love, the Golden Rule, and the parable of the Good Samaritan, with race prejudice in his heart and race discrimination in his conduct, need be embarrassed by "racial questions."

THE ALDERSGATE COMMEMORATION CRUSADE

By the Bishops of the Methodist Episcopal Church, South

Something marvelously transforming happened to John Wesley, May 24, 1738, at 8:45 p. m., in a little meeting house in Aldersgate Street, London. From that hour on for fifty years he was amazingly dynamic in his religion. Religion became his business, and he put all that he had into it. "Christianity in earnest," was what Thomas Chalmers called Wesley's religion.

Wesley said that he "felt his heart strangely warmed" that memorable evening. That was all. Many others have had that experience, but with him that consciousness eventuated in a complete commitment of himself to the continuous proclamation of an essential Gospel of conscious salvation. He carried a flaming torch all over England, and the people had light. That accounts for the rise of Methodism and its remarkable power in England and America. It built a creative faith and expressed a revolutionary experience. Under its divine energymen became new creatures and lived new lives. Wesley's heart warming was only the starting point for Wesley's life commitment to Christ's processes for saving men and women.

The Class Meeting

George Whitfield was as great an evangelist as John Wesley, but he left no continuing agency. Wesley conserved and developed his converts by and in the class meetings. Without the class meet-

(Continued on page 7)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. A. W. Townsend, Jr., is assisting Rev. Virgil D. Morris in a meeting at Columbia. Rev. Ira W. Flowers is leading the song service.

Rev. Ira W. Flowers, pastor at Gilbert, reports a happy and successful year in that charge. He says that his efforts have met with a splendid response on the part of the people.

Dr. Eugene Countiss, whose father is presiding elder of Greenville District in North Mississippi, spent the past summer in Europe and is now back in New Orleans. He is assistant teacher in Tulane Medical College.

Rev. B. C. Taylor reports everything going fine in Homer charge. He expects to have everything in full by the fourth quarterly conference. Brother Taylor is personally popular and has done a splendid work in Homer.

Rev. C. B. Powell began his revival at Melville on October 1, and expects to continue for ten days. He is doing his own preaching and the singing will be done by the local people. Brother Powell asks the prayers of his brethren for a gracious revival.

Rev. C. F. Sheppard reports that the entire amount on benevolences for Hackberry charge was sent to the Conference Treasurer on September 27. That achievement carries forward a good record which Brother Sheppard has made throughout the year.

On behalf of the members of Gentilly Methodist Church, New Orleans, Rev. A. W. Townsend, Jr., extends the grateful appreciation of his congregation to Mrs. A. L. Swan who was instrumental in securing fifty new Hymnals dedicated to the memory of Mrs. L. W. Pigott and other loved ones.

Dr. Dana Dawson lists eighty-nine students who are attending college from his church and the list is not complete. The students are scattered among twenty-five colleges, but forty-two of the number were attending Centenary College in Shreveport, the home-town College.

Last Sunday was an important day in Lake Charles Methodism. It was annual promotion day in the Church School, and there were four hundred and thirty-seven in attendance for the exercises. At the 11 o'clock hour Rev. J. O. Hanes, evangelist of Birmingham, Ala., began a series of services in which Rev. Robert E. Goodrich, Jr., is leading the singing. Dr. W. L. Doss, Jr., is the pastor.

NOTICE

Rev. D. B. Raulins, D.D., 1125 Fern Street, New Orleans, wishes to secure a set of Jones' History of Methodism in Mississippi. Any person having a set of this history will confer a favor upon Dr. Raulins by getting in communication with him at the above address.

CLAY CHURCH OUT OF DEBT

Dear Dr. Duren: The Clay church has paid out of debt, and is ready for dedication as soon as we can get Bishop Dobbs here for that purpose, which will not be till after the Annual Conference.

This means that this small loyal congregation has raised more than \$600 for the painting and payment on church building this Conference year. They are about out on other things as well and say they will pay every claim in full. The finest spirit of cooperation I have seen in some time.

Wesley Chapel is raising money now for much needed repairs on building, have purchased new song books, and there seems to be a new day just ahead for this old church.

A revival in progress at Quitman now. Bids fair for great success.

W. F. HENDERSON, JR.

GRAND CANE, LA.

Dear Dr. Duren: This year has been the best of our three here at Grand Cane. We have held three revivals. Our meeting at Keithville was held in July, the pastor doing the preaching, with the exception of one sermon each by Rev. J. J. Rasmussen, of Mansfield, and Rev. E. B. Chaney of Shreveport. The membership was greatly revived, and there was one addition by profession of faith in Christ.

At Stonewall we had a fine meeting, the pastor being assisted by Rev. A. J. Martin, of Columbia, Miss. There were six additions on profession of faith.

Now, we have just closed at Grand Cane one of the best revival meetings that I have ever been engaged in. Rev. Jas. B. Grambling, of Epworth Church, New Orleans, preached for twelve days, morning and evening, besides leading our choir in the song services. Truly, we "sat at the feet of Jesus," as the people "took time out" to attend these services, especially those at 9:30 a.m.

It has been a great privilege and pleasure to hear this "man of God," who is really a "pastor-evangelist." Brother Grambling is a splendid preacher, and also a good leader of gospel singing. He is far from being along the sensational order, preaches sensibly, his sermons being planned to build up the church and

assist the pastor, and the church, in their various problems. I think that Brother Grambling lives the message he preaches as beautifully as any man I know. He digs deep in his sermons, but is not abusive at all. I am glad, so are the people, that we had the benefit of his ministry at Grand Cane. The people love him even after ten years' lapse, since he served two years as their pastor.

Some of the visible results were the splendid climaxing consecration when practically the entire membership and congregation pledged themselves to a deeper spiritual life and forward move in all church activities. There were several reclamations, and one fine young man gloriously converted and received into church membership. The church membership at Grand Cane have started a move to take one-half time of the pastor, to re-roof, re-paint inside and out, the church building. These are just a few benefits of the meeting, I am happy to mention. Eternity alone will reveal the final results.

We are expecting to report "everything in full" this year. Hope to see you at Conference in Bogalusa.

Sincerely,

A. R. HOFFPAUIR.

AN ALL-PREACHER CAMP

We have had our All-American football teams, our All-American golfers, our All-American tennis players but it remained for Brother Joe Bevill to set a precedent with an "All-Preacher" camp on Tensas river last week.

For a number of weeks, Brother Joe, as he is affectionately called, had been planning a fishing and hunting trip for a number of his preacher friends. Last Tuesday morning this thought took definite form as the Bevill caravan moved toward Monroe and the delta region. Joining the party en route were: B. H. Andrews, Haynesville; Dr. Ed Barcus and Cyrus Barcus, from Texas; H. M. Johnson, Arcadia; Louis Hoffpauir, Ruston; H. L. Johns, Monroe; J. F. Dring, Dubach; B. C. Taylor, Homer, and Sam Holliday, Delhi. Those who enjoyed the hospitality of the camp later included: R. W. Vaughan and Guy Hicks, Ruston; Bud White, Hodge; W. C. Scott and Calvin McEachern, Monroe.

At mealtime we heard such comments as these: "My, I never saw so much good food;" "That stew is somethin'!" "Say, boy, this fish is cooked to a queen's taste;" "Man, these hot cakes melt in your mouth;" "Pass them biscuits and the jelly, I just can't quit with these hot ones coming up;" "What, peach cobbler, after all this?" "Give me a little more of that fried squirrel to take this sweet taste out of my mouth;" and the talk went on like a river.

After mealtime we heard statements like this: "I just ate too much, boys;" "Think I'd better lie down for a while;" "I'm mighty uncomfortable for some

reason;" "I can't fish this afternoon feeling like this." On and on the comments ran until they were drowned in sneers, clanging horse-shoes, and running motor boats.

The activities of the camp consisted of horse-shoe pitching, playing dominoes, fishing and hunting, and motor boating.

The biggest fish tale came from the presiding elder of the Ruston District, when he opened the eyes of the brothers by saying he had hung a fifteen pounder that afternoon. This big monster fish took the elder's line, plug and all, and left the elder holding the pole. Upon closer inquiry, it was discovered that this fine catch was nothing more than a nice big "gar."

The evenings at camp were spent in settling problems of The New Deal, Solving the Mysteries of Willard the Wizard, Unifying the Methodisms, listening to Negro stories, speculating on the delegates to the General Conference, et cetera.

Camp broke Thursday with a big round of thanks and a few high powered resolutions for Brother Joe Bevill, who made the first "all-preacher" camp an unforgettable event for everyone present.

B. C. T.

OUR RESPONSIBILITY IN THE PRESENT CRISIS IN THE ORIENT

The missionary responsibility of the Church does not cease when trouble arises. It becomes greater. In charting our present course in the Orient we should consult our faith rather than our fears. Our faith assures us that regardless of present conditions or the immediate outcome of the present conflict, the Christian movement will continue.

In this time of confusion we are keeping clearly in mind three objectives: The conservation of the present work, keeping the door open for future work in all three countries of the Orient, and the protection of our missionaries from exposure to unnecessary hardships and dangers.

The missionaries place the present and future interest of the work ahead of their own personal safety. They are right. The King's business should come first, but this attitude of theirs places upon the Bishop and secretaries the responsibility to guard them, if possible, from undue or unnecessary risks. We are trying to do that. Each missionary has been exhorted by cable and letters to guard his own health and safety and that of his family.

The Secretary of State has advised all American citizens to withdraw from China. We have left the decision on this question to the individual missionary, after consultation with the Executive Secretary and Treasurer on the field. Funds have been made available for withdrawal. We have urged the evacuation from present and impending danger zones of mothers, children, and all other missionaries except those who feel im-

pelled by the nature of their work to remain at their posts. No missionary is kept on the field against his will.

In making adjustments to shifting conditions, decisions must necessarily be left largely to the judgment of missionaries on the ground.

At present most of our missionaries are still in China, and so far all have escaped injury. The same conflict which dislocates and arrests work in some localities increases the urgency and burden of work in other localities and creates new opportunities for service.

Our fellow-Christians are suffering. They are in situations that torture the souls as well as the bodies of people. They need the undergirding of our daily prayers. The channels through which help can be given are still open. We must not fail them.

We are trying to do everything possible to protect our missionaries, to preserve the churches and institutions which are the result of ninety years of sacrificial labor, and to keep open the door for missionary advance when the present crisis has passed.

Signed: A. W. Wasson, Foreign Secretary, General Section; Sallie Lou MacKinnon, Foreign Secretary, Woman's Section; Arthur J. Moore, Bishop-in-Charge, Oriental Fields; W. G. Cram, General Secretary, Board of Missions, M. E. Church, South.

ALDRSGATE CRUSADE

(Continued from page 5)

ings Wesley would have gone out as did Whitfield. Methodism lost its greatest institution when it laid aside the class meetings. Groups formed for spiritual conservation, correction and promotion offer even to this day the surest way of spiritual strength and growth. The class leader in city and in country may yet be God's man in vitalizing and revitalizing the decadent church.

The Commemoration Crusade is a movement for the recovery of lost shrines and areas of lost processes and emphasis. Zeal marked the historic Crusaders as it did the Holy Club and the men who made Methodism. Broken iron can be welded only in the furnace that is hot. Without zeal and enthusiasm and glowing energy even crusades grow dull and come to naught. Revived attention to religion would bring the revival of religion itself. We must get a hearing

for religion through a burning bush by every roadside, and then God will speak to men in His own way.

To the Ministry

John Wesley received his transforming experience while listening to a preacher who was expounding Paul's Epistle to the Romans. The preacher had warming words and illuminating truth. Wesley never got away from the sense that the preacher was responsible for giving light and leadership in saving people. The people went in crowds to hear him because they knew he would speak to them of their souls. They have always gone to the preacher who did so. The crowds followed Jesus. The most sacred interest of every man is his soul, and the preacher who can tell him something about that is the one he wants to hear. The pulpit that specializes in soul treatments will have much patronage and renew much spiritual health. If this Commemoration Crusade could restore to Methodism's pulpits John Wesley's emphasis on the soul, only the years could tell the worth of its observance. Whatever the ways of his sermonic traveling his destination was ever the City of Salvation.

Nothing is more pitiable than a preacher from whom the ministerial passion has departed. The fires are out and only the embers are left to tell their tale of a once joyous day. Service has become perfunctory and hope is centered on securing a better place which some other man has prepared. Interests other than those which took him into the ministry now occupy him so fully that the ministerial passion has no appeal or support.

All this can be changed by a serious return to the first things in the Gospel ministry. If the ministry of Methodism can get back to the serious and sympathetic considerations of the passion, the power and the processes that made Methodism, then the Church will feel the impulse of a reinforced leadership and will arise with a renewed zeal and be quickened to a new loyalty and service. To this end and for this purpose was the Commemoration Crusade set in action. The historic Crusades went on in the passion and courage of their knightly leaders. So it will be in the Church. Lead on! is the response of the Church to the call of its ministry.

To the Laity

This Commemoration Crusade should
(Continued on page 9)



Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. W. E. Bradshaw, Route 1, Benton, has our thanks for a remittance for her paper, and no less for the good cheer manifest in her business note to the office.

Rev. T. M. Brownlee, D.D., presiding elder of the Jackson District, was a visitor in the city last week. He was in good spirits and reports favorably of the work in his field.

Rev. J. A. Wells, pastor at Millsaps Memorial, Jackson, favors us with a poem written by Rev. J. L. Greenway on his seventy-seventh birthday. It gives us pleasure to print it in the Advocate.

Rev. W. H. Lewis, an unfailing friend of the Advocate, cheers us with a note from Lucedale in which he expresses his rejoicing in the success of the Advocate campaign. In that success, Brother Lewis himself bore a worthy part.

HISTORICAL COMMISSION, MISSISSIPPI CONFERENCE

Here are certain historical matters that every minister and layman should desire to have attended to:

1. The tracing back as accurately as possible the history of their churches, paying particular attention to the date of organization, first pastors, names of persons and families who were charter members, dates of church buildings, parsonages, etc.
2. Seeing that the names of their churches are included in the written history of the Annual Conference, as this history is now being compiled by Rev. J. B. Cain, Conference Historian.
3. Supplying this information by filling out the "Historical Record Blank" sent to each pastor for each church some months ago by Rev. W. B. Jones, Secretary of the Annual Conference. (Copies of this blank may be secured from the undersigned).
4. Holding appropriate celebrations and home-coming days on significant occasions, such as the 50th, 75th, or 100th anniversaries of the organization of a church.
5. Having the name of each church (and possibly the date of its organization or erection of its building) displayed adequately and attractively on each church.
6. The minister filing his Biographical Record for purposes of memoirs, Conference history, and general information. (Most of the ministers have done this, while those who have not may secure proper blanks from the undersigned).
7. Laymen seeing that brief accounts

of truly outstanding laymen of their churches in years gone by are furnished the Conference Historical Society and historian.

That these and other projects might be promoted, there has been organized a Historical Commission composed of Rev. J. B. Cain, Yazoo City, Conference Historian; Rev. H. L. Daniels, Wesson, for the Brookhaven District; Rev. L. D. Haughton, Richton, for the Hattiesburg District; Rev. J. H. Morrow, Madison, for the Jackson District; Rev. V. G. Clifford, Quitman, for the Meridian District; Rev. D. T. Ridgway, Wiggins, for the Seashore District; and Rev. T. J. O'Neill, Vicksburg, for the Vicksburg District.

It is vital that all ministers and laymen cooperate with these commissioners in the immediate future, that these things be accomplished.

Our next article will give information concerning the publication of the Conference history.

G. H. JONES, Secretary,
Miss. Conf. Historical Society

ON HIS SEVENTY-SEVENTH BIRTHDAY

By Rev. J. L. Greenway

Along the dusty road of life
I've reached another mile;
A backward look is well in place,
As here I rest awhile.

The years I've lived are many,
More years than allotted to man;
On borrowed time I'm living,
By virtue of God's gracious hand.

Of those who started with me,
So few are now on the way,
That I am feeling lonely
As here on earth I stay.

My life has been filled with service
For self and my fellow man;
But peace, joy, and satisfaction
Now greet me on every hand.

I've stood in the ranks of men
Who fought for the good and true;
Been true to my honest convictions
Of the things God would have me to do.

I've had my share of sorrow,
But the joys of life have been more,
Even sorrow has brought compensation,
Enriching my life all the more.

Faith in a kind Heavenly Father
Has been my strength and my stay;
In time of stress and of danger
His grace met the needs of the day.

Sometimes I may have forgot Him,
And left Him out of my plans,
Yet He never left nor forsook me,
Safe held in His strong, loving hands.

The least I can do is to love Him,
Who has helped me so far in the race;
Some day I shall go to be with Him
And look on His wonderful face.

Jackson, Miss., September 5, 1937.

TWO FORMER PRESIDENTS OF EMORY HONORED

Linton B. Robeson, Member of 1886
Class, Presents University With
Arch

Two distinguished alumni and former presidents of old Emory College were honored recently with the gift of a gateway to the Emory University campus by Linton D. Robeson, Atlanta publisher and member of the class of 1886.

Work on the gateway, already begun, will be completed within thirty days, said President Harvey W. Cox, in announcing the presentation.

Impressive tributes to Atticus Green Haygood and Isaac Stiles Hopkins, both of whom were graduates from Emory and later became presidents of their alma mater, will be inscribed on two marble posts, which will be connected by an overhanging arch of Swedish wrought iron, bearing the illuminated word "Emory" in the center.

The donor, Mr. Robeson, was a student at Emory under both Dr. Haygood and Dr. Hopkins, who were among the pioneer builders of the new south.

\$130,000 for Sermon

In 1880 Dr. Haygood preached a Thanksgiving sermon on "The New South," which was so enthusiastically received that George I. Seney, of New York, contributed \$130,000 to Emory. This was the largest contribution received up to that time by the college.

Dr. Hopkins, who was brought back to the Emory faculty by his friend and classmate, Dr. Haygood, is remembered as the founder of the first technological course in Georgia. One of the first products of his engineering laboratory on the old Emory campus was a steam engine which was bought by the Atlanta Constitution to run its presses.

When the Georgia School of Technology was founded in 1888, Dr. Hopkins was called from his laboratory at Emory to become the first president of the new state institution.

Fulfillment of Desire

"This gateway is the fulfillment of a long desire of mine to do something for the Emory students of today and tomorrow which would remind them that they have a heritage of which to be proud in the old Emory at Oxford," said Mr. Robeson, in notifying the university of his gift.

Mr. Robeson was a member of the Emory board of trustees for fifteen years and served for ten years as president of the alumni association. His home is in Marietta.

LETTER TO SECRETARY HULL

Dear Mr. Secretary: The appeal of Generalissimo Chiang- Kaishek for the intervention of foreign powers to muzzle Japan must stir the sympathy and sense of justice of every fair-minded, right-thinking man. Japan is a signer of the Kellogg Peace Pact, and of the Nine Power Treaty, neither of which has been abrogated. But today like an outlaw, who holds up defenseless citizens with deadly weapons, Japan, without justification, with shell and bomb, is carrying destruction and death to peace-loving China, extending her massacres to defenseless civilians.

Her ruthless conquest of Manchuria branded her as a ruffian among the nations. This new attempt at the spoliation and domination of a peaceful country is an attack not only upon China, but upon the interests of all the great nations which trade with China, and which have commercial, educational and religious investments in that country. The declared policy of the United States has been the Open Door in China. But Japan, with utter contempt for other nations, and with brazen disregard for their rights, is carrying out a policy which is compelling peaceful foreigners to be evacuated from China to save their lives, leaving their properties to be destroyed by the unprovoked Japanese warfare, and their business, educational and religious activities to be terminated.

Has not the time come for the United States Government to join with Great Britain and France and other peace-loving members of the League of Nations to declare to Japan that her warfare against China must cease, and that she must retire from Shanghai and Northern China? Should she refuse to give heed to this combined command of the great nations of the world it is not necessary to declare war at this time, but to declare to Japan that all diplomatic relations will be immediately severed, and that an embargo will be laid on Japanese intercourse with the cooperating nations, including all forms of trading, commercial and monetary transactions. Nothing but the most severe measures, short of actual war, will compel the Japanese war party to give heed and to respect the rights not only of China, but of other nations.

Our Government went to war to liberate Cuba from Spanish misrule and oppression. It joined forces with the Allies to protest against the ruthless warfare of the German warlords. Shall our nation and the great nations of Europe stand on the sidelines and permit a fully armed national bully to attack and conquer an inoffensive, and comparatively unprotected great people to gratify the lust for conquest and domination? Surely the time has come not only to protest, but by combined effort to compel the Japanese Government to give prompt heed to the protest.

Our country is part of the world—one of the great nations of the world—and

as such has a great responsibility to other nations. Neutrality is a proper policy when nations are at war, but neutrality is disgraceful, a shirking of responsibility, when such unjustifiable massacres, death and destruction are shocking the civilized world, with no official protests, or effective measures employed, to end such shameful violations of human rights.

I am an enemy of all forms of aggressive warfare. But I thought that our nation was right when it went to the rescue of the Cuban people. I thought it was right when it joined in the warfare against German frightfulness. I thought it was wrong when it failed to protect the Armenian Christians from unprovoked measures by the Mohammedan Turks. I think it will be wrong if we do not call upon other nations to join together to put such pressure on Japan as to put an end to her bloody aggressions upon helpless China.

I am writing you not as a bishop of a great Church, but as simply one American citizen, believing that I am writing what millions of my fellow countrymen are thinking.

With much respect,

JAMES CANNON, JR.

CONCERNING CHINESE CHRISTIANS

Warfare at its worst is taking a terrible toll of life in China today. The suffering that results is indescribable.

This warfare in Shanghai and the surrounding country is waged in the very heart of the China Mission of our Church. The actions of our missionaries, men and women, are heroic. They, with other Christian forces, are doing their best to bring relief. Many of the Chinese Christians are homeless and in extreme distress. In the heart of Shanghai stands the Moore Memorial Church. Sid R. Anderson has written that he and Z. T. Kaung "are caring for the helpless Christian refugees from the immediate war areas," with Moore Memorial Church as the base of operations.

The Secretary of the National Christian Council for China has cabled, "Funds are urgently needed in Shanghai and northern cities. Disaster spreading. Christian agencies are organizing. Can we rely on the love and support of the older Churches?"

Relief is imperative. Christian love and charity must come to the rescue of suffering Christian men and women and children in China.

With the full consent of the College of Bishops, we are appealing to our people, who are able to make a contribution, to assist in the relief which must be given to save life and to give shelter and food to the starving people so suddenly inflicted with the calamities of war.

Gifts large or small may be sent to Mr. J. F. Rawls or Mrs. Ina Davis Fulton, Treasurers of the Board of Missions. The amounts received will be forwarded without a cent of cost for administration. I am certain the sympathy and love of our

people will come to the help of our brothers and sisters in China.

Signed: A. W. Wasson, Foreign Secretary, General Section; Sallie Lou MacKinnon, Foreign Secretary, Woman's Section; Arthur J. Moore, Bishop-in-charge of Oriental Fields; W. G. Cram, General Secretary, Board of Missions, M. E. Church, South.

ALDERSGATE CRUSADE

(Continued from page 7)

do something to the lay leadership of the churches and congregations. Whether they be stewards, trustees, superintendents, teachers, missionary workers, or heads and officers of the Epworth Leagues, there is not enough Methodist knowledge of Methodist doctrine, polity and program in the pew. Genuine church loyalty should be based upon church intelligence rather than on traditional and social interests.

A set purpose and program to learn Methodism, its beliefs, its orders, its sacraments, its procedure in administration, its missions and mission fields, its colleges and college policies, its church building plans and methods, its Sunday School work and objectives, its provision for the religious training of children and youth would be of incalculable benefit to our church work and to all our Christian work. This is not a plea for denominational sectarianism, but for broad intelligence and denominational understanding as the basis for the largest and most effective Christian service. We would plead that Methodists learn their Methodism.

To Methodist Youth

This Crusade should make a great challenge to our splendid youth. We have too much left them alone to go according to the bent of their own desires. The ministry today needs capable men with genuine native ability, supported by family stock and fiber and equipped for forceful religious leadership among the developed or undeveloped sections of our people. The Church School needs the buoyancy and courage and religious abandon of young men and young women, educated and devout, loyal and self-denying, in its instruction and evangelistic forces.

Too many boys and girls, young men and young women leave the Sunday School and avoid the morning worship. What is the cause? Remove it. What would turn them to participation in the worship? Find it and employ it. The Crusade will not reach complete success unless it makes religion a vital matter to the children, youth and young people already in our folds.

Church School authorities, general and local, the pastor, the superintendent and the people, are called upon to make commitment to Christ central in the life of the Sunday School during the Crusade era. Religion should be made primary in the life and labors of every Church college. Students should be led to see that

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North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. W. L. Robinson, pastor at Hernando, cheers us with a word of personal commendation, and the evidence of continuing interest in the Advocate.

We appreciate the cordial word of interest in the paper from our good friend, Mrs. A. L. Murphy, Macon. She has been one of our loyal friends since we were pastor there more than thirty years ago.

Rev. W. B. Baker will occupy the pulpit at Lula on the morning of October 31, which is to be a charge rally service and will be followed by the dedication of the church by Bishop Dobbs at the evening hour. Rev. W. T. Phillips, the pastor, has done a splendid work at Lula and Dundee.

The editor acknowledges with appreciation the invitation to share a squirrel hunt at Tchula with Rev. A. R. Beasley and Dr. A. T. McIlwain. We are sorry that we cannot accept. Brother Beasley says that he will report in full at Conference, and he writes enthusiastically of the Advocate.

Mrs. W. W. Mitchell, wife of Rev. W. W. Mitchell, who is a superannuate of the North Mississippi Conference, is under treatment at the Methodist Hospital, Memphis. Brother Mitchell is advanced in years and has fought a magnificent battle against disease. He accompanied Mrs. Mitchell and both are being cared for at the hospital.

Rev. R. H. B. Gladney, pastor at Duncan and Alligator, will ask for the superannuate relation at the approaching session of the Conference. He has been in the active ministry for forty-nine years and he is now in poor health. He will retire without a blot upon his escutcheon, and with the love of all his brethren who will think of him in the quiet of his home in Sardis.

RIPLEY METHODISM HAS A GREAT DAY

Sunday, September 12, was a memorable day in Ripley Methodism. On that day the service was held to dedicate to the worship of God the splendid new organ presented to the church by Mr. S. S. Finger in memory of his wife. The house was filled with interested friends. Other churches of the community gave way their morning services and united with the Methodists for worship. Numbers of personal friends of Mr. Finger came from out of town to attend the service.

The matter being so intimate and personal with Mr. Finger, his family thought

his emotions would be touched too deeply to try to make a formal presentation at the service. Hon. Fred B. Smith, long a close friend of Mr. Finger, read a brief paper written by Mr. Finger expressing appreciation of his church and presenting the organ for use in worship. The paper was appealing in its simplicity and humility, and showed a beautiful spirit of sincerity in its author.

Rev. Jeff Cunningham, pastor, accepted the organ for the church and spoke briefly in tribute to Mrs. Finger, whose memory is to be kept alive in the church by the gracious gift of her husband, after which the organ was dedicated for Christian worship.

The community has been touched by the beautiful act. A new spirit came into being in the church when the fine instrument was given to the congregation. The lovely organ will not only keep alive the memory of a gentle character like Mrs. Finger, but it will also perpetuate in a special way the memory of its donor. Mr. Finger, who a few months ago celebrated his eighty-first birthday, is chairman of the Board of Stewards of the Ripley church, and has long been an outstanding layman. For a number of years he has been a delegate to the Annual Conference. His mind is still clear and each day he goes about numerous duties in connection with his business. He attends the services of the church and the Church School regularly, and is very active in his church's affairs. That he enjoys the respect and esteem of many friends is attested by the large congregation present the day the organ was dedicated.

Mrs. Ira Clayton is the competent organist at Ripley. She conducts the choir in regular practice and furnishes helpful music for each service. The worship services in the church at Ripley have been wonderfully enriched by the music of the memorial organ.

JEFF CUNNINGHAM, P. C.

ABERDEEN MINISTERIAL ASSOCIATION

Ministerial Association held; Pontotoc, Miss., September meeting.

Twenty-three pastors of the Aberdeen District, North Mississippi Conference, met for the regular monthly meeting: Dr. W. P. Buhrman, presiding elder; Dr. V. C. Curtis, E. M. Shaw, W. L. Stormont, O. L. Elliott, W. V. Stokes, J. A. George, W. C. Mattox, J. B. Burns, T. F. Sartain, T. G. Lowrey, Dr. T. W. Lewis, Dr. C. M. Chapman, W. M. Jones, J. A. Biffle, T. H. Dorsey, C. A. Northington, Dr. H. F. Brooks, J. M. Quinn, Luther Nabors, W. W. Bruner and W. J. Dawson.

Rev. E. M. Shaw, pastor of the Houlika

charge, opened the session with devotional.

The sermon was delivered by Rev. T. H. Dorsey, pastor of Water Valley First Church.

The afternoon session opened at 1 p. m. by Rev. W. W. Bruner bringing us a devotional on "Our Task."

The question of Unification was discussed. Is it desirable? The proposed Plan. Are the interests of all concerned properly protected? Rev. H. F. Brooks led the discussion, followed by Rev. V. C. Curtis, C. M. Chapman, T. W. Lewis, J. B. Burns, T. G. Lowrey, W. P. Buhrman, W. W. Bruner, E. M. Shaw and C. A. Northington. There was no action taken by the Association. Dr. Buhrman said he would be glad to assist in getting the proposed Plan in the hands of all, so that intelligent action might be taken on the part of all.

G. R. MEADERS, Secretary.

DEDICATION NOTICE

Please announce through the Advocate that Bishop H. M. Dobbs is to dedicate the Lula Methodist church on the fifth Sunday in October, at 7:30 o'clock. All former pastors and presiding elders are cordially invited to attend this service.

W. T. PHILLIPS, Pastor.

WHY GO TO SCHOOL?

This very pertinent question is addressed to the members of the North Mississippi Conference. It is a question which must come to the mind of every young minister in the Conference. Our Church requires a young man to finish at least four years of college work before he becomes a member of the Conference, and he is encouraged to go on and finish his work in a school of theology. Our Church raises money for the support of church colleges and schools of theology. But the question that comes to the mind of the young preacher is, "What's the use?" If you go to college it makes very little difference in the type of appointment you will receive. You will have to wait until the wheels of time turn the machinery of Seniority around to you, and you may be an old man by that time. You will have to serve your time in economic bondage before you will be given an appointment that will furnish you with the necessities of life.

In the North Mississippi Conference we have at least thirty-four men who are under forty years of age. Eleven of these men have not only had four years in college but they have had from one to three years in a school of theology. Last year, only five of these men were receiving a salary of as much as fifteen hundred dollars. Some of these men have been members of the Conference for fourteen years. The question arises, "How long is a man to be on trial in the Conference?" "How long, oh Lord, how long?"

Here is another fact that stares us in

the face. Not a single one of the larger appointments of the Conference is being filled by a man who has finished in a school of theology. That is another reason why the young minister asks, "What's the use?" And this question is asked in all seriousness.

Some one will be ready to say, "You are putting the appointments on a material basis: You can't do that." If that be true, why would that brother not go to a five-hundred-dollar appointment as cheerfully as he would go to a three-thousand-dollar appointment? I do not know a man in the Conference who would do that, and it is not good sense to expect him to do it.

Another brother will be ready to say, "You have to take care of the man. After a man has served so many years, you have to give him a certain type of appointment." It is true that we should take care of the man, but is it not also true that we should take care of the Church? Both sides of the question should be considered in making an appointment.

Still another brother will say, "That is just another Smart Alec. He does not know what it is all about. He just wants another appointment." Let it be said here and now that this preacher is very happy in his present appointment. He has nothing to gain in making these statements. These statements are made in the spirit of brotherly love. They are based on the eternal principle of justice. That is one law you cannot repeal and it is a principle you cannot long ignore without suffering the consequences.

W. L. ROBINSON.

REPLY TO BISHOP CANNON

By N. G. Augustus

Over one or more articles recently from the pen of Bishop James Cannon, Jr., I have observed a caption to this purport, "Does the Church Desire Unification?" This question can be answered in a very simple and plain way as will appear by reference to certain facts of history. When the General Conference of the then united Church met in New York in May, 1844, it developed that on certain matters there was a difference of view between men from the North and men from the South and that the divergence of views was so marked and deep-seated that there was no hope of adjustment. It was then decided that a division of the Church was the only way out of the difficulty, and a plan of separation written by Dr. Hamline, as Bishop Paine stated on the floor of the Louisville Convention of 1845, was adopted. Dr. Hamline was elected Bishop by that Conference. This General Conference was composed of preachers only.

After understanding had, a Convention of the Southern Conferences was held at Louisville, Ky., in May, 1845, to decide what should be done. It was here de-

cided that a vote should be taken in every congregation and that, if the people had so decided, delegates should be elected by the several Conferences to attend a General Conference to be held at Petersburg, Virginia, in May, 1846, to organize and set on foot a Southern Methodist Church.

Ninety-five per cent of these people voting in the congregation approved the plan, the Conferences elected delegates who met in General Conference in Petersburg and the Church was organized and set going.

The delegates to the Louisville Convention who set on foot this test of sentiment through vote of the people in the several congregations, were all preachers. As the law then stood, they had the right to act of themselves and to set up a Southern Church without consultation with the people. Full powers of church legislation were in their hands. Such actions would have been valid both in State and Church law. But these Southern men took cognizance of the fundamental and axiomatic doctrine of political science that in church and State the sovereign power lies not in governments but in the people. Parliaments, Congress, Conferences are not supreme. They are servants of the sovereign people. The founding fathers exacted no oath of allegiance to any Federal government, but only allegiance to the Constitution as

symbol of popular sovereignty. Ratification of the plan of merger might be in legal form, if attempted by solely Conference action. It would be violative of a great—nay, the greatest political axiom—the sovereignty of people. Our able President attempted a great governmental change by a legislative act perfectly proper in its legal form. But in spirit it violated this axiom and the President got into trouble.

Governmental establishments, not having sovereignty but being merely agents of a higher power, there are some things they may not do from sheer want of power. These governmental agencies are set up not to destroy but to preserve. So for a General Conference to attempt to destroy the Southern Methodist Church by destroying its identity and sovereignty by delivering it over to the will of another, an alien organization, would be an attempt absolutely ultra vires of a General Conference.

The Negro Conferences of the Northern Church are in violent opposition to what may be termed the "Negro segregation" section of the proposed plan of merger. Bishop Cannon, in an article in the New Orleans Christian Advocate of September 16, says that a number of white Northern Conferences are also opposed to this part of the plan. The Bishop should frankly tell us if he expects these

(Continued on page 16)



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Christian Education

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CHURCH SCHOOL LESSON, OCTOBER 10

By Dr. J. R. Countiss

THE CHRISTIAN IN GOD'S KEEPING

As Christianity became popular, selfish persons tainted with pagan doctrines crept into the church, just as the apostles had foreseen and forewarned. Though Jude had planned to write an epistle for the edification of the saints, he found himself compelled instead to condemn those who had corrupted the grace of God in their own lives and were teaching that this was a part of the Christian privilege. Also he urged the faithful to stand firmly for the pure gospel of Christ. In his efforts to root out heresy and to destroy sin he did not fail to exemplify Christian charity, but with a Pauline affection and courtesy he warns and exhorts the infant church, keeping far from

such scathing denunciation as some later ministers have used (with less of provocation), yet without sacrificing truth or compromising principle. He sought earnestly to preserve the faithful and to guide them in saving those who had fallen into grievous errors.

The heretics found safety in religion and satisfaction in sin. Reasoning that the body could do no sin, they indulged freely in fleshly lusts. They thought of the faith "once for all delivered" as being something to be once for all believed, then done with like vaccination—a doctrine all the more dangerous in our own day because preached with less crassness and more craftiness. The true Christian faith is continuous and vital. It is not merely believing that Christ followed a certain way, but walking that way with him in daily fellowship. When God made his supreme revelation of himself it was not through an authoritative creed but through a living, loving, working Christ whom men loved not because they comprehended the full measure of his unique personality nor because they understood the full force of his teaching, but because he went about doing good.

After all, our creed is what we live by, not what we frame and hang on our walls nor what we recite at church, but what we practice in daily conduct—what our companions, clients, customers, servants see in our lives. When men failed to understand the teaching of Jesus, he asked that they take his work as evidence of his character. Whether we like or not, we shall be judged in the same manner.

The only going Christian is a growing Christian. The faith of Jesus did not culminate in his baptism but in his crucifixion. Many church members fall for the same reason the little girl fell out of bed—"she went to sleep too close to where she got in." Having made a beginning, they give their attention and interest to other matters and forget all about their religion. Often the church gives little attention to this infant mortality, being content merely to add new names to the register. Even in Paul's day there were those who had continually to be fed on milk because they had not grown strong enough for meat.


Growth comes by nourishment and exercise. One does not grow of and out of himself. Jude enjoins communion with God through prayer and activity in the interest of the unsaved. Prayer puts men in the attitude of receivers and prepares them for the message of the Spirit of God. It opens the way for the light of the Bible to penetrate the heart with its truth. It reveals nearness or distance from God. It cultivates personality by contact with the greatest of Persons. In the light of God one's true condition is

disclosed as in no other way. Sin is repented of and pride vanishes away. Assurance is given of a power able to keep us from falling under temptation and to endure under trial or persecution. Praise comes naturally to the lips, and "to the only wise God our Saviour" is ascribed "glory and majesty, dominion and power, both now and ever."

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The minute you feel a chill or fever coming on, start taking Grove's Tasteless Chill Tonic. This good, old medicine will soon fix you up.

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All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

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Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

The Christian Fireside

CAN YOU GUESS?

A was a traitor found hung by his hair,
B was a folly built high in the air,
C was a mountain o'erlooking the sea,
D was a nurse buried under a tree,
E was a 1st born bad from his youth,
F was a ruler who trembled at truth,
G was a messenger sent with good word,
H was a mother who lent to the Lord,
I was a name received at the ford,
J was a man who threw his life away
K was a brook Jesus crossed to pray,
L was a pauper begging his bread,
M was an idol, an object of dread,
N was an architect, ages ago,
O was a slave you all should know,

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Ladies' and Misses' Chardonize Hosiery, 5 pairs postpaid \$1.00. Guaranteed, write for NEW CATALOGUE.

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"Oh! What a terrible headache! Now I'll have to stay at home all day and endure it!"

Mother always recommends **STANBACK**. I'll try it.



"Glorious relief. Headache gone in a few minutes. No bad after effect. **STANBACK** is great!"

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to **STANBACK**. At all drug stores. 10c & 25c.

STANBACK

P was an isle whence a saint looked above,
Q was a Christian saluted in love,
R was an obscure, yet a mother of kings,
S was a Danite who did wondrous things,
T was a woman Peter raised from the dead,
U was a man whose blood David shed,
V was a queen whom a king set aside,
Z was a place where a man wished to hide.

—The Religious Telescope.

LOOKING BACKWARD

Constant looking backward on what might have been instead of forward to what may be, is a great weakener of self-confidence. This worry for the old past, this wasted energy for that which no power on earth can restore, ever lessens a man's faith in himself, weakens his efforts to develop himself for the future to the perfection of his possibilities.

Do in the best way you can the work that is under your hand at the moment; do it with a good intention; do it with the best preparation your thought suggests; bring all the light of knowledge to aid you. Do this and you have done your best. The past is forever closed.

No worry, no struggle, no suffering, nor agony of despair can change it. It is as much beyond your power as if it were a million years behind you. Turn all the past with its sad hours, its weakness, and sin, its wasted opportunities and graces, as many lights in hope and confidence upon the future.

The present and the future are yours; the past has gone back, with all its messages, its history, its records to the God who lent you the golden moments to use in obedience to His law.—C. S. Heim.

CHILDREN IN COURT

By Judge Malcolm Hatfield

A juvenile court judge recently assigned a trained social worker the task of educating the parents of a sixteen-year-old girl before she could again be placed in their custody.

In his instructions the judge said: "These parents have six younger daughters at home and they must be taught never to evade one of their children's questions. Take great pains to impress on them that it is far more satisfactory to frankly discuss with an inquisitive girl all phases of reproduction than put her off with generalities, as they did in the case of their older daughter. Explain that to forewarn an adolescent girl is to fore-arm her against future situations over which parents have no control."

YOU MAY SEARCH US

There are still fifty of the old ten-thousand-dollar bills in circulation. So announces the Treasurer of the United

States, and he wants to call them all in and exchange them for notes of smaller denominations. It just happens that we are clear out of ten-thousand-dollar bills at present. If the Government doesn't want to take our word for it and cares to take time to search us, we are perfectly willing.—The Religious Telescope.

Prayer is the echo of the motives, moods, and acts which make up life.—von Hugel.

John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.

I'M FEELING FINE THIS MORNING

— FREE FROM THAT THROBBING HEADACHE

AND READY FOR A GOOD DAY'S WORK.



All people who suffer occasionally from headaches ought to know this way to quick relief.

At the first sign of such pain, take two Bayer Aspirin tablets with a half glass of water. Sometimes if the pain is more severe, a second dose is necessary later, according to directions.

If headaches keep coming back we advise you to see your own physician. He will look for the cause in order to correct it.

The price now is only 15¢ for twelve tablets or two full dozen for 25 cents—virtually, only a cent apiece.



15¢ FOR 12 TABLETS

virtually 1 cent a tablet

Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

The Foreign Secretary Tours to the Congo

Miss Sallie Lou McKinnon, foreign secretary, Woman's Work, who sailed July 7 for a visit to the Methodist Mission in Africa, gives an interesting account of her long journey by boat, train, and automobile. Excerpts from her letters follow:

"July 24, 1937.—Today we have seen Africa for the first time. We are off the coast of Dakar, Senegal. The air is hot, probably because Senegal is on the edge of the desert. Half the passengers, even the tiny children, are wearing sun helmets.

"July 30.—We have crossed the equator. All our party had crossed before except the two new missionaries. The weather has been surprising. The first days were really cold, and even the day we crossed the equator a coat was needed on deck.

"August 5 (on train).—We left Lobita Bay by train. Misses Norene Robken, Animae White and I were fortunate enough to secure a compartment alone with our many suitcases piled in the fourth berth. The train is jolting and slow and indescribably dusty. This is near the end of the dry season and the dust has covered everything. My hair is gray. I have been obliged to discard my glasses on a chain, for they so cut into the grit on my neck that it became painful and raw. There is only a small basin in our room with a dribble of water.

"Yesterday we reached the Congo border, and the scenery has been more

wooded with less dust. At Dilolo, the border stop, missionaries of the Plymouth Brethren met the train and invited us to their house, where they served us tea with scones and cake. Our host told us that on their first trip to the Congo they had walked 300 miles, and for their first furlough they had to walk 500 miles, two of their children having measles and malaria en route. That was not more than fifteen years ago! So what kind of a missionary am I to be disturbed by desert sands on a train?

"Our first sight of the real African was that of natives unloading the ship's cargo. Black, slender bodies, dressed much like a group of Negroes who would do such work at home. As the train has come through, crowds of Negroes have gathered around, seemingly gay and contented. We have seen all stages of dress, from the string to the uniformed attendant, or station master. Natives have brought fruit to the station to sell and this has been delicious. I continue to be surprised by and enjoy the coolness.

"August 6.—At nine o'clock tonight we reach Luluagare, where our own missionaries are to meet us. We were due to arrive at 4:30, but I suppose are fortunate to have traveled all these days and be only four hours behind schedule.

"In the Congo the stations have mail only once a week. Even a telegram or cable received at Lusambo for our Mission must be sent by a man on a bicycle 125 miles to our nearest station, and then on to the next. I suppose one should rejoice in roads for bicycles instead of the old trails.

"Today we see beautiful forests with great trees of many varieties, and vines and flowers instead of the semi-desert of the earlier part of the trip.

"It is a month today since we boarded the Eupora in New York. In every way the trip has been a good one. I am most pleased with our new missionaries. They have a fine contribution to make. Miss White has been a perfect guide. When we changed trains yesterday the native porters were highly interested in the fact that three women were traveling alone and had a woman 'kapita' (a person in charge of a group). They must also have been struck with her ability, for we had no trouble in getting our sixteen pieces of hand luggage transferred."

* * *

Miss Louise Killingsworth sailed on September 3 for Havana, Cuba, where she will teach at the Colegio Buenavista until she is able to go on to China as planned.

To circulate counterfeit coin does not make it genuine.—von Hugel.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Today we bring you a message direct from Mrs. Cunningham concerning Scarritt. We hope it will interest every man, woman and young person who reads her letter. If it does, speak to your friends or classes about this opportunity of service.

Scarritt College, our institution for the training of Christian workers, has set for its goal this year the gaining of 3,000 new Associates. If this goal is to be reached, 500 names must be added to the list by Christmas. An appeal has been made to the women of our Conference. Surely we will do our part! The number of Associates in our Conference should equal the number of auxiliaries. We have enrolled not quite one-sixth of this quota.

At the fourth meeting in all the zones of the Conference, which will be held soon, this matter will be presented to the women and they will be asked to enroll at least five new Scarritt Associates per zone. These Associates need not be only from the missionary societies. All friends of the College who will aid in its work should join this fellowship.

Becoming a Scarritt Associate means just this—"Because I believe in the thorough training of Christian workers for social and religious service and desire to have a part in their training, I will contribute one dollar." You will then be an Associate member of Scarritt College for one year. You will receive a membership card and interesting material about the College. You will not be asked to make other contributions this year. Your money will go into scholarship funds for the use of those who wish to train themselves for the Master's service.

At this time one zone has held its meeting and reported. The leader, Mrs. W. H. Williams, of Sumner, has sent in a splendid contribution.

MRS. JEFF CUNNINGHAM.

* * *

From a report of the Starkville auxiliary we send you this message, hoping it will interest all who read it in sending a gift to Mr. Wall at Cleveland. This fall would be a fine time to close up that account for the Hospital we have promised Dr. and Mrs. Lewis.

Last night, September 23, we had a letter from Mrs. W. B. Lewis, Belgian Congo, acknowledging gifts from one of our adult classes. The letter was written on August 16, 1937. She stated that Miss McKinnon, Miss White and Miss Parham had arrived. All at the station were well and happy. Every one was rejoiced over the new arrivals. They meant relief for the overworked missionaries, and fresh enthusiasm for everyone at the station."



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METHODIST BENEVOLENT ASSOCIATION

808 Broadway
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Gentlemen:

Please send me information regarding your Life Insurance Plans for Southern Methodists.

Yours very truly,

(Signed) _____

Address _____

(Detach and mail to above address)

In Memoriam

MISS LILLIE HAVENS

A Christian home and many hearts were saddened a few days ago by the death of our beloved friend and church member, Miss Lillie Havens. On September 10, 1937, the spirit of this saintly woman took its flight to another world for its abiding place and left behind a host of friends and relatives to mourn her departure. Miss Lil, as she was commonly known to every one, will always be remembered for her loyalty and devotion shown to her aged parents. Her mother, who had been an invalid for a number of years, passed away a little over a year ago, leaving behind her husband, known by every one as "Uncle Jeff," and Miss Lil, besides a number of married children, grandchildren and great-grandchildren. What a sweet assurance it must have been to "Aunt Mary" in her last days to know in her passing away she would leave behind one so devoted and untiring to care for "Uncle Jeff" as Miss Lil.

Having come to the Mississippi coast as one of our pioneer Methodist ministers, "Uncle Jeff" married, built his home and settled in the Vancleave com-

munity over sixty years ago and reared a family of children of which any father could be proud, Miss Lil being among the number.

She was not very active in church and community affairs, attending only when she could carry her parents with her. But her devotion and attention to these saintly old souls more than made up for her work in other places. Having lived in a Christian home and reared by Christian parents, Miss Lil was herself a consecrated Christian and a member of the Vancleave Methodist church. The life that she lived and the example that she set proved that she was an apt pupil in all Christian teachings and influence given her by her parents. She will be missed by those who knew and loved her but she will not be forgotten, because she is leaving behind that intangible something that is possessed and kept only by godly people who know and fear the Lord.

Besides her aged father, she is survived by two sisters, Mrs. Kinch, of Lucedale; Mrs. Green, of Perkinston, and one brother, Bill Havens, of Vancleave, Miss., and numerous other relatives, to whom everyone is extending sympathy and words of consolation.

On September 10, 1937, the body of Miss Lillie Havens was laid to rest in the family burial ground just a few miles above Vancleave. The services were performed by Rev. Olin Nix, pastor of the Vancleave Methodist church, assisted by Rev. R. L. Vaughan.

Because of her loyalty and devotion to her aged parents and her work in the home, the writer knows of no scripture that can more fittingly be quoted at her journey's end than this: "No greater love hath man than this, that he lay down his life for his friend."

MRS. F. O. ALLEN.

JOHN ALVIN EVERETT PYLE

John Alvin Everett Pyle was born on October 18, 1858, near Birmingham, Ala. When four years old his parents moved to Winston County, Mississippi. He attended school in Iuka, Miss., in the late eighties, and received his law degree from Cumberland University in 1890. The same year he married Miss Alice Hyatt, of Iuka, and they made their home in Texas for the next three years. In 1893 they came back to Iuka where he made his home until he passed to his reward, July 27, 1937.

He is survived by his widow and eight children—John Everett Pyle, Calvin Pyle, Thomas Pyle, Wm. J. Pyle, Ida Lee Pyle McDuffie, Evelyn Pyle Alsebrook, Virginia Pyle Richardson, and Alice Pyle Bozeman.

Mr. Pyle united with the Methodist church in early life, and during his long life he was faithful to his Church and served it well as a steward, Church School superintendent and as teacher of an Adult Class. He was always loyal to his pastor and faithfully supported him in his work.

Mr. Pyle was a devoted husband and

father. He provided well for his family and lived for their happiness. He believed in education, and saw that each of his children received a college training.

Mr. Pyle was an outstanding citizen. He always took a stand for civic righteousness. He served well his County in the State Legislature for one term. He was also mayor of Iuka at one time. He was upright, honorable, and honest in all his dealings with his fellow men.

On Wednesday, July 28, 1937, a large crowd attended his funeral, which was conducted in his home by Rev. J. H. Holder, Rev. L. C. Wilson and the writer. His body was laid to rest in Oak Grove cemetery under a large offering of flowers.

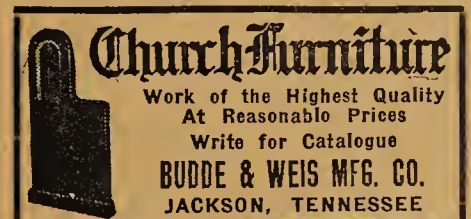
I counted him as one of my best friends. Truly he lived a victorious life.
SAM E. ASHMORE.



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The easiest, most pleasant way to raise money for church or club is with the aid of Gottschalk's cooperative selling plan. Practically every woman knows all about Gottschalk's Metal Sponge (the original sanitary metal scouring device) and wouldn't keep house without one. Housekeepers everywhere buy gladly. We have already helped over 50,000 organizations to raise funds for worthy charities and we will gladly help you. Write today for our liberal cooperative offer. Metal Sponge Sales Corporation, Philadelphia.

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BIRMINGHAM, ALABAMA

ALDERSGATE CRUSADE

(Continued from page 9)

religion is not so much a problem as a pursuit. Teachers should be the pathfinders in youth's quest for the reality of religious experience. All who direct youth should bring them squarely face to face with the challenge which Christianity and the Church make in this marvelous day.

No Financial Objectives

This Commemoration Crusade has no financial objectives. It is not set up to raise money, but to raise morale. The sense of stewardship comes not from a collection agency but from religious commitment. A man puts his money where he puts his heart. If religion really

counts with a man he will see to it that it does not lack for support. Sometimes investment in religion's labors leads to a freshened flow of religious experience. Upon all this the Crusade would have Church people think.

One thing is now known to many Church people, to which we again call their attention. A very large percentage of our pastors live on salaries far below their needs. When men and their families must live on \$500 and \$800 and provide food, clothing, school books, the necessary automobile and gasoline for the service to their charges, they are constantly in mental distress. This Crusade should lift the level of our thinking regarding the care of God's ministers.

The Commemoration Crusade offers to our Church the opportunity to renew its spiritual strength, recapture its evangelistic passion and reassert its powers for a new movement in Church life. The outcome will depend altogether upon the participation. It has tremendous possibilities if its tide is taken with vigor and devotion, determination and consecration. Perfunctoriness in observance will get only aridness in return. The heart-warming will come only to those who seek the fires of God's own kindling. "Not by might nor by power, but by my Spirit, saith the Lord."

Signed: John M. Moore, U. V. W. Darlington, W. N. Ainsworth, James Cannon, Jr.; Sam R. Hay, Hoyt M. Dobbs, H. A. Boaz, Arthur J. Moore, Paul B. Kern, A. Frank Smith.

REPLY TO BISHOP CANNON

(Continued from page 11)

Conferences to stand for such modification when the merger is effected. He at least seems to dread such an attempt.

We quote from the Bishop's article, "These editorials (from Northern Methodist papers) indicate that these editors think that this provision of the plan is simply a statute which can be changed at the pleasure of the General Conference by a majority vote, regardless of the general understanding that it is one of the important provisions of the plan." Why not? Where and what is the "Constitution" of the proposed plan? What would prevent such a vote?

Notwithstanding, Bishop Cannon would have us go in, on the basis of confidence. There are millions of good people in the North, but what of their collective action to us? Alexander H. Stephens says the only Northern book fair towards the South is the "Origin of the War," by George Lunt, a Whig lawyer of Boston. Mr. Lunt says the North has never kept an agreement with the South. So much for state. The agreement in the plan of separation written by them has never been kept, in deed or in spirit. This is one of the saddest facts in our history as a nation.

The desire of the Church can be learned by a vote of the people in every congregation. So our fathers did 92 years

ago. Let the NEXT General Conference provide for such a vote.

Syrup of Black-Draught

Easily Given to Children

Thousands of mothers have found that fretful, ailing youngsters really like to be given Syrup of Black-Draught—and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives the popular, old, well known, powdered Black-Draught its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing 5 fluid ounces, price 50 cents.

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Explanatory circular on applica-
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Coughs is Easily
Mixed at Home

Needs No Cooking. Big Saving.

To get the quickest relief from coughs due to colds, mix your own remedy at home. Once tried, you'll never use any other kind of cough medicine, and it's so simple and easy.

First, make a syrup by stirring 2 cups granulated sugar and one cup of water a few moments, until dissolved. A child could do it. No cooking needed.

Then get 2½ ounces of Pinex from any druggist. This is a concentrated compound of Norway Pine, famous for its prompt action on throat and bronchial membranes.

Put the Pinex into a pint bottle, and add your syrup. Thus you make a full pint of really better medicine than you could buy ready-made for four times the money. It never spoils, and children love its pleasant taste.

And for quick, blessed relief, it has no equal. You can feel it penetrating the air passages in a way that means business. It loosens the phlegm, soothes the inflamed membranes, and eases the soreness. Thus it makes breathing easy, and lets you get restful sleep.

Just try it, and if not pleased, your money will be refunded.

HERE'S RELIEF
for Sore, Irritated Skin
Wherever it is—however broken the
surface—freely apply soothing
ResinolHow
Constipation
Causes Gas,
Nerve Pressure

When you are constipated two things happen. FIRST: Wastes swell up the bowels and press on nerves in the digestive tract. This nerve pressure causes headaches, a dull, lazy feeling, bilious spells, loss of appetite and dizziness. SECOND: Partly digested food starts to decay forming GAS, bringing on sour stomach (acid indigestion), and heartburn, bloating you up until you sometimes gasp for breath.

Then you spend many miserable days. You can't eat. You can't sleep. Your stomach is sour. You feel tired out, grouchy and miserable.

To get the complete relief you seek you must do TWO things. 1. You must relieve the GAS. 2. You must clear the bowels and GET THAT PRESSURE OFF THE NERVES. As soon as offending wastes are washed out you feel marvelously refreshed; blues vanish, the world looks bright again.

There is only one product on the market that gives you the DOUBLE ACTION you need. It is ADLERIKA. This efficient cathartic relieves that awful GAS at once. It often removes bowel congestion in half an hour. No waiting for overnight relief. Adlerika acts on the stomach and both bowels. Ordinary laxatives act on the lower bowel only.

Adlerika has been recommended by many doctors and druggists for 35 years. No griping, no after effects. Just QUICK results. Try Adlerika today. You'll say you have never used such an efficient intestinal cleanser.



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MORE THAN
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Duplicate

LIVING THOUGHTS OF JOHN WESLEY

If we could once bring all our preachers, itinerant and local, uniformly and steadily to insist on these two points, Christ dying for us, and Christ reigning in us, we should shake the trembling gates of hell.

DOWN THE ROAD

North Mississippi Conference
at Clarksdale, November 4

Mississippi Conference at Hat-
tiesburg, November 10

Louisiana Conference at Boga-
lusa, November 17



Blossoms of the Night Blooming Cereus, most beautiful of the cactus flowers. It blooms only in the evening, usually about 9 o'clock, and the blossoms remain open for only an hour or two. The photograph of the blossoms in this picture was taken in the garden of the home of Mrs. L. H. Manning in Tucson.

(Arizona Highways)



Wallet of the Week



A WRITER IN AN AMERICAN MAGAZINE recently undertook to account for his discontinuing attendance at church. He dragged out all the shop-worn reasons and adopted them as his own. After all, why defend a proper course? Defence rather emphasizes timidity and dissatisfaction with one's self. Rebellion against church and religion usually adopts a fanatical devotion, or an attitude of defiance. One seizes upon the horns of the altar in frantic devotion and the other scorns the synagogue, but often both have a common root—personal delinquencies.

* * *

THE FAMOUS FROGS of history do not include the two frogs of the Japanese story. The famous frogs played a part in the scientific discoveries which have blessed mankind! The frog in whose foot Malpighi studied the tiny tubelets of the body and completed Harvey's discovery of the circulation of the blood. The frog whose twitching muscles helped Galvani to lay the foundations of modern electric science. And the frog in the web of whose foot Lister observed the processes of inflammation and through which he discovered the master key of surgery.

* * *

THE REACTION AGAINST LIQUOR was unmistakable in the recent dry victory in the State of Tennessee. A wet press has sought to minimize the result by citing the smallness of the vote, but they have not found enough comfort to enable the saloon folk to shake off the fact that the electorate of Tennessee has refused to endorse liquor. Not less significant was the result of the local option election in the Keystone State. There seventy-one communities voted to outlaw hard liquor while only forty-two extended hospitality. These facts will be hard to laugh off.

* * *

THE FIRST CHURCH ALTAR ever erected in America is said to have been on a spot near the present site of the city of Norfolk, Va. At that crude altar more than three hundred years ago, is believed to have occurred the first celebration of the Lord's Supper on American soil. The record left by Captain John Smith is, "We did make an awning (which is an old saile) to shadow us from the sunne. The altar was a bar of wood nailed between two neighboring trees." On June 13, the three hundred and thirtieth anniversary of the service was commemorated on the spot where the altar was erected by the early colonists.

BUNHILL FIELDS, just across the street from City Roads Chapel, London, is the most famous burying-place for Nonconformist dead in all England. It is not a large plot of ground, but according to the records, the bodies of one hundred and twenty-eight thousand persons are buried there. In this quiet spot are the tombs of John Bunyan, Susannah Wesley, Daniel Defoe and a host of others. It is located in a crowded district where recreation places are few, and proposals are made from time to time that the city turn it into an open space for public use.

* * *

A CHURCH ATTENDANCE SURVEY conducted by General Foods Corporation, New York City, discloses some interesting facts concerning American girls between the ages of eighteen and twenty-five. The tabulations show that practically two out of every three attend church regularly and that the percentage of out-and-out indifference to religion is very low. It is also indicated that the lure of the city does not break the charm of the church for the American lassie, but the conviction as to its importance is deeper and more firmly held by the girl from the country.

* * *

THE STATE OF CALIFORNIA, says an exchange, is the wettest in the Union. It is alleged that liquor licenses have been issued for an average of one for every eighty-six persons in the state—a total of sixty-six thousand licenses. It is said also that there is not a single square foot of dry territory in the state, and that saloons are licensed beside schools and churches, ignoring all protests. It is difficult to understand the moral reactions of people who refuse to regard the sacredness of children or the feelings of those who would worship God.

* * *

THE ANNOUNCEMENT OF THE ITALIAN GOVERNMENT that no missionary work by other nations would be permitted in Abyssinia, is reported to have led to the development of an Italian Protestant movement of great promise. The Waldensians are said to form the nucleus of this development. The Roman Catholic Church, in order to gain the people who are mainly Copts, have given large recognition to that religion. Another step taken by the Italian conquerors of Ethiopia is manifestly designed to make Catholic absorption of the Copts easier. It is the proposed separation of the Abyssinians from the Coptic Patriarchate of Alexandria, Egypt.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

WESLEY CREATES A SCANDAL

On Sunday, March 29, 1789, Mr. Wesley arrived in Dublin, Ireland. He had been very ill on the passage from England, and he had William Myles to read prayers and preach. At the conclusion, Mr. Wesley undertook to administer the Lord's Supper to about five hundred people. He became so weary that he gave the cup to William Myles, his unordained assistant, who passed it to the communicants. This breach of ecclesiastical usage started a controversy and raised a furor which lasted for three months. The attacks in the *Dublin Evening Post* called it an offending innovation and a scandal, and some of the richest members left the society on account of it. If the incident had been altogether disconnected, there might have been little to the controversy, but the situation was embarrassed by the fact that Wesley was at that very moment engaged in an effort to suppress the irregular practices of Thomas Hanby whom he had ordained for Scotland, but who insisted upon continuing his ministerial functions after his return to England. Less than a month later he wrote a letter from Carlow to Dickinson, Creighton and Moore in London, with whom he advised regarding Hanby's ecclesiastical rebellion. His act was further aggravated by the fact that it had been to save American Methodism from that very scandal that he ordained Dr. Coke and two presbyters—the nearest approach to historic usage and precedent possible for him. Mr. Wesley was decidedly against permitting priestly functions to unordained men, and his act at Dublin was not even remotely intended to give comfort to any form of ecclesiastical rebellion. He held the historic view of the Sacrament of the Lord's Supper. Certainly he would not look with any degree of allowance upon the innovators of our day who mutilate the service to such a degree as to reduce the Sacrament to the level of an act of communal fellowship, and who, against historic precedent and the law of the Church, introduce into its administration laymen who serve the communicants in their pews while the minister sits back as a detached observer. We raise the question, Why the minister at all?

MR. JUSTICE BLACK AND THE KLAN

We have no personal reason to be interested in any angle of the controversy now in progress concerning the new Justice of the Supreme Court. At no time have we been a member of the Klan, nor of any similar organization, and we are not in the least obligated to appear for the defence of the order. On the other hand, we do not know Justice Black, except as a man in political life, and we do not know any reason why we should assume the role of a partisan of his. We sincerely regret the incident which has called forth the tirade against him. The vociferous denunciations of the new Justice make us wonder, however, if the obligation to be just does not precede the right to be severe, and if a faultless life may not be the necessary antecedent of a counsel of perfection? We wonder if the instance of Jesus and the woman taken in sin may not have a legitimate application to the uncompromising severity of those whose voices are blended in this hue and cry? After all, is a Klan relation a sin for which there is forgiveness neither here nor hereafter? We cannot think so, and we wonder if the fanatical zeal of Justice Black's pursuers may not have been influenced by certain strongly prejudiced and interested opinion, not always immaculate in its own behaviour? Perhaps those who are so aggrieved on account of a Klan taint might be willing to seek some explanation of a persistently alleged preponderance of influence in American office holding. We do not know the facts; we wish we did. We do know that the reports are quite as insistent as were those regarding the Klan connection of Justice Black, and if these rumors be true, they offer a serious affront to the rank and file of American citizens, for such would be no less subversive of a fundamental principle of American government. No man is required to compromise his views on the issue of an orderly administration of justice, but neither can we afford to make an incident in a man's career a pretext for exhibiting the soul of a savage.

WHAT ARE THE FACTS?

In the article, "The Only True Basis of Unification," written by Bishop James Cannon, Jr., which appeared in the *Herald* of September 22, and in an editorial, "Early Voting in the South," which was published in *The Christian Advocate*, New York, of September 23, some statements are made which may lead to misunderstanding on the general subject of Methodist union. Bishop Cannon thinks that certain leaders in the North are mistaken in their understanding of the plan, and that the provision for a Negro Jurisdiction is not statutory but constitutional in its nature. He also questions the ethics of a procedure that would reopen the Negro Jurisdiction issue at the first General Conference of the merged church. The editor of *The Christian Advocate* says that "the Northern point of view is not at all that the Negro Jurisdiction is undesirable." He speaks also of "some provincially minded men" who fail in passion for union and in breadth of outlook.

What are the facts concerning the points emphasized by Bishop Cannon and the editor of *The Christian Advocate*? Both in the General Conference and in the Annual Conferences, the arguments used perhaps more frequently than any other by the most ardent exponents of the plan to convert those who opposed it on the ground of its racial discrimination was "Vote it now and adjust the Negro Jurisdiction question later," and "The Negro Jurisdiction provision is not a constitutional item; it can be changed simply by a majority vote in any General Conference." Indeed, Bishop Edwin H. Hughes himself, in his eight-point interpretation of the plan, said: "Seventh, we have, therefore, been careful not to fasten minor matters into a constitutional mold. The number and composition of the Jurisdictional Conferences are not tied up so that only laborious constitutional procedures can make changes." Let it be said also that a number of strong Annual Conferences in the North, such as the New York East, the Southern California, the New Jersey (the *Advocate* editor's own Conference), the Wyoming, the New England (Lay), and the New Hampshire (Ministerial), raised scruples about the plan and urged a change in the discriminatory provision. Are the members of these Conferences "provincially minded?" We are interested in the facts.—Editorial, *Zion's Herald*.

BOOKS

The Essentials of an Effective Ministry, by Bishop H. A. Boaz. Cokesbury Press, Nashville. Price \$1.

These five lectures were delivered before various groups of pastors, first in 1932 and upon several occasions in the years which followed. To the lectures, Bishop Boaz has added a sermon on "The Great Question." They are published upon the request of the various groups before whom they were delivered. It would be too much to expect that a work of this nature could be strikingly new in its content, but Bishop Boaz presents with the vigor of his own style this

theme which has a perennial interest and charm. It is a study of the fundamental factors of the Christian ministry—Christian experience, the call, thorough preparation, the shepherd instinct, and ability for the prophetic task. Young ministers who desire an effective ministry will find in the pages of this book a helpful and informing discussion of their problems and of the sources of help. In the sermon appended, they will find an exhibition of the message in the best style of Bishop Boaz.

THE FIRST FALL FIRE

By Dr. H. T. Carley

Along about the middle of August, when the grass takes on a brownish tinge from the heat and the lizards do their panting on the shady side of a log, if somebody should suggest building a nice fire in the fireplace, he would be considered a fit subject for the lunatic asylum. The mere thought of a fire is enough to make cold shivers run up and down your back. The rigors of last winter are forgot in the torrid temperature of the present summer.

But, unfortunately, summer does not last forever. After awhile, September rolls around, and pretty soon somebody will be saying, "There's a tinge of autumn in the air today." And in a little while somebody else will say, "We'll be having frost pretty soon." It still seems impossible for it ever to get cold enough to make a fire comfortable—but the wise man will begin to look to his woodpile, and start to figuring on where he will get kindling.

And then one day along toward the end of September a rain will come up, and a breeze will begin to blow from the north. By night, everything is soggy; the leaves patter down from the branches of the trees as if they were seeking shelter in the warm earth; the pigs in the pen whine uneasily, and the chickens go to roost early. It looks like winter.

After the chores are done, you sit down in your accustomed chair in the hall to blow a little before supper—but, somehow or other, you are not happy. You go back to the kitchen—and the warmth of the kitchen stove has a soothing effect. You settle down comfortably on the wood-box and blurt out, "Some hot biscuits and sausage would taste mighty good tonight." Winter is coming!

After supper, without saying anything to anybody, you go to the woodpile and pick up a few sticks of wood and a little kindling. You go in the house and take the screen from the fireplace. Pretty soon you have a sparkling fire—not a very big one, but bright and cheerful. You draw the old armchair out in front of it and settle down as if it were the dead of winter. It's not so very cold—but this is the first fire of the fall, and it is as welcome as a dear friend whom you have not seen for months. You will have plenty of fires before the winter is over—but this first one is the best you'll have in a long time.

What would be a bane in August is a blessing later on.

UNIFICATION AND CHURCH PROPERTY INTERESTS

By Collins Denny and Collins Denny, Jr.

Three months ago, when we first called to the attention of the Church those provisions of its Constitution which require the approval of each Annual Conference for the valid adoption of the pending Plan of Unification, we stated that should this Plan be adopted dangerous involvements of Church property were likely to result. To some small extent, by specific instances, we elaborated on that theme in our recent pamphlet, "An Appeal to Men of Reason and Religion," etc. Our original suggestion has caused some discussion of this question; the New Orleans Advocate of August 19 and the Christian Advocate (Nashville) of August 20 each carries an article dealing with it.

In part, these articles cover the same ground. They each point to the decision of the U. S. Supreme Court in *Watson v. Jones*, 13 Wall. 679, 20 L. Ed. 666, and to certain of the cases growing out of the Union of the Cumberland Presbyterian Church and the Northern Presbyterian Church (one citing the *Indiana* and the *Mississippi* cases, the other the *Illinois* case); they each point to the case of *Smith v. Swormstedt*, 16, How, 288, 14 L. Ed. 942, wherein the division of Methodism was held to be valid, and we obtained our share of the funds of the Book Concern and Chartered Fund; they each point to that provision of the pending Plan which directs the Uniting Conference to provide a plan for the control and safeguarding of all permanent funds and property interests of the three Churches and the interests of the persons and causes for which these funds were established.

Then they point out, in the one case directly and in the other by inference, that generally a court will accept the concessions of ecclesiastical tribunals on all ecclesiastical matters, particularly so when the matter involves the rules, regulations or "laws" of the Church. They reach the conclusion, one that trust and corporate properties can, in no way, be jeopardized, the other that the decisions of the Uniting Conference will be conclusive even "as to the status of all property owned or controlled" by the three uniting churches.

This important question cannot, however, be thus disposed of. The issues go deeper. We heartily agree with one of these distinguished writers—the M. E. Church, South, is, in law, nothing more than a voluntary association. We would add that persons in the association (i. e., the members) are united by common rules of government, discipline and faith. But this voluntary association owns no property, it is incapable of owning property. (*Fitzgerald v. Goggett*, 115 Va., 112, 155 S. E. 129). So far as we are aware, the Church itself, this voluntary asso-

ciation, legally owns not one dollar of property. What then is the property we speak of as Church property?

First, there is the congregational property—the church buildings and parsonages. These are owned in many different ways, depending upon the law of the State in which they are located. In Virginia, West Virginia and perhaps elsewhere, under the statutes of the State, they are owned by trustees appointed by State courts, who hold title for the benefit of the congregation without whose consent nothing can be done with the property. It has consequently long been believed that the trust clause directed by our Discipline to be placed in all deeds is in these States nothing more than meaningless surplusage. As that trust clause conflicts with the Statutes of the State, which alone govern real estate matters within the State, there is nothing that the Church, through its legislative bodies, can do that will deprive the trustees appointed by the Court or the members of the congregation of the full authority and control vested in them by State law. We would not hazard a guess

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1
Baltimore	217	99

concerning the method in which in other States congregational property is owned, for we are not willing to put our ignorance against any one's knowledge. We understand that some States permit individual congregations to incorporate, and in such instances the corporation owns the property, its powers over it, and the interests of persons therein being governed solely by the law of the State granting the charter. In other States congregational property is probably owned in some other manner. It may well be that if the Plan of Unification be validly adopted according to the "law" of our Church, the congregational property in certain States will automatically pass into the control of the new church or those adhering thereto. But let no man labor under the delusion that this will be the universal result, for we reiterate that in other States the members of the congregation are vested with final authority and control over their congregational property, and although under the prevailing procedure now being adopted they are given no voice in determining whether unification shall be accomplished, they are by State law given control over their own property and can de-

termine whether they and it will "unify."

Next, there is what we call the Conference property. An Annual Conference, as established by the "law" of our Church, is also a voluntary association, incapable of owning property. In some instances we understand these Conferences have incorporated and can, therefore, own property. Generally speaking, however, the Annual Conference owns no property, but by proper action, it has caused "agencies"—such as orphanages, publications, boards, committees, etc.—to be incorporated, and these corporations own the property and are governed by the charter given them and the law of the State which granted it. The charter is amendable, if at all, only in accord with that law and the rights of individuals in the corporate property are to be determined by that law. Over these corporations, which are true "agencies" of the Conference, the Conference generally retains control through a provision in the charter reserving to the Conference the right to elect directors, or by some provision analogous thereto. Other corporations are frequently spoken of as Church or Conference "agencies" when, in law, they are not such, for the governing board or trustees are self-perpetuating. For instance, the great Randolph Macon College System is frequently erroneously spoken of as owned or controlled by the Baltimore and Virginia Conferences. Actually, however, it is owned and governed by a self-perpetuating board, and only by "gentleman's agreement," legally binding on no one, are the names of new trustees submitted to the Conferences for approval. By virtue of a similar loophole, found by the Tennessee Court to exist, was Vanderbilt University "taken" from the Church. If this Plan of Unification be legally adopted (i. e., if it receive the approval of three-fourths of the members of the several Annual Conferences present and voting, and of each Annual Conference and of two-thirds of the General Conference succeeding) no change will result in those instances in which the Conference has no control over corporate property. Serious questions, however, will arise in connection with those "agencies" controlled by the Conference. The ultimate control lies, in these instances, in an Annual Conference of the Methodist Episcopal Church, South, and this by virtue of the law of the State granting the charter. Will that law permit the control to be exercised by an Annual Conference of the Methodist Church? Will it permit the particular charter to be amended? If not, can such an Annual Conference exercise rights given to one of our present Annual Conferences? In some instances these questions will undoubtedly be answered in the affirmative, in others in the negative. The limits of space, as well as of our knowledge, prevent us from attempting to take up all the hundreds, indeed, thousands, of specific instances. Let it be specifically understood, however, that over these "agencies" the Uniting Con-

(Continued on page 10)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. R. F. Harrell, pastor at Covington, made a pop call at the Advocate office last week. We are sorry that we did not have a longer time with him.

The annual meeting of the Board of Trustees of the Seashore Methodist Assembly was held on the Assembly Grounds at Biloxi last Tuesday.

Mrs. Bessie S. Madray, Concho, Oklahoma, in renewing her subscription for the paper, adds: "Thanking you for the Advocate and the many good things gotten from it."

Rev. J. F. Dring, pastor at Dubach, sends a list of subscriptions for the credit of his charge. We thank Brother Dring for his sturdy and unfailing support of the Advocate.

Dr. H. Wynn Rickey, son of Rev. and Mrs. H. W. Rickey, of Jena, is now head of the Department of French in Southern Methodist University, Dallas. Dr. Rickey and his family are delighted with their new home.

Mrs. W. E. Westmoreland, Powhatan, friend of the Advocate who waits not for a special urge, sends us a list of subscriptions for the credit of Natchitoches charge, for which she is Advocate representative.

Mrs. H. B. McEachern, Haynesville, has our thanks for evidence of her continuing and unfailing loyalty to the Advocate cause. The loyalty of our friends independently of any special effort is a source of sincere gratification to us.

Rev. W. J. Newsom, a local preacher of Tangipagoa, remembered the Advocate with a call while he was in the city on business last week. We enjoyed talking with him about his kinsman, Rev. J. D. Newsom, late of the North Mississippi Conference.

We regret to learn that Mrs. W. B. White, of Rayne Memorial Church, New Orleans, was stricken rather suddenly last week. Mrs. White is well known for church, social, and civic connections and we trust that her illness may be of momentary duration.

We regret to learn that our good friend and Louisiana correspondent for the Missionary Society, Mrs. J. B. Pollard, has suffered a painful attack recently. We trust that she may soon be fully recovered and that her notes may appear again in an early issue of the Advocate.

The Calendar of First Church, Shreveport, for the first Sunday carried the installation service for officers and teachers of the Church School, and it listed one hundred and seventy names of those who

were installed for service as officers and teachers. Dr. Dana Dawson is the pastor.

Rev. and Mrs. H. Serex, of Belgium, remembered us with a message and a beautiful post card picture of the Louvain cathedral upon their return from a visit to the United States which brought them to New Orleans. Brother Serex is the father of Dr. Adrian M. Serex, presiding elder of the Shreveport District.

In a letter to the editor, Rev. Rowland W. Faulk tells of his movements since entering the Chaplaincy Corps of the Navy. He spent two weeks at the Marine Base, Quantico, Virginia, then went to Washington in training, August 27. He is now being transferred to San Diego, California, for further training before taking up work as Chaplain aboard USS Idaho, November 25. Brother Faulk is enthusiastic as to his opportunity and work.

BATON ROUGE DISTRICT PROSPERS

At a meeting held recently in Ponchatoula, the condition of the Baton Rouge District was found to be excellent, both spiritually and financially. The charges in the District were represented by both laymen and pastors, who made reports of the progress of the work of the church in their charges.

Over five hundred members have been received into the church during this Conference year by the various pastoral charges and it is possible that this number may be augmented by the time of the Annual Conference.

In a number of the charges the Conference benevolences have already been collected in full and it is expected that every charge in the District will pay out everything in full by Conference time. Presiding Elder J. Henry Bowdon has appointed a flying squadron to visit those places that may possibly need help, but only three places in the District indicated that any assistance might be needed.

In addition to inspirational talks by Brother Bowdon, and the reports of the pastors and laymen, fine messages were brought by District Lay Leader T. H. Henderson and by Miss Aralyn Hastings, District Director of Young People's Work. After the meeting was over, all of those who were present enjoyed a fine dinner at one of the restaurants in Ponchatoula, where a special dining room had been engaged by the presiding elder. It was the sense of the meeting that the Baton Rouge District is going over the top.

R. L. CLAYTON, Secretary.

Man is to live forever, and it is his business here to shape and fashion himself into a life that is fit for eternity.

CENTENARY COLLEGE

The Sexton Memorial Campaign of Centenary College, a memorial to one who possessed the unconquerable spirit and was always for progress, "upward and onward" ever being the keynotes to his inner being—Dr. George S. Sexton, beloved former president emeritus of Centenary College, was launched on September 16, with a \$500,000 goal in view.

Bishop Hoyt M. Dobbs, chairman of the Board of Trustees of Centenary College, has accepted the general chairmanship of this financial campaign, and under his direction and with complete assistance and cooperation of his co-workers, the Sexton Memorial Campaign is rapidly going forward toward its goal.

Since September 16, campaign groups have been working steadily, and they will continue their solicitation of prospects until every possible contact has been made.

A new science building is to be constructed from part of the funds collected where research will be done in oil, lumber, paper and other industries valuable to the South.—From News Bureau.

WINNFIELD HAS FIELD DAY

Last Sunday, October 10, was a day of special days at the Winnfield Methodist church, when the following special days were observed: Rally Day in all departments; Orphanage Day, when an offering was received in the Sunday School for the Louisiana Methodist Orphanage; Church Attendance Day, when every member of the church and those who have no other church home, were invited to attend at least one service during the day; Family Day, when families were invited to attend church and sit together; Home-coming Day, when all who have ever attended the Winnfield Methodist church or Sunday School or Epworth League, including those who have moved to other places, were invited to be present; One-day Revival, when the evening service was given over to an old-fashioned revival service; Enrollment Day, when Methodists in Winnfield and nearby whose church membership is elsewhere were invited to enroll by placing their membership in the church here, and those who preferred the Methodist Church were given an opportunity to unite with the Church; and when those who were not attending Sunday School were invited to enroll in the Sunday School, and the young people who were not in the Epworth League were invited to enroll in that department.

The goal: Two hundred in attendance at Sunday School, which met at 9:45 a. m.; fifty in attendance at the Epworth Leagues, which met at 6:45 p. m., and every seat occupied at both the morning and evening services.

The subject for the pastor's sermon at the morning hour was, "Rally Day," and at the evening hour, 7:30 o'clock, the subject was, "Sin, Confession, Forgiveness." G. A. MORGAN, Pastor.

THE RIGHT TO SUPERANNUATE AND THE SUPERANNUATE'S RIGHTS

Every itinerant Methodist preacher is a prospective superannuate and responsible directly or indirectly for his Conference procedure in the matter of making superannuates. And remember that a precedent set in the matter of superannuating preachers today will become an established mode of procedure tomorrow, unless repudiated by action of the Conference.

It can hardly be denied that the "modus operandi" of superannuating preachers these days is both reckless and lawless and not infrequently smacks of persecution, the antecedent cause is made the occasion of demotion, and if nothing else can be done to show disapproval he is granted a superannuate relation.

The superannuate does not forfeit either his membership or his franchise in the Conference; his vote in the Conference is equal to any other member, but otherwise his relation to the Conference is much like that of a naught on the left side of a unit.

The active member of the Conference may ride into prominence on the coat-tail of his elder, and some do, and others may possess themselves of the chief seats in the synagogue and places of steeped churches and princely salaries by cunning favor of the Chief Priest, and some do. But the superannuate can do none of these things, but is consigned to a place of obscurity and a state of penury. True, he still has a relation to the Conference—with a big, long title, "Superannuate Relation," dubbed "honored," though it be but the quintessence of the mode of elimination. He is bidden to consider himself "honored." When his name is presented the Conference votes him the relation and feels as smug about it as if they had done something truly magnanimous, and to the looker-on you would suppose the honored title coined with it the content of compensation, and that hereafter he would be some-what—but no such things materialize. As for material aid, he finds himself reduced to a beggarly hand-out that will hardly provide a shelter over his head, to say nothing of food and clothing and the ordinary comforts of life.

Brethren, many of these men are in age and feebleness and all are supposed to be worn-out. John's exhortation, "Let us not love in word, neither in tongue, but in deed and in truth," is timely. But, says one, "Doesn't the Conference provide a living for these old worn-out preachers?" In theory, yes; in fact, no. The collections for Conference claimants have been woefully misapplied by reason of abuses of the superannuate relation that has fallen upon evil days, turning it into a kind of clearing house on the one hand and a penal institution on the other hand; and as a result there are too many to feed upon so small a pie—

too many disqualified preachers have been made beneficiaries of the monies raised for the support of legitimate superannuates.

The inequality of distribution of these monies under the present regime is a travesty upon justice and smacks of partiality on the one side, and you will take what we give you on the other.

For example: According to the record (Louisiana Conference Annual), one superannuate is paid at the rate of more than \$33 per year served in the Conference; another is paid at the rate of \$7; another is paid less than \$8, while yet another is paid more than \$12. And so on throughout the list.

Between the presiding elders and the Annual Conference the superannuate relation has been forced upon men who neither desired it nor could they qualify if examined upon Disciplinary requirements, so that whatever their disqualifications for the itinerant service, strictly speaking, they could not qualify for the superannuate relation. Yet they were superannuated.

The Annual Conference needs to look back to the law and testimonies in the matter of superannuating preachers. This business of superannuating preachers for every cause has provoked many a look of askance, which implies, "Now what have you done?"

Now the presiding elder, by virtue of his office, may be the instigator and prime mover in this regime of lawlessness, but the Conference is certainly "particeps criminis."

The Conference needs to reaffirm the law of the Church and demand that the disciplinary requirements must be met by all who may apply or who are recommended for the superannuate relation. See paragraphs 199-200 of 1934 Discipline.

Furthermore, the Annual Conference should devise a more equitable plan of prorating the superannuate fund among the superannuates, and not leave so vital a matter to be settled between the elders and the Board of Finance.

For example: Some plan like as follows would obviate many a mistake or other irregularity: Let the superannuates be compensated upon the basis of years served as an itinerant minister in the Church as members of an Annual Conference, provided that no superannuate shall receive less than \$100. For in-

stance, the record of the 1936 Annual shows 26 superannuates. Hence, multiply the \$100 by the 26 and you have the sum of \$2,600. Subtract this amount from the total appropriation for superannuates, which in this case is \$6,730. The remainder, \$4,130, divide by the aggregate number of years served by the group of superannuates and you get the average yearly pro rata of each individual of the group. Now multiply this average by the number of years of service by any one of the superannuates and the amount thus obtained plus the \$100 will be his just and equitable share of the superannuate fund reported to the Annual Conference.

I respectfully suggest that the Annual Conference take some action to determine the maximum amount of the superannuate fund to be set aside as a sinking fund—a moderate sum, say \$500; this amount to be subtracted from the grand total appropriated for Conference claimants before any division is made. That the injustice done the 1936 superannuates of tying up \$1,699 of their living in a sinking fund may not be repeated in the future.

Just stop and consider the wrong done these dear old brethren in their helplessness and extreme penury—to have a sum equal to 28 per cent of their living held back from them.

Why should these old men who are in sore need and present distress for relief be made to contribute so heavily to a future possible need that has no being? Such a procedure is enough to scandalize the Conference and put a blush of shame on every face.

S. S. BOGAN.

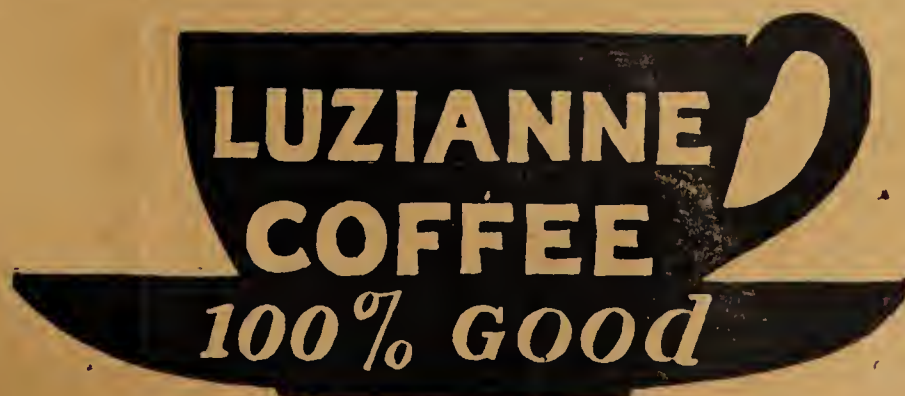
Converse, La., Oct. 2, 1937.

REV. L. E. ALFORD MAKING GOOD RECOVERY

Dear Brother: I am back home again after spending two weeks in the Jackson County Hospital, and am feeling fine. But the orders are for me to stay in bed another week, and then move softly for another week.

I find that I am not so important after all, for the town went on with its work, and my church also just about the same while I was out. And yet the flowers and messages from my friends made me feel like they do appreciate me after all.

L. E. ALFORD.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. F. L. Applewhite, pastor at Edwards, reports favorable progress in his work and says that he will have a good report for Conference.

Plans have been approved for an Educational Building for Capitol Street Church, Jackson, of which Rev. B. M. Hunt is the pastor. The proposed building will cost \$40,000, and R. W. Naef is the architect.

Rev. Geo. H. Jones, pastor at Ellisville, writes us that the history of "Methodism in Natchez" will be off the press in a short time. We await with interest this story of Methodist development in that historic center.

Rev. B. M. Hunt, pastor of Capitol Street Church, Jackson, had the joy of receiving seventy-five members on Sunday, October 3, the result of the meeting in which he had the assistance of Dr. George Stoves of Memphis.

Mrs. Will Fulton, R.F.D. 3, Philadelphia, renews her subscription to the Advocate and adds a word of appreciation for which we are glad. We are helped by the feeling that the paper is finding a place in the affections of our friends.

We do not feel at liberty to give out the facts, but a letter which we have just received indicates that the continuation of Whitworth College is believed to be assured. This will be grateful news to the alumnae and friends of that historic institution.

Rev. H. W. F. Vaughan, pastor of Ocean Springs charge, does not allow difficulty nor the end of special effort periods to lessen his interest and ardor for the Advocate. He is doing a splendid work at Ocean Springs and we appreciate his loyalty to the Advocate.

ONE COLLEGE OR THREE?

By Dr. D. M. Key

Not theory but conditions have brought the Methodists of Mississippi to the consideration of the above alternative. Not loyalty to the church or its educational ideals but conditions have changed. The Southern Methodist Church has started 777 colleges; fifty-four now remain. The Southern Methodists of Mississippi have founded upwards of sixty educational institutions; three are now in existence, two now open for students. Nevertheless, the investment of the church as a whole in her now relatively few colleges is vastly more than when they were so numerous, totalling more than \$100,000,000. What is this change in conditions and how far will it go? Will it eventuate in the complete elimination of the church

related college, as has been long predicted?

This passing of the church college completely is improbable, if not impossible, for two very good reasons. First, the church college is today rendering a more vital service to the church and to society than ever before. Second, the college is more necessary to the life and organization of the church in its present form than ever before.

The change in conditions that resulted in, at first, so great an efflorescence of Christian colleges and later a marked concentration into relatively few is twofold. First, there has been a great increase in the cost of maintaining effective colleges. In the second place, the rise of public, tax-supported colleges and the facility of transportation has made the need for many small colleges in Conferences and districts less.

The change in the cost of effective college work is enormous and apparently very difficult for the layman to realize. He will know that an automobile that costs \$1,000 now serves the function that formerly a horse and buggy worth \$200 supplied; that a modern country newspaper plant represents some \$30,000 in equipment as compared with the old Washington press and a few sticks of type that served the old-time country editor, costing three or four thousand dollars. He will observe without blinking that a congregation is now worshipping in a \$50,000 or \$100,000 building, that once upon a time held its services in a frame chapel that could be erected for five or ten thousand dollars. But he just can not believe, despite what the standardizing experts say, and despite what he sees the legislatures appropriate for state colleges, that the minimum outlay for a good four-year college is today one to three million dollars. He knows that his small town occasionally will vote a bond issue of \$200,000 for a high school and he realizes it sharply when he pays his taxes. But he thinks of a church college as a grand old institution that former generations established and that goes on and on without further attention.

The other element in the changed conditions accentuates the error occasioned by the first. The state, especially in Mississippi, has built colleges and junior colleges with such abandon that every boy and girl lives near one. The cost is unobtrusively disguised in the tax rolls and is gauged so low, in Mississippi, as to make impossible the highest educational efficiency.

One of the motives of Major Millsaps in founding Millsaps College was to provide education for the poor boy. Now every boy in Mississippi has at hand a tax-supported junior college where he

can attend frequently at less cost than he can live at home. The church no longer needs to maintain numerous colleges as a missionary contribution to the poor. What the church needs, what the effective church college supplies, what the secular college can not supply, is a center of moral, religious, cultural and intellectual life that will carry on in the period of college training the good influences of the Christian home and the local church, that will bring to maturity the seed of the future church, the ministers, the stewards, the leaders in the work of the church, boys and girls of spiritual and intellectual bent. If incidentally the church related college also makes its contribution to society, to the state, to creative scholarship, to educational ideals—all of that is a natural adjunct of its function as an arm of the church.

The leaders of educational thought in our church as a whole, the members of the General Board of Christian Education, and others, observing these changes in social conditions, have reached a consensus of opinion as to the best program for conserving the college work of the church in the various areas. At our last General Conference, held in Jackson in May 1934, the judgment of the church as a whole in regard to our colleges was expressed in resolution as follows: "We record as our judgment that our church should have fewer and stronger institutions, strategically located. Our church simply can not support the large number now related to the church. Moreover, we urge that our Board insist that all colleges having the name of our church shall meet the standards of some regional or national standardizing bodies."

The Annual Conferences of Mississippi Methodists have striven heroically to meet their educational needs in the face of changing conditions which some have not fully realized. Fifteen years ago we had three four-year colleges, one junior college and two academies. We have seen the number of these institutions reduced to the present number, not because of lack of loyalty to the church and not because of lack of faith in the value of the college work under church auspices, but solely because of the changed conditions mentioned above, and because the support of so many institutions not only weakened each of them but also placed a strain upon the support of every other Conference cause.

Whether the Conferences should now merge all college work at one institution as proposed by the joint resolution of the Boards of Education and the trustees of Whitworth and Grenada, passed at Jackson on July 21, is for the Conference to decide. It seems clear from the satisfactory enrollments at all three of the institutions that our people believe in the Methodist colleges enough to patronize them. But it has at last become plain that the actual available support funds, from church assessments, from endowments now in existence, and from the local communities is, and in all human

probability will be, inadequate to maintain three institutions on an efficient basis. The situation that faces Mississippi Methodists is like that which confronted the Conferences of Arkansas, as stated in the words of a presiding elder of one of the leading districts: "It wasn't a question, in Arkansas, of whether three institutions were more effective than one—it finally simmered down to the hard problem of reducing our lines to the point where they could be supported financially. With students paying less and less of the cost of their education, Methodists in Arkansas had reached the point where they could no longer operate three institutions with the financial resources at their command."

I believe that the Mississippi Conferences had already reached that point in 1932 when the first joint commission met in Jackson and proposed the Millsaps System of Colleges. As a member of that commission, I said then that we had a fighting chance to keep our junior college for girls but not to keep two. Each year since has weakened each institution and also hampered the fullest support of other Conference interests.

There is some advantage, in a state like Mississippi, where belief in the separate education of women is still found among our people, in keeping a junior college for girls under Methodist auspices. But the record of the years shows that our people do not adequately support such a program, either by annual assessments or by response to the frequent campaigns for capital funds. Unless some individual is ready now to endow one of our junior colleges with, say, two hundred thousand dollars, the question presented to the Conferences will be one not of ideal educational purpose but a very practical one—three colleges or one.

It is my judgment, knowing as I do, from a fifteen years' service on the Higher Commission of the Southern Association, the cost of maintaining adequate educational service of colleges and junior colleges, and considering the actual support we give to our college work, that the Methodists of Mississippi will be justified in concentrating all of their college work at Millsaps College. For unless Millsaps is greatly strengthened it can not maintain its present standing, its educational efficiency, and its present or an increased enrollment.

So far as Millsaps is concerned, there are three possibilities. The first is to continue as we are doing. Under present conditions, this college which has gained national as well as regional recognition and accrediting, will within two years be dropped from membership in the Southern Association or put on probation on account of inadequate educational expenditures per student. Second, the trustees can reduce the faculty and student body about one-half and continue, with present resources, to maintain a small college of distinction and high educational efficiency. Third, by concen-

trating all our resources we can continue and maintain Millsaps as one of the leading colleges of the Methodist Church.

For the past six years all the college work of junior and senior level of the Methodist Church in Mississippi has already been merged at Millsaps. No finer or more wholesome young people ever were assembled in a college community. Their educational attainments here have been highly creditable to their previous training. They have made the reputation of Millsaps and have been excelled in no line of college endeavor—except athletics. Over four hundred of them have graduated in these six years and almost without exception they have found a place of useful service. They are the chief outcome and demonstration of Methodist college effort in Mississippi.

The question before the Conference will be: "What is the best we can do for them and their successors—one college or three?"

NOTICE, PASTORS' MEETING

The pastors' meeting for the Northwestern Group of the Seashore District met at Picayune on September 16 with the following program:

Morning devotional, Rev. J. O. Ware; Preparation of Sermons, Rev. C. Y. Higgingsbotham; What the Benevolences Are, Rev. D. T. Ridgway; Collecting the Benevolences, Rev. J. O. Ware; Sermon, Rev. G. H. Thompson; Afternoon devotional, Rev. V. R. Landrum; Presiding Elder's Message, Dr. L. J. Power.

D. T. RIDGWAY.

HOMewood STEWARDS' MEETING

The stewards of the charge assembled at the parsonage in Homewood, Miss., on September 30, at 10 o'clock a. m., with Brother Westbrook, our faithful pastor, to attend to business.

Brother Edd Lane was selected to conduct the devotional, reading the 16th chapter of St. Luke, and had just begun talking when, to our surprise, our beloved and efficient presiding elder and his wife walked in. Needless to say, we were all glad to see them and enjoyed having them with us very much.

Bro. Lane, being swept off his feet, just turned the service over to Brother Brownlee, who, in his quiet and efficient way, gave us a real heart-to-heart talk on spiritual welfare and on going forward with our work in putting over all things for the Lord's cause that may come to hand. Brother Brownlee also led in prayer. During the prayer, Brother L. J. Cooper, a traveling Baptist evangelist, came up playing on his loud-speaker radio that wonderful old gospel song, "The Old Rugged Cross." It just seemed to me that heaven and earth had come together again. It reminded me of that old saint, John Wesley, and his faithful few under the old oak tree. People, you

surely did miss something by not being present.

Let me appeal to all official members especially to be careful and diligent in carrying on your part of the task, always striving to be in your place and doing your part in building up the kingdom of God.

After prayer, Brother Cooper was introduced by Brother Westbrook, and he made a talk. His subject was, "It Can Be Done." He admonished the stewards and laymen to press forward with their work, always putting the Lord first. After this talk, the stewards and laymen present went into closed business session. The committee made a report on parsonage repairs as follows: A masonite roof put on parsonage, stove repaired, and paid for lumber on back porch floor, leaving a balance of \$46.75 in treasury. It was decided to use this money for repairs on parsonage when needed. There being no other business, we were entertained with a beautiful dinner, served by Sister Westbrook and the missionary society of Homewood church. Did Dr. Brownlee eat! You could just see him over his plate; and Brother Cooper enjoyed that old-time egg custard so much that he was called upon to make acknowledgment to the ladies for the good dinner, after which we were dismissed at the table with prayer by Brother Cooper.

Respectfully submitted,

J. P. CRAIG, Secretary.

TO THE PASTORS AND GOLDEN CROSS DIRECTORS, MISSISSIPPI CONFERENCE

The following charges had remitted to the Conference Treasurer to October 7, 1937:

Brookhaven District—Adams charge.

Hattiesburg District—Bay Springs, Bonhomie, Bucatunna, Collins, Ellisville, Magee, Matherville.

Montrose—Shubuta, Sumrall, Taylorsville and Waynesboro Circuit.

Jackson District—Canton, Clinton, Forest and Homewood.

Meridian District—Lauderdale & Electric Mills, East End, Meridian; Hawkins Memorial, Meridian; Wesley, Meridian; Philadelphia, Porterville, Scooba & Union.

Seashore District—Bay St. Louis, Coalville, Ocean Springs, Picayune, Vancleave, Wiggins & Epworth-Wesley.

Vicksburg District—Silver City, Yazoo City and Woodville.

I appeal to pastors and directors, District and church, to do everything possible to have each charge in the various districts to do something for the Golden Cross. Our goal was an enrollment in each charge in the Conference, and I hope that you will do something yet, for it is not too late to make some offering to this very worthy cause. Send the money to F. Y. Whitfield and be certain to indicate that it is for the Golden Cross.

W. D. HAWKINS,

North Mississippi Conference

PERSONAL AND OTHERWISE

The August report of the Conference Treasurer showed \$3,830 for Aberdeen District, which is a continuation of the lead of the Conference on payments for benevolences.

Rev. T. G. Lowrey, pastor of Vardaman charge, has built a nice little church at Pyland, one of his appointments. It was opened for service at the time of the second quarterly conference.

Dr. V. C. Curtis, pastor at Aberdeen, is making full proof of his ministry since his recent indisposition. We have another list of subscriptions from him and again the notation, "more to follow."

Dr. Buhrman, the presiding elder, writes that the underwriting of a large church debt at Aberdeen is one of the real achievements of this year. The work under the leadership of Dr. Curtis is in prosperous condition.

First Methodist Church, Columbus, has three delegates to the approaching session of the North Mississippi Conference. They are Mrs. E. Nash Broyles, T. E. Lott, and Mrs. L. P. Wasson. In addition to these, Dr. T. T. Box and Mrs. C. T. Humphrey are alternate delegates.

Rev. J. V. Stewart, pastor at Guntown & Saltillo, sends two subscriptions for the Advocate. We appreciate the fact that the Advocate is not lost sight of in the press of closing out the Conference year. Through just such loyalty, our weekly intake is sufficient to meet our pay-roll.

Rev. L. B. Wimberly has been released from Buena Vista charge by Bishop Hoyt M. Dobbs, according to announcement of Dr. Buhrman, the presiding elder. Brother Wimberly is going to West Texas where he hopes to regain his health. Rev. J. T. Lockhart will take care of the work until Conference.

Rev. H. D. Suydam, pastor of Shannon charge, is building a brick veneer church at Pleasant Grove, replacing an old wooden building. He expects to have the new building finished by Conference time and will go to Conference with benevolences paid in excess of the amount assumed for the year.

Rev. C. A. Northington, Verona charge, has collected about fifteen per cent more for benevolences than was assumed by his charge. He has succeeded, with the splendid cooperation of his people, in greatly improving the parsonage, and every department of the work is showing the effects of his capable leadership.

Rev. Seamon Rhea, pastor at Como, sends a list of subscriptions which brings

his total to twelve on a quota of eight. He reports his work as moving well and says that all claims will be met in full at Conference. Some of the most beautiful and stately homes that we have ever seen are in that little city of North Mississippi.

Rev. D. R. McDougal reports a storm at Hickory Flat which swept the deepest emotions of the parsonage. No, it was not a windstorm, but it was a storm of groceries, for which Brother McDougal and his family are profoundly grateful to the good people of Hickory Flat. Sounds to us like Brother McDougal might go back for another year.

Rev. E. Nash Broyles sends a list of four subscriptions to the Advocate and requests that Brother J. T. Quinnelly and his committee be given the credit for this, as for the other lists sent in. Brother Broyles reports that Brother Quinnelly assures him of "many more." We appreciate the interest of all who are contributing to advancement of the Advocate cause.

Among the charges of the Aberdeen District reporting roofs, painting and other property improvements are: Nettleton, Algoma, Becker, Bellefontaine, Buena Vista, Derma, Eupora, Calhoun City, Greenwood Springs, Okolona, Pittsboro & Bruce, and Tupelo. This is a remarkable show of progress, and the expenditures for improvements are in excess of the previous year.

Rev. W. V. Stokes, who has one of the twenty-five circuits of the Aberdeen District, has had a good year. The parsonage has been improved, the salary is practically "paid in full," more than was assumed for benevolences has been paid, and fifty-seven members have been received into the churches. This is the third charge of the District to report excess payments on benevolences.

Rev. and Mrs. B. D. Benson, of Tremont charge, have greatly endeared themselves to the people of their circuit by their faithful and helpful service. Mrs. Benson had the joy of seeing her entire music class of 16 girls received into the church—a tribute to her personal influence. Through the cooperation of the Missionary Society with the pastor, extensive improvements have been made on the parsonage.

Mr. M. B. Aldeson, of Hollandale, presented to the Methodist church of that little city a beautiful imported tapestry to be hung in the alcove at the rear of the pulpit. The subject is "The Adoration of the Wise Men," and it was dedicated to the memory of Mr. J. B. Drew. Mr. Aldeson is a public-spirited Jewish citizen and his friendship and generosity have deeply touched his many Methodist

friends of Hollandale, where Rev. W. C. Galceran, Jr., is pastor.

Miss Mary Jane Roberds, District Director of Children, reports thirty Vacation Church Schools for the Aberdeen District. The total enrollment was 1,015 children and 122 workers. Most remarkable of all, is that nine churches of the Greenwood Springs charge held Vacation Schools, and this is the second year that the charge has had a perfect record. The report this year shows an increase over last year of approximately 33 per cent. We thank Miss Roberds for her good word concerning the Advocate visits to her home.

THE CHINA SITUATION

Dear Sir and Brother: I have just finished reading an article from Bishop Cannon, Jr., to the Secretary of State Hull.

Bishop Cannon has my feelings exactly when it comes to sympathy for suffering China. I believe that the United States should join with other great nations to peacefully settle this awful injustice that is being done China. I believe they should use all peaceful means to stop it, even to a boycott of Japan. But Bishop Cannon seems to be ready, if necessary, to feed up another million of our boys for cannon fodder on foreign soil. I am not in favor of such action. I have a boy who has been in Shanghai for two years. He is a lieutenant in the Marines, and, if Bishop Cannon was in my place, anything would suit better than war.

The pulpits of this country started this same tune in 1917 and helped plunge this country into a war where we had no business, and for which we did not even get thank you for fighting. We lost several billions and multitudes of our best youth. We were told we were fighting to end war and to make the world safe for democracy. The result was dictatorship and confusion that the world had never seen before. We cannot keep the Orient and Europe straight.

S. W. HEMPHILL,
Pastor Wier & McCool Charge.

UNIFICATION AND CHURCH PROPERTY INTERESTS

(Continued from page 5)

ference can exercise no control. The law under which they are created vests that control in an Annual Conference, and the Annual Conference cannot delegate that authority or vest it elsewhere, save with the consent of the State, and pursuant to its law.

Next, there are what are known generally as "Church funds"—great funds held by corporate "agencies" established pursuant to action of the General Conference, and in the few instances which we have investigated controlled by that Conference through the power to elect the managing trustees, reserved to it. Many of the charters, if appropriate pro-

vision be made, can unquestionably be amended so as to provide that that control be vested in the General Conference of the new Church, if the Plan be legally adopted. But here again no general statement can safely be made. As we have pointed out in the pamphlet above referred to, the charter of the Publishing House, and perhaps other great corporate agencies, cannot be amended, and under that charter and perhaps others many individuals have vested property rights. Here again the field is too large to attempt to generalize. Before any man speaks regarding any particular property, let him first study carefully the charter and the law of the State which governs it. Unquestionably, over some of the connectional properties, if the Plan be legally adopted, the Uniting Conferences may exercise control, but only within certain limits. For instance, there are instances in which it could not direct a merger with the similar agencies of the other churches. Corporations can merge only if the State law permits merger (*Jones v. Rhea*, 130 Va., 345, 107 S. E. 814). The Board of Missions is, we understand, a Tennessee, non-stock, non-profit, eleemosynary corporation. We have been unable to find in the Tennessee Code and Acts of the Legislature any provision permitting such a corporation to merge with a similar corporation. If in this we are correct, the Uniting Conference can resolve from now on until doomsday that such a merger shall be effected, and none will result.

Lastly, there are trust properties, held by trustees, to be administered according to the terms of a will or deed of gift. If the will or deed directs the property to be devoted to a particular purpose, the Trustees violate the trust, if they devote it otherwise. If the will says it is to be used for superannuated preachers of the M. E. Church, South, or for missionary enterprises of the M. E. Church, South, etc., can the will now be re-written so that the fund will go to such preachers of the Methodist Church or to such enterprises of that Church? We freely admit that under the law of some States a will may be so re-written, but we believe that the learned writers of the two articles, which have appeared, will likewise freely admit that under the law of other States the will may not be so re-written, and that there is nothing the Uniting Conference can do to save the property.

So far, we have dealt with this problem upon the presupposition that the Plan will be adopted by our Church in accordance with its "law." Even then great confusion and uncertainty exists. Suppose, however, that the Plan does not receive the approval of each Annual Conference, but that it does receive the three-fourths vote in the Annual Conferences and that the General Conference, despite more than one hundred years consistent interpretation of our "law," should approve it by a two-thirds vote and attempt to carry it into effect. Then we shall have confusion worse confounded.

It is true, as Judge Stevens and Mr. Newby point out, such a situation will present a case in which the General Conference by its action will have expressed the opinion that the Plan is legally adopted, and generally Courts will not go behind the interpretation of Church bodies on questions of the Church "law." When the question of the Presbyterian merger was before the Courts, a number of them held that they would not inquire into the question whether the Cumberland Presbyterian Church had complied with the requirements of its "law," but as the official bodies of that Church had considered that the requirements of its "law" were fulfilled, the Courts would consider that decision as binding upon them. So held Illinois, Indiana and Mississippi in the cases cited by those gentlemen or one of them, and so held the Courts of some other States. In so holding a number of these Courts reversed the view theretofore adopted by them. But all Courts did not so hold. For instance, the highest Court in Missouri in *Boyles v. Roberts*, 222 Mo. 613, 121 S. W. 805, held, by a divided Court, that if the case submitted to the Court involved property rights, then it was the duty of the Court to inquire whether the requirements of the Church "law" had been met. The Court inquired, and found that the Cumberland Church had not complied with the requirements of its "law," and, accordingly, held that the two Churches had not been united. Subsequently, that same Court in *Hayes v. Manning*, 263, Mo. 39, 172 S. W. 904, again by a divided Court, reversed itself and held that it was bound by the view adopted by the General Assembly of the Cumberland Church. The Supreme Court of Tennessee in *Landrith v. Hudgins*, 121 Tenn. 369, 247 S. W. 987, took exactly the same view as that adopted by the majority of the Missouri Courts in the first case above cited, and it held that the Churches had not been united. This view it affirmed in *Bonham v. Harris*, 125 Tenn. 452, 145 S. W. 169. Subsequently, the question of the Presbyterian merger again arose in *Randolph v. Foust*, 147 Tenn. 369, 247 S. W. 987. In this last mentioned case, the Tennessee Court held that so far as Tennessee was concerned, the question of the Presbyterian merger was closed and that there had been no merger, but it said that its decision was made without comment upon the question whether the principle of the earlier cases would apply to future questions of Church Union.

The Court of Appeals of Kentucky in *Wallace v. Hughes*, 131 Ky. 445, 115 S. W. 684, affirmed the Presbyterian Union, stating that Courts were bound by the rulings of ecclesiastical tribunals on questions of Church "law," unless the Church constitution denied to the Church legislative body or bodies the right or jurisdiction to act. In our case, our Church constitution denies to our General Conference jurisdiction or right to act unless the Plan shall have first been approved by each Annual Conference,

We freely admit that the "weight of authority," to use a lawyer's expression, is that the Courts on matters of Church "law" will not go behind the decisions of the official Church bodies. But there are many jurisdictions in this country in which this is not a closed question and in which it is not unreasonable to suppose that where property rights are involved, the Courts will inquire whether the Church has followed its "law." It so happens that our Publishing House, our Board of Missions, our Board of Finance, and our Board of Church Extensions, as well as others, are either Tennessee, Missouri or Kentucky corporations. That man is wise indeed who can say in the light of the decisions of the Courts of those States, what their view may be if we should try to force this Unification into effect in the teeth of the "law" of our Church. The confusion which would result from such an attempt is such as should cause any man to pause.

The decisions of *Smith v. Swormstedt*, *supra*, gives no assistance to those who take the view that Courts will not inquire whether the "law" of the Church has been followed. The United States Supreme Court went to great pains to point out that the Plan of Separation had been adopted in strict accordance with the "law" of the old Methodist Church. It, therefore, sustained the legality of the division. Had it found that law to have been violated (as the Northern Church contended it had been violated), would it not have declared no division legally had taken place?

The involvement of Church property has nothing to do with the power of the Churches to unite, in keeping with their "law," they can unify even though all property should be lost. But it has a great deal to do with the wisdom of adopting the proposed Plan. We believe it to be the positive duty of every board, agency and committee to seek the most able advice to be found, and to advise the Church what will be the effect on the property held by it. We know that these questions cannot be answered by generalities; each case must be considered with reference to its particular facts and to the law of the particular State which governs.

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Christian Education

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CHURCH SCHOOL LESSON, OCTOBER 17

By Dr. J. R. Countiss

CHRISTIAN SPEECH AND CONDUCT

The world has suffered much both from false and incompetent teachers—probably more from the latter. Even the early Church was not free from verbose and

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ambitious individuals who sought to get on the roll of teachers that they might be called "rabbi." Is it an inferiority complex that persuades those who know nothing that they know everything? Not every one is endowed with the gift of teaching, and only those who strive long and patiently as learners become competent, but teachers have position and prominence often coveted by the weak and the unworthy who fail to note the double danger accruing to blind leaders. It is not a light thing to utter a false or misleading word in private conversation. It is a much graver offense to give public expression of erroneous doctrines, or to attempt to foster a worthy cause with fallacious argument, or by appeal to ignorance or prejudice. Rash and rambling speech does not become those who would represent the grace and order of the Gospel. Pride of position has no place in the Christian pulpit or on its rostrum.

The tremendous power of the little tongue is imaged by bit and rudder wherewith the sturdy horse or the mighty ship is controlled and directed. With the tongue we may stab the very heart or comfort the deepest sorrow; may bring fresh hope and courage to the feeble and faltering, or crush the spirit of initiative and aspiration. It is a tragedy when a keen wit is coupled with a sharp tongue. In pride of frankness and candor one so endowed (or afflicted) spreads pain and pestilence while congratulating himself on his skill in coining biting phrases, and unmindful of the hurt his half-truths accomplish. Again, the tongue is as a fire, started by a spark or a match and spreading into a devastating conflagration. Once more, it is a fierce wild thing which no merely human power can control, but which can be tamed by the gentle spirit of the kindly Christ.

Vicious or vulgar speech is most reprehensible when coming from the lips that fashion words of worship. It is more than incongruity. No pretense of piety can atone for such utter contradiction of language. One cannot bless God the Creator and curse man the creature. The chant of praise is turned to blasphemy on his polluted lips, and God spurns the strange fire offered on his altars. Even inanimate nature would scorn to produce such incompatibles. Neither a fig tree nor a fountain would essay such a double role.

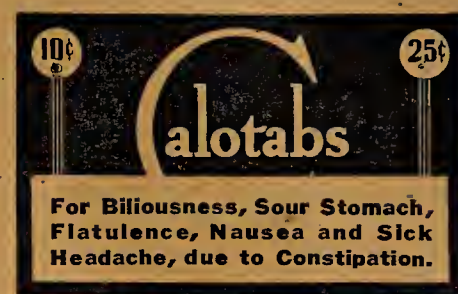
Like their faith, the words of the wise are approved by their deeds. Unctuous words feed no hungry and clothe no naked. Impressed by the "Amen!" and the "Halleluias!" of the man on the front pew, the visiting minister inquired what he did. "He does that," was the answer. Some do no more than that. They remember to say, "Lord, Lord!" but forget

to do what he says. The Pharisees were long on words, but distressingly short on deeds. They were amazed that a woman who was a sinner should be preferred to them because with her hands she wrought her small deed of honor to the Master, and that a widow's mite was more esteemed than long prayers and broad phylacteries. Cant and hypocrisy have no standing in the courts of the Most High.

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The Christian Fireside

JACK MINER'S BIRD MISSIONARIES

The Value of the Verse of Scripture on the Tag, in Collecting Data

By Margaret Wade

Years ago, when for the first time Jack Miner stamped a verse of Scripture on the reverse side of the aluminum tag he was placing on the leg of a trapped goose, he did not dream that the result was going to be one of great helpfulness to himself and of value to naturalists and scientists for all time. His idea was the very simple one of sharing with his fellow men the promises found in the Gospel.

Jack Miner is not a religious fanatic. Far from it. He does hold the profound, reverent belief in God characteristic of most of the world's great thinkers. Most of those who have heard him speak from the lecture platform have heard him say, as he has done repeatedly: "No intelligent man can live in the great out-of-doors and study the creatures which occupy it before man has any control over them, combined with the regularity of the sun, the moon, and whispering stars, without being compelled to believe there is an overruling Power."

Yet that verse of Scripture made an appeal to the receptive minds of the people into whose hands it fell that nothing else could have done. They took the bands to their resident missionaries for interpretation. The missionaries, in turn, communicated with Jack Miner at the address given on the face of the tag. In doing so, they told him when, and where, the bird had been shot that had carried each tag. Virtually, without intent on the part of either, they began to act as agents for him in collecting data concerning the times and routes of wild-fowl migration, and the breeding haunts of the birds in the far north. Had it not been for the verse of Scripture, this contact with the missionaries would never have been made. Their assistance and interest could never, otherwise, have been enlisted to the extent to which it has been.

It is believed that Jack Miner is the very first man on this continent to secure a completed record of a tagged bird. He tagged his first duck at Kingsville in August of 1909. This duck was shot by W. E. Bray, at Anderson, North Carolina, in January, 1910. There are records of some ducks being tagged a few years earlier, by others; but no information concerning any one of them being killed.

That was only the beginning. Since then he has tagged many thousands of wild fowl—ducks and geese. And has received full information regarding where many hundreds of these have been shot. This result could not have been achieved had it not been for that innovation—that accident, almost—of his suddenly deciding, one night as he gazed up at the stars, to share the Scripture promises he so delighted in with others.

The first tags that were brought to him from the Hudson Bay territory were brought by Rev. W. G. Walton. Rev. Mr. Walton was an Episcopalian missionary, who, while still a lad in England, volunteered for mission work, and in 1890 came out to minister to the natives on the east coast of Hudson's Bay. It was twenty-five years before he next visited the more populous centres we speak of as civilization. When he came out of his district, in 1915, he brought several pocketfuls of tags which he had collected from the natives in his territory. These he delivered into Jack Miner's hands, together with data as to where the birds had been killed, and when.

It is a wonderful thing to hear him tell of how the Indians and Eskimos, finding such tags on the birds they had shot, would run to him with them, asking, "What does God say this time?" He made a practice to use the Bible verse on the tag as the text of his next Sunday's discourse. Always the interest so aroused would fill his church.

Neither realized until it was done that this missionary was collecting priceless information for Jack Miner and all students of bird life.

Twenty years have passed by since then, however. A new generation has been born and grown to manhood. A Jack Miner tag is no novelty to the natives of that country today. It is much more apt to be prized as an ear-ring. And of the four or five missionaries along the Bay to Baffin Land and the Arctic Circle, who by this time are collecting tags for Jack Miner, in the same way, all now find that the natives want something in return for the tags they bring in. Money wouldn't do. Money is of no use to them, because there is no place up there where they may trade in dollars and cents. So the missionaries conceived the idea of giving them Bible pictures in exchange for the tags. This idea they communicated to Jack Miner.

Upon receipt of it he immediately sent out an appeal through various publications and press releases, asking the Canadian public to send him Bible pictures and cards for this purpose. Overnight the whole country—ten million people—were bubbling over with enthusiasm over the idea of sending Bible pictures to the Eskimos. What a collection he got! Pic-

tures came to him by the thousand. They ranged in size from one inch square, to four feet square. These were packed in bundles and sent, by the Hudson's Bay supply steamer Nascopie, on its annual trip from Montreal. Each missionary received a supply.

Today, we are told, the Indian and Eskimo huts are all papered with these kindly and beautiful pictures, principally those showing scenes in the life of Christ, many of them reproductions from world-famous paintings.

The natives are made happy by receiving them. The missionaries rejoice in having such an unique and successful method of reaching the people about them. While, of all those thousands of Canadian people who contribute pictures for this purpose, each one feels that he or she has had a personal part in the great work which Jack Miner, by means of the geese, is furthering in the mission fields of the far north.

On October 10, 1936, Jack Miner received a consignment of one hundred and thirteen tags collected by Rev. Arnold C. Herbert, of the Mission at Port Harrison, on the east coast of Hudson's Bay, south of Baffin Land.

At first glance it may seem to the reader that one hundred and thirteen tags is a big kill from one missionary port. Consider this, however: The territory from which these tags came extends two hundred miles south of the port, and two hundred miles northward as well. The birds from which they were taken were killed by the natives, for food and for food alone. When the live decoy and baited field were being used to lure the birds, Jack Miner has received as many tags as this from a single gun club in the United States, where the birds were shot for sport alone.

Jack Miner himself says he thinks the greatest thing he ever did was when he fattened up a flock of geese and placed a band with a Gospel message on the leg of each, then released them to go up to the Eskimos, "because," he says, "I was furnishing them food for body and soul." Messages have gone out far and near.

One prime difficulty with religion today is that it is, consciously or unconsciously, full of Pantheism and Subjectivism.—von Hugel.

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LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street, New Orleans

The mid-year executive meeting of the Louisiana Conference met at MacDonell School, Houma, October 28 and 29. The Thursday night session was taken up with reports of the officers, which showed a healthy and steady advance along all lines of work. Mrs. Ledbetter, Conference Secretary, reported that the Louisiana Conference has had a large net gain of members during the last quarter. There are now 219 auxiliaries in the Conference with a membership of 7,153. Mrs. Carver's report of the Conference finances was most encouraging. She stated that every district had almost paid one-half of its pledge during the first two quarters of the year. Mrs. Rowen's report showed that there were 49 young women's circles in the Conference. Mrs. Eichers, secretary of Children's Work, reported that 60 churches had used the Spring Unit and that 2,300 children had participated. Mrs. Collins reported that nearly 1,000 more women had studied in mission study classes than had previously. Mrs. Dameron reported that Dr. Rawlings, editor of the World Outlook, had said that the Louisiana Conference had made one of the best reports. Mrs. Metcalf stated that more auxiliaries were reporting work done by Christian Social Relations committees than ever before. Mrs. C. J. Jones, Conference Superintendent of Supplies, reported that 309 donations to MacDonell School and St. Mark's, valued at \$1,547, had been sent in during the first two quarters.

At the Wednesday morning session Deaconess Verna Webster spoke concerning her work in the Cedar Grove Church, Shreveport. She said it was a great open door of service in an industrial center. Mrs. Martin, reporting for the Finance Committee, stated that 21 adult and 44 baby life memberships had been given this year. Mrs. R. E. Smith, Spiritual Life Leader of the Conference, suggested that all auxiliaries start a book shelf of books and that during the Lenten season particularly that a study of devotional literature be stressed.

Mrs. Sexton, chairman of the Candidate Committee, stated that two Louisiana girls, Misses Pat McHugh and Helen Mandlebaum, both of New Orleans, were attending Scarritt College this year. Mrs. Metcalf, chairman of the Rural Committee, reported that Deaconess Sheila Nuttall, Conference rural worker, had been transferred from the Oak Grove to the Bonita charge for work in the Monroe District. An interesting discussion

on courses for women at the Pastors' School next June took place. Mrs. Sexton stated a new course on "Adult Service" would be available and asked that the attendance of auxiliary Christian Social Relations' superintendents be stressed.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

We have had word as to the whereabouts of all the missionaries of both sections of the Board. None of them have left their posts of duty except when absolutely necessary. Many of them were away from their stations on vacation and thus have been prevented from returning to Shanghai or the other stations.

The women missionaries of the Women's Section are accounted for as follows:

China

11 Edinburg Road, Shanghai (McTyeire School)—Mary Blackford, Louise Robinson, Sue Stanford, Nina Stallings.

Shanghai—Virginia M. Atkinson, Kate Hackney, Lillian Knobles, Louise Manget, Nina Troy, Mittie Shelton, Clare Steger, Mary M. Tarrant, Mary Culler White, Mary B. Winn.

Huchow General Hospital—Athria McElwreath.

Soochow General Hospital—Sarah Glenn. Stephenson Memorial Hospital, Changchow—Lorena Foster, Elizabeth McIntosh.

Kuling—Alice Green, Mary Ellen Hawk, Nettie Peacock, Maggie J. Rogers, Margaret Rue.

Manila, P. I., care E. Tuck, Methodist Mission—Alice Alsup, Pearle McCain, Julia Wasson, Lucy Jim Webb.

Japan—(China Missionaries)

Margaret Green, Palmore Woman's English Institute, Kobe; Susie Mayes, Airin Kwan, Oita; Julia Oliphant, Osaka English School, Osaka; Anne Herbert—not yet assigned to work; Ava Morton—not yet assigned to work.

Korea—(China Missionaries)

Rose May Butler, Ewha College, Seoul; Jean Craig, Methodist Theological Seminary, Seoul; Mathilde Killingsworth, Social Center, Seoul; Helen Scally, Social Center, Wonsan.

The following are extracts from letters from Dr. J. W. Cline, our representative in Shanghai, China:

September 10.—"These days rather disordered. We are well. I am sure none of our missionaries in distress. Hear from them promptly."

"I do not believe we shall be in great personal danger, even later. We are trying to be careful. I see the Consul daily. We appreciate your cooperation. Speak out against a one-sided paralyzing neu-

trality. We are nearer the beginning end of this conflict than the latter end."

(Continued next week)

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The Methodist Missionary Society of Starkville met at the church for the first of a series of lessons in the fall study book, "What Is This Moslem World?" Placed about the walls were maps, a tapestry depicting Oriental life and a prayer rug.

Mrs. D. J. Savage led in prayer from Genesis 12, emphasizing the verse using "I will;" "I will show thee a land; I will make of thee a great nation; I will bless them that bless thee and curse them that curse thee; I will give this land unto thy seed."

Continuing in her devotional, Mrs. Savage spoke of these promises which the Lord made to Abraham, linking these thoughts with the lesson of the day on the followers of Mohammed who speak of Abraham as Father, Mohammed tracing back to Abraham through Ishmael, the son of unbelief.

Mrs. Walter Page told of the life of the author of the study book, whose name is Charles R. Watson. As first president of an interdenominational Christian University in Egypt, Mr. Watson became acquainted with Moslem scholars of many lands, visiting the countries he tells of. This book is the latest information of its kind, the author's preface being signed by him in Cairo, Egypt, March, 1937.

The lesson study for the afternoon was of Moslem lands and was introduced by Ed Stanley, who asked those present to go with her on an imaginary journey to those areas touched and dominated by the Moslem civilization and religion. This trip by air covers 25,000 miles and costs \$9,000.

Mrs. Stanley carried her audience with her to the imaginary airport, where the hostess on the plane, Mrs. D. G. Fulton, was introduced. Others taking part on the program describing the countries visited were Mrs. R. E. Walters, Mr. A. B. Harrington, Mrs. E. C. Harper, Mrs. J. S. Moore and Mrs. M. Johnson.

The trip began at the northwest coast of Africa, from there touching Morocco, Algeria, Tunis, Tripoli, the Nile River basin, across Ethiopia, Arabia into Palestine. This last is the birth-place of Mohammed and thousands of Moslems visit the sacred city each year. Moslems cherish the closed grave of their leader while Christians cherish the open grave and Risen Lord.

(Continued next week)

Augustine the Sinner, even when he had become Augustine the Penitent, did not surpass, not equal what—everything else being equal—would have been Augustine the Innocent.—von Hugel.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: In spite of all plans for greater progress and achievement in the financial field of our Church activities, after conferences and inspirational messages, and in the face of numerous good revivals, we are again in the midst of a pre-Conference period of intensive efforts to raise the promised budget, including benevolences and salaries. At the last session of the Mississippi Annual Conference it was resolved "that a strenuous effort be made for each charge to pay out in full its acceptance." Let all of our laymen enter into this effort. Many of our lay officials should be prepared and willing, when opportunity is afforded, to join with presiding elders and pastors in going before the congregations with convincing messages.

We have paid on the benevolences, up to the present month, about the same that was paid last year for the same period. Thirty-two charges have paid nothing this year. Let it be hoped that they will yet pay in full.

The report on payments to benevolences for the Conference year to October 1 is as follows:

Brookhaven District.—Adams, \$145; Bogue Chitto, \$6.25; Brookhaven, \$400;

Crystal Springs, \$350; Georgetown, \$60; Harrisville, \$53.75; Hazlehurst, \$150; McComb, Centenary, \$315.91; McComb, La-Branch St. & Fernwood, \$87; McComb, Pearl River Ave., \$150; Meadville & Bude, \$210.10; Monticello & Pleasant Grove \$43.80; Osyka, \$23; Prentiss, \$330; Scotland, \$105; Silver Creek, \$12; Summit & Topisaw, \$73.64; Tylertown, \$150; Utica, \$194.15; Wesson, \$100. Total, \$2,959.60.

Hattiesburg District.—Bay Springs, \$179; Bonhomie, \$80; Bucatunna, \$75.50; Collins, \$110; Ellisville, \$6.50; Hattiesburg, Broad St., \$210; Hattiesburg, Court St., \$284.23; Hattiesburg, Main St., \$613; Heidelberg, \$97.50; Laurel, First Church, \$166; Laurel, Kingston, \$63.50; Laurel, West Laurel, \$50; Magee, \$167; Matherville, \$31.25; Montrose, \$60; Mt. Olive, \$116.95; New Augusta, \$76.92; Petal, \$65; Richton, \$178.50; Shubuta, \$150; Sumrall, \$110; Taylorsville, \$65.87; Waynesboro, \$275; Waynesboro Circuit, \$90; Seminary, \$5. Total, \$3,326.72.

Jackson District.—Benton, \$465; Brandon & Pelahatchie, \$150; Camden & Sharon, \$77.10; Canton, \$300; Carthage, \$20; Fannin, \$123; Forest, \$153.81; Homewood, \$176; Jackson, Capitol St., \$3,806; Jackson, Galloway Memorial, \$1,200; Jackson, Glendale, \$75; Jackson, Grace, \$280.50; Jackson, Millsaps Memorial, \$150; Lake, \$100; Lena, \$144; Madison & Pocahontas, \$270.43; Mendenhall & D'Lo, \$25; Morton, \$75; Shiloh, \$27; Walnut Grove, \$30.50. Total, \$7,648.34.

Meridian District.—Burnside, \$64.90; Chunky, \$48.15; Cleveland, \$18.05; Daleville, \$27.65; Decatur & Hickory, \$112.50; DeSoto, \$76.75; Enterprise, \$82.50; Lauderdale & Electric Mills, \$151; Meridian, East End, \$400; Meridian, Fifth St., \$185; Meridian, Hawkins Memorial, \$154.23; Meridian, Poplar Springs, \$12.50; Meridian, Wesley, \$31.10; Newton, \$47.15; Pachuta, \$47; Philadelphia Station, \$560; Philadelphia Circuit, \$23.65; Porterville, \$18.50; Quitman, \$250; Scooba, \$15; Vimville, \$34.95. Total, \$2,360.58.

Vicksburg District.—Anguilla, \$108; Centerville, \$140; Edwards, \$72; Fayette, \$100; Lorman, \$63.15; Louise & Holly Bluff, \$69; Mayersville, \$51; Nebo, \$60; Port Gibson, \$135; Rolling Fork & Cary, \$100; Roxie, \$66.15; Satartia, \$131.80; Silver City, \$100; Vicksburg, Gibson Memorial, \$328.10; Yazoo City, \$333.33; Woodville, \$20. Total, \$1,877.53.

Seashore District.—Bay St. Louis, \$50; Brooklyn & Bond, \$58.85; Coalville, \$65.01; Columbia, \$1,000; Escatawpa, \$31; Gulfport, First Church, \$400; Kreole, \$60; Leakesville, \$21.50; Logtown, \$25; Long Beach & Pass Christian, \$142.65; Lucedale, \$135; Lumberton, \$25; Moss Point, \$8.50; Ocean Springs, \$40; Picayune, \$200; Poplarville, \$166; Purvis, \$40; Saucier, \$100; Vancleave, \$89.75; Wiggins, \$110.36; Epworth-Wesley, \$75. Total, \$2,903.62.

Grand total, \$21,076.39.

If any charge has not yet had a Laymen's Day service, the pastor will please notify his presiding elder or me at once.

J. M. SULLIVAN.

NORTH MISSISSIPPI CONFERENCE CHURCH INSURANCE

To the brethren of the Conference: Will you permit me to give you the following facts taken from your last Conference Journal, and a word of exhortation?

1. Church insurance is a necessity. Yet forty charges have no insurance—reported on any church or parsonage of the charge. Only forty-three charges reported enough of insurance taken to make full collection in case of damage or total loss by fire or windstorm.

2. The insurance laws of the companies qualified to do business in the state are uniform and have standard contract form, whether old-line fire companies or mutuals. These forms require you to carry at least one-half valuation of property, as is known by you. Your valuation is what your quarterly conference accepts in the annual report of the Board of Trustees to the Conference.

In case you do not carry one-half of valuation, you become a "co-insurer with the company and in case of loss you share with the company the difference in the amount of loss and the difference in the amount of your policy and the amount equal to the one-half valuation.

3. This communication is not to instruct you, but to urge you to see the agent that carries your policy and let him tell you how to conform to the laws of Mississippi in the matter of insurance of property to get full return from your policy.

4. A bit of experience prompts me to presume on your time and urge you to look into this matter at once—before Conference. I know that churches have had losses, and then waked up to find insurance was less than one-fourth of valuation "reported to the quarterly conference," and hence by the law of the "co-insurance clause" could collect but a bit of the face value of the policy. I have sought companies that did not write this form of contract—I have found none. Most states require it. Mississippi is one of them. The National Church Insurance Company has it, as is required by the state of Illinois. It is presumed that the insurance companies are sponsors of this to their interest.

5. How to go about to meet the requirements: See the local agent, or write him. Give valuation of property. He will tell you the rest. What about valuations as reported by the Journal? I don't think it best to allow the liberal valuations as reported or rather left year by year for the pastor to assume and report to Conference, thus legalizing a value that will be foundation of loss in case of fire or storm. Let me illustrate: Journal showed Pontotoc \$60,000 valuation; the present pastor asked the first quarterly conference to fix the valuation at a more real fact. It was fixed by the conference, after trustees had appraised its value at \$40,000; parsonage \$5,000. A windstorm damaged it to the appraised report to the extent of \$14,500. The church col-

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lected only \$11,500. Lost the difference in the contract policy that no one ever reads. Other examples, but this one will serve the full purpose. May we urge you to correct your policies to conform to what you expect and may one day need? Further, may we urge the charges that have no insurance to get a policy "up to" one-half of actual value at once.

Yours cordially,

C. M. CHAPMAN.

Pontotoc, Miss.

LETTER FROM A FRIEND FROM COLLEGE DAYS

We are taking the liberty of publishing part of a letter from a man who has been a loyal friend of the editor for nearly forty years. His long superintendency of the Church School of Galloway Memorial Church, Jackson, will linger long in the memory of Millsaps men. The letter reads:

"I appreciate the Advocate so much that I do not want to miss a single issue. You are giving us one of the best papers and I wish every Methodist would take it and read it, for it is so full of good things and so very spiritual. Let me thank you again for the paper and express my friendship for you, and the wish that you may be spared many years

for the good work you are doing. With the assurance of friendship and esteem, and wishing for you and yours the best of everything. God bless you.

"Yours sincerely,

"J. C. CAVETT."

In Memoriam

AN APPRECIATION

Mrs. Birdie Partee Denton was born in the delta sixty-two years ago. She spent her entire life in Quitman County, except a few years in early life when she lived in Fredonia community (Panola County), and two years in Memphis, where she died.

In 1899 she was married to Ira Denton, who preceded her to the grave in 1915.

Funeral services were held at the Marks Methodist church by Dr. Spraggins, of Memphis, assisted by Rev. Milligan, Methodist pastor, and Rev. Gay, Baptist pastor of Marks.

As an outstanding flower in some flower garden, Mrs. Denton was a splendid specimen of rare Christian character. But, just as flowers fade and die, she, too, has passed away. She has gone God's way, but she will live on in the lives of her three fine sons and lovely daughter—the remnant of the happy family.

The span of her life was spent in unselfish service to others. Bereft of her mother in early girlhood, she mothered her younger sisters and brother. After her marriage she was the untiring, devoted wife and mother in her own home.

While, perhaps, she rendered her greatest service within the family, yet she knew no rank nor station when human suffering needed her. Yea, neither creed nor color was a bar to her acts of kindness and sympathy.

She was not only a loyal Methodist, but a loyal Christian, ever devoted to every department of the work of the church, and was never happier than when in attendance of the services of the sanctuary.

The children and loved ones are grief-stricken, friends lament her passing, and their sorrow has fallen heavily on me. I shall so miss her loving friendship. But she fought a good fight, and henceforth for her is a crown of righteousness which we, too, may have if we emulate her example.

"One more in Heaven.

Another thought to brighten cloudy days,

Another theme for thoughtfulness and praise,

Another link on high our souls to raise

To home and Heaven."

May the Heavenly Father guard and keep the bereaved ones.

"Somewhere the sun is shining,
Somewhere song-birds dwell.
Hush, then, thy sad-repining.
God lives and all is well."

Her life-long friend,

MRS. E. H. ROOK.

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MALARIA
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IT'S GREAT
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when you've found
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and do it the
inexpensive
way, too.

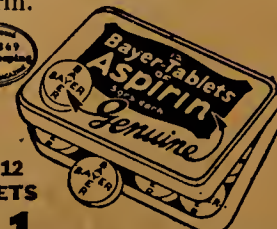


You can pay as high as you want for remedies claimed to relieve the pain of Rheumatism, Neuritis, Sciatica, etc. But the medicine so many doctors generally approve—the one used by thousands of families daily—is Bayer Aspirin—15¢ a dozen tablets—about 1¢ apiece.

Simply take 2 Bayer Aspirin tablets with a half glass of water. Repeat, if necessary, according to directions.

Usually this will ease such pain in a remarkably short time.

For quick relief from such pain which exhausts you and keeps you awake at night—ask for genuine Bayer Aspirin.



15¢ FOR 12 TABLETS
virtually 1 cent a tablet

HEADACHE?

Millions Take This
FAST Relief...

No sense letting a headache drag on and on! Smart folks get rid of it FAST—with BROMO-SELTZER.

This GENTLE remedy helps you in MANY ways. Relieves PAIN. Settles an upset STOMACH—soothes ragged NERVES. ALSO—BROMO-SELTZER ALKALIZES!

Remember—for headache—the number-one remedy—Bromo-Seltzer! At drugstores, soda fountains. Keep it at home, too.

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A GOOD LAXATIVE

that's purely vegetable

Constipation dulls your enjoyment of the best entertainment and the best friends.

To neglect constipation is to invite serious trouble. For your health's sake, take Black-Draught at the first sign of constipation. You'll soon feel better.

Here's a laxative that's prompt, reliable—purely vegetable.

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LIVING THOUGHTS OF JOHN WESLEY

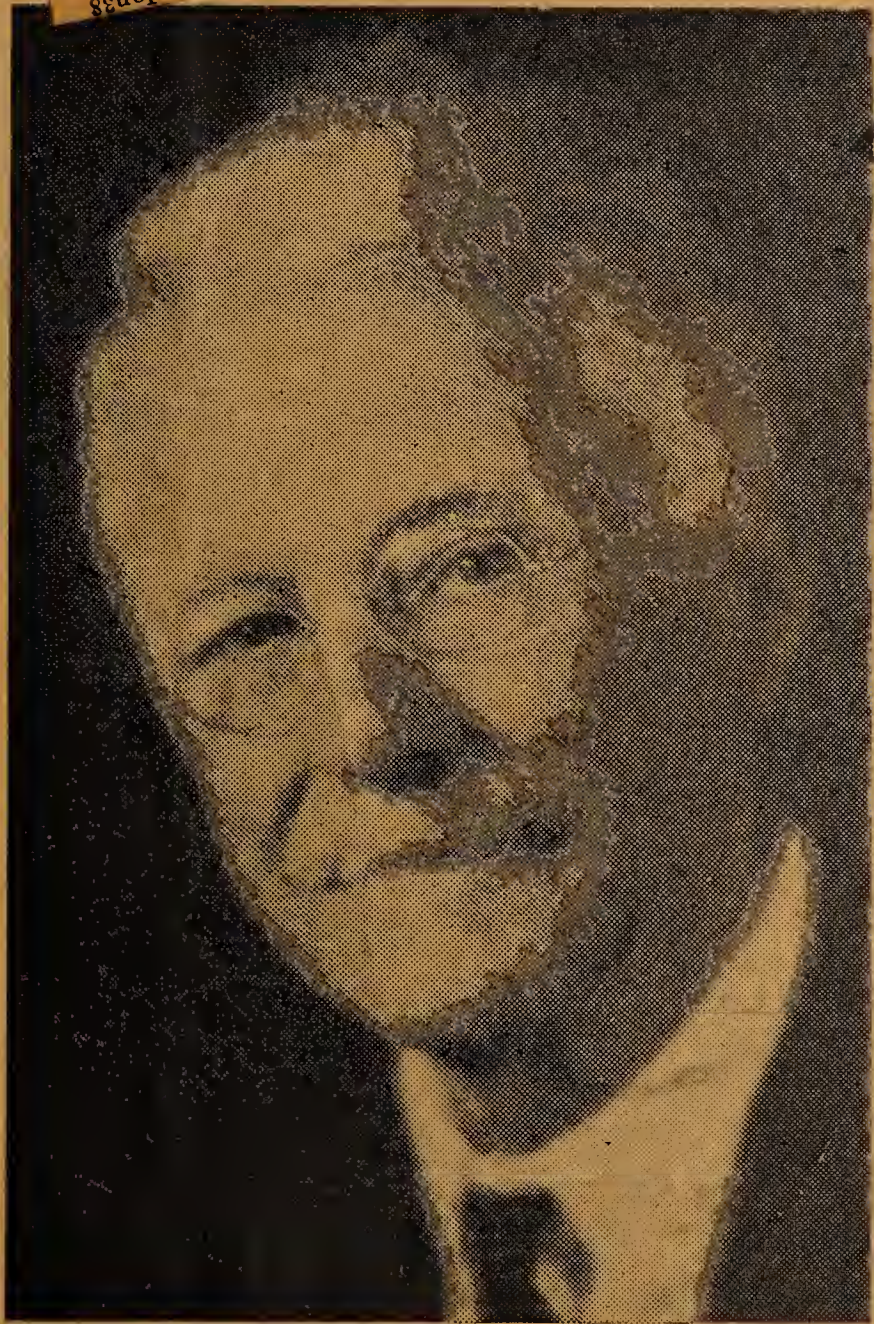
The present revival of religion in England has already continued fifty years . . . We have, therefore, reason to hope that this revival of religion will continue, and continually increase, till the time when all Israel shall be saved, and the fullness of the Gentiles shall come.

DOWN THE ROAD

North Mississippi Conference
at Clarksdale, November 4

Mississippi Conference at Hattiesburg, November 10

Louisiana Conference at Bogalusa, November 17



L. P. BROWN

Lincoln Palmer Brown was born in Jackson, Miss., November 7, 1849. He attended public school and was tutored by Dr. J. J. Wheat, later professor of Greek in The University of Mississippi. His first work was that of paper carrier and assistant in the printing shop of the Mississippiian, edited by Major Ethelbert Barksdale. He moved to Meridian in 1869, where he now lives, a loved and honored citizen, a great churchman, and a Christian distinguished for his wonderful faith and prayer life. He is now in his eighty-eighth year, has been 68 years a member of the church, 67 years a steward, and 60 years a Sunday school teacher. He has been delegate to 51 District Conferences, 49 Annual Conferences and 5 General Conferences.



Wallet of the Week



HIGH PRICE HUGHES, whom Dr. F. L. Wiseman called the "Prophet of the Methodist Revolution," was styled by Sir Henry Lunn as "in many ways the most striking evangelist since John Wesley." He was evidently a man of great decision, great energy, and great daring, and his revolution was more a revival of Wesleyan evangelism than anything else. He is said to have been one of the main factors "in rescuing Wesleyan Methodism from the quicksand of subservience to middle-class respectability." His widow, at the age of eighty-four years, is still active in mission work.

* * *

RADIUM AND RADIOLOGY, the use of which dates back scarcely more than a quarter of a century, have been responsible for enormous strides in the treatment and alleviation of human suffering, according to the findings of a group of radiologists meeting in Chicago recently. In the opinion of those who are devoting themselves to this field, the science is still in its infancy and will still further revolutionize the treatment of human ills. They even prophesy that it will so enlarge our understanding as to give us a new conception of man's place in the universe.

* * *

THE SALVATION OF THE WORLD is tied with dog licenses for tenth place in the interest of the British people, according to statistics tabulated by *The Layman*, the organ of the Baptist Laymen's Missionary Movement. In the first place is liquor with an expenditure of a billion two hundred million dollars annually. Then follow: Tobacco, \$635,000,000; candy and movies, \$250,000,000 each; tea, \$225,000,000; motor licenses, \$80,000,000; hospitals, \$68,000,000; radio licenses, \$40,000,000; cosmetics, \$35,000,000; dog licenses and foreign missions, Anglican and Nonconformist, \$15,000,000 each.

* * *

THE HISTORIC SITES AND MONUMENTS BOARD, of Canada, recently discovered what is believed to be the ruins of the first hospital built in the Dominion. The ruin is located at Louisburg, Cape Breton, and the buildings, the town and its surrounding wall were erected by Louis XV of France in 1717, at a cost of ten million dollars. According to the report in *The New Outlook*, the hospital and convent were the work of the priests of the Recollect Order and the Sisters of Charity from France. This newest discovery is probably the beginning of discoveries in the field of Canadian archaeology of which none will need to be ashamed.

THE INTERNATIONAL FAIR, held at Prague, Czechoslovakia, not long ago, is said to have been an event of great industrial and commercial significance to the nation. It is reported that visitors from fifty-two countries signed orders or came away laden with samples of the arts and crafts for which the nation is famous. Although it is fenced in with the bristling bayonets of dictators, the country is making marvelous industrial and commercial progress. There is scarcely a corner of the civilized world where one may not find wares marked, "Made in Czechoslovakia."

* * *

FIGHT FOR SUNDAY is a slogan being used in a summer campaign waged by the Lord's Day Observance Society of England. In the fight to outlaw Sunday movies, the workers announce recent victories in fifteen localities. These victories include games, wrestling and other encroachments upon the day of rest. The Society has been so much encouraged by its recent success that it is now launching a "Fight for Sunday" campaign for the autumn. Religion and Sunday observance travel or fall together.

* * *

MOSLEM ZEAL AND ACTIVITY is a marked feature of missionary effort throughout the world. Claims are made that, in Germany, the United States, and England, many people are being converted to the faith of Islam. The followers of the Prophet of the desert assert that Islam is a universal religion and that "the Holy Quran must be the living guide alike for the West as the East." The purpose of recent propaganda on behalf of Islam seems to be to paralyze the Christian enterprise in its strongholds rather than to establish any intrinsic truth and merit in the religion by which Christianity is to be set aside.

* * *

THE PROBLEMS OF PROGRESS are shown by the attitude which the public has assumed toward every great invention and discovery of the past. The farmer refused to use the iron plow because it contaminated the land. Some ministers opposed railroads, charging that they would increase insanity. The loom was resisted because it would reduce many workers to beggary. Printing and schools were opposed by an eminent politician on the ground that they fostered disloyalty and heresy. The use of gas was refused in the interest of the whalers and British rule of the seas. The woman typist was opposed as a task too severe for female endurance. And radio has been charged with extracting moisture from the air and producing drouths and dust storms.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

SHALL THE SUPERANNUATE BE LAST?

A news item from Emory University announces the adoption of "a comprehensive retirement and annuity system for the teaching and administrative staff." The details of the plan are not of primary interest here. The fact which impresses us is stated thus: "While the annuities necessarily will vary according to the length of the individual's service to the University," explained Dr. Cox, "the executive committee of the board of trustees has provided that no member of the eligible group who has been in the employ of Emory twenty years or more will receive an income less than \$1,000 a year upon reaching the age of retirement." The age of retirement is fixed at sixty-eight years and there are 100 members of the Emory faculty eligible to participate in the benefits of the new system, according to Dr. Cox's statement.

We have no word to offer against this provision for retired teachers. Indeed, we approve it with all our heart. At the same time, however, we cannot forget that vast army of impoverished and desolate superannuates whose sacrificial labors made way for the planting and progress of our educational institutions and for whatever those institutions have meant to the life of our people. We are thinking, too, of some worthy men who at this very moment are facing retirement, after almost a half century of unremitting toil for the church. Some of them are hopelessly disabled because they suffered themselves to be driven by a consuming passion for men until their vital organs rebelled. We dare say that not one in a thousand of those noble and worthy heroes dares to even hope for the luxury implied by an annual stipend of one thousand dollars. They face the chilling shadows of life's evening with the certainty of a dole and nothing more. To be sure, they are brave-hearted and unafraid, not because of what they expect from the Church to which they gave all and their best, but because the Morning Star still abides even when the shadows of evening deepen. Can the Church be content to provide for the needs of every other type and class of servant, and make the aged and heroic superannuate the least

and the last object of its care and consideration? We are ashamed to say it, but we say it nevertheless: The plight of the superannuate reflects no credit upon either our Christianity or our Church. In half-mendicancy, he lives on, a shame and a reproach to our Methodism.

THE BISHOPS' CRUSADE

The atmosphere developing in the second phase of the Bishops' Crusade appears to us not all that could be desired. In saying this, we do not wish to be understood as offering mere criticism, but it is rather an apprehension—the expression of our own anxiety. As we see it, the Crusade is faced with two distinct elements of peril, neither of which is essentially vicious. First is the danger of an over-emphasis of the commemorative feature. No word can be spoken against the celebration of an event which contributed so much to the moral, social and religious life of mankind, but such a commemoration falls far short of what was the mind of those who launched the movement. If the commemoration shall be permitted to rob the effort of its possibilities for deepening the spiritual life and rekindling the evangelistic passion of Methodism, it will have defeated the greatest thing in it. Aldersgate has as its supreme meaning the recovery of Christian experience and the consequent passion for souls. Unless such may be preeminent in the Crusade, it will certainly result in dismal failure.

The second element of peril is of an entirely different nature. It probably originates in an effort to be imitative rather than ruggedly individual. It is a well-known fact of Methodist history that an independent religious society furnished the matrix for the Methodist movement. Such were both the Holy Club and the Aldersgate society, and John Wesley capitalized the idea. We hear now of the organization of "Spiritual Life" groups which are not an authorized feature of the Crusade, nor are they under the control and direction of any agency of the Church. They are wholly independent and, so far as the Church is concerned, irresponsible organizations. The one thing to be remembered is

that it was not the independence of the Society organization which made it valuable two hundred years ago, it was the guiding hand and spirit of a great ecclesiastical statesman. The independent Society dissappeared without leaving an imprint upon English church life. Independence invites the ascetic, the mystic and the ambitious, but intelligent and consecrated direction releases power for constructive ends.

PLEASE READ THIS

One of the major problems of maintaining the Advocate is in collection of delinquent subscriptions, and the volume of delinquent subscriptions is a constant tax upon our resources. It is in no sense a matter of a few subscriptions. At the present time, we have more than a thousand subscriptions which have expired. That means that, if we fail to secure the renewals, we actually lose the revenue for twenty subscriptions on every issue in which we carry that number of delinquents. One editor writes us that in his experience the renewals of long overdue subscriptions about offset the losses from those who do not renew, and that the only benefit which accrues to him is in the better advertising rate which the volume gives him. That means almost a clear loss.

Carrying delinquents is limited by the postal regulation to months, and we have no right to go beyond that limit. At the session of the Publishing Committee last week, we were instructed to permit thirty days of grace, after notice of expiration, before cutting off a subscriber, but that we must cut off those not responding within that time.

We do not want to lose any subscriber, and we are sure that our friends wish to help us make a success of the Advocate. We ask every subscriber who receives a card announcing the expiration of his subscription to let us hear from him within the limit imposed upon us by the resolution of the Publishing Committee. We genuinely appreciate every friend of the Advocate and we do not want to lose a single name from our list. We are counting upon you.

OUR APOLOGY

It is a matter of sincere regret with us that we have had to do as we have with material sent us for publication. We are doing the very best we know to give every person and every interest a square deal. The volume of material for publication has been embarrassing for the last three issues, and we now have enough for the issue of next week if no more came to us. There is no indication that the situation will be better until the Conferences have met. We know that it will not be altogether satisfactory to those whose contributions had to be divided, or left over for a later issue, it is not satis-

factory to ourselves, but we are doing the best we can. No article has been refused. After the next issue, we expect to use the editorial space for the proceedings of the Conferences in order to relieve the congestion and at the same time make it possible for us to report the incidents of the sessions. We hope that our friends will accept this word of assurance and apology until we can work out of our difficulty.

DO YOU LIKE IT?

The last issue of the Advocate carried our new masthead and layout for the front page. We have tried to make it conform to modern trends in printing, but without violating the canons of good taste and ecclesiastical propriety. We hope that the change may be pleasing to our friends and that it may give distinctiveness to the appearance of the paper.

Editorial Miscellany

By Dr. H. T. Carley

AN ARTESIAN WELL

More than thirty years ago, a hole about six hundred feet was drilled in the back yard, a three-inch iron pipe was put down in it, and the water began to flow. It has been flowing ever since. It is good water, too—clear, "soft," and palatable. Slightly impregnated with various minerals, it is reputed to be a health-promoting beverage.

Nobody knows where the water comes from—except that it comes from the depths of the earth. The scientists could probably draw maps, chart inclines and elevations, analyze the liquid, and make a good guess as to its origin. All we know about it is that when we want water, we turn the faucet—and here it is!

We do know, too, that its source is higher than this low place in the delta, else it wouldn't continue to flow under its own force. That source may be in the hills, a hundred miles away, or in the mountains, a thousand miles away. Wherever it starts, the water makes its way into the subterranean stream; and where it is tapped its refreshing current brings a blessing to thirsting plant and animal life.

Wherever it is tapped! That deep stream of refreshing water might flow on for centuries and never mean a thing to the world above it without the pipe that brings it to the surface. It would still be there—pure, plentiful, and life-giving; but it would be hidden and useless.

Deep under every life flow the streams of power and usefulness. From the eternal hills comes a force that, brought to the surface in the lowlands of life, can vitalize, beautify, and bless.

The tragedy of undeveloped resources!

Try an artesian well!

WHY I BELIEVE IN UNIFICATION

By W. L. Robinson

It is not my purpose to try to say anything new about Unification. But I do want to register my convictions on this important issue which is now before the Church. I want the world to know where I stand on such an important issue.

I believe in Unification because the three branches of Methodism that are involved are one in origin and purpose. We have a common origin and our great objectives are the same. Our methods of reaching these objectives are so similar that it is unreasonable to expect us to forever remain separated. With John Wesley as the founder of our Church and with objectives that are worthy of the highest type of Christianity, I see no good reason why we should not be working together as one great Church.

The needs of men today, is my second reason for believing in Unification. The needs of men have never been greater or more complicated than they are today. If these needs are adequately met, it will require the united effort of the Church. It occurs to me that the day is not far distant when all of Protestantism will be forced to put up a solid front against the forces of evil. Consider these four evils: war, poverty, ignorance, and suffering. Does any one suppose that any branch of Protestantism is strong enough to cope with these evils? Consider the difficulties which the Church faces in trying to stay in the educational field. Do you suppose that any branch of Protestantism is equal to this task? What a tremendous blow we could give to the forces of evil if Protestantism were united. What an impact we could make on the educational life of the world if we were united.

My third reason for believing in Unification is, it would promote a spirit of tolerance which we sorely need today. Think of the strife and suffering that men are called upon to endure because of intolerance. Think of the holier-than-thou attitude which is such a hindrance to the progress of the Church. I believe the Lord still has some faithful followers north of the Mason and Dixon Line. I have confidence in my brethren who are members of other branches of Methodism. The Lord has blessed their efforts about as much as he has blessed our efforts. They are just about as zealous for his cause as we are. I want to join hands and hearts with these brethren for the accomplishment of the task to which God has surely called us.

SOME ASPECTS OF THE PLAN OF UNION

By T. W. Holloman

I.

I find no conflict in the provisions for the election of delegates to the General

and Jurisdictional Conferences. The provisions in Division II, Section 1, Article 1, and Section VII, Article 2, are general, while Division II, Section VII, Articles 3, 4 and 5, set forth the detailed manner of election. It is the same as now—ministers elect ministerial delegates and lay members elect the lay delegates.

II.

The Plan appears to me to "do away with Episcopacy" and to "destroy the plan of our itinerant General Superintendency." In spite of the statement that there shall be an Episcopacy of "like plan, powers, privileges and duties" as now exist. "Episcopacy" is destroyed in the sense which our restrictive rule prohibits, for two reasons: First—Bishops are to be elected by the Jurisdictional Conferences, of which there are six, instead of by the General Conference. It is only a difference in degree from the situation that would exist if each Annual Conference elected its Bishop. Second—They can only preside, i. e., exercise the real

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1
Baltimore	217	99
Northwest	41	0
Holston	244	18
Virginia	395	37

powers and privileges of a Bishop, in the Jurisdiction which elects them. Their residential supervision is limited in the same way. They may be "Bishops" elsewhere only under certain very limited and restricted conditions. Again it is only a difference in degree.

III.

The Plan does not state what is the Constitution. Many have pointed this out. It is a pity it cannot be referred back to the Commissioners before voting. In taking so momentous a step, it should be clear that statutory and legislative matter can be altered with facility by the duly elected representatives of the membership, and that fundamental, constitutional provisions can only be altered by constitutional process. It is also of the utmost importance to know what powers are reserved to the Annual Conference and what are delegated to the General Conference. I could speculate as to what is the Constitution, but that is the very point of this comment.

IV.

The Plan changes the manner in which our representatives are elected. At pres-

ent every charge has a number of representatives in the District Conference. This group elects the lay delegates to the Annual Conference. It has the opportunity to elect the best and ablest representatives that can be found in the District. Under the Plan the District Conference is abolished, i. e., there may be such a Conference in some Annual Conferences composed as the General Conference may determine. Each pastoral charge is to elect one delegate to the Annual Conference. This will increase the size of the Annual Conference. Such a sweeping change may be wise, but the membership of our Church should know about it and have time to consider it and to make known its views to the Annual Conference delegates. I am sure not one church member in a hundred knows about this change, and I suspect many ministers do not.

There is a serious hiatus, however. The Plan does not provide how each charge is to elect its delegate. The power is not given to the Quarterly Conference or the Church Conference. Except as to the election of Church officers, neither of these Conferences has any powers unless and until the General Conference shall prescribe same. No Quarterly Conference can be set up until the General Conference provides who shall compose it. Until some method is legally fixed, I see no way to elect such delegates except by a mass meeting of the church or churches composing a pastoral charge.

V.

It is clear that our Church is going to be subjected to very heavy expense in setting up the new Church and maintaining General and Jurisdictional Conferences and double sets of boards thereafter.

Other features of the Plan need analytical treatment and study, but I feel I should not take more space.

Alexandria, La., Sept. 27, 1937.

UNIFICATION

By W. B. Clarke

I have read with much interest the articles appearing in our Church organs for and against the proposed Plan of Unification. The articles appearing, in most instances, are not so much arguments against the Plan as they are arguments against Unification; and running through the most of them, you will find that those who are opposed to the Plan are in reality opposed to Unification.

The articles, however, of Bishop Denny and his son are worthy of serious consideration, because they are well written, and they have given the matter much thought and are more instructive and interesting than convincing. I am indebted, however, to the good Bishop and his son, because, had not their articles appeared, I might have neglected to inform myself on the constitutional history of our

(Continued on Page 7.)

Louisiana Conference

PERSONAL AND OTHERWISE

Dr. Adrian Serex and the pastors of Shreveport churches, all denominations, are making ready for the four-day preaching mission in that city, November 11-14.

Rev. Ellis Smith, pastor at Abbeville, called at the office a few days ago. We regret that we were out at the time of his call, but we hope that he will not refuse us a rain check.

We have a report from Lake Charles to the effect that Dr. Doss is getting forward with his work in a satisfactory way. In addition to the refinancing of the church debt, he has added seventy-five to the membership this year.

A card from Rev. Carl Lueg, Hammond, mailed in Louisville, Ky., states that a loan from the Church Extension Board has been arranged and that the new church building in process of construction would be pressed to completion. We rejoice with Brother Lueg and his people in the prospect of a new house of worship in the near future.

Rev. M. S. Robertson, pastor at Angie, was a caller at the Advocate office while we were away attending the meeting of the Board of Trustees of Seashore Camp Ground. We are sorry to have missed him. He reports progress in his work, a full payment of benevolences, but some doubt as to full payment of his salary. In the last matter, we hope that he may experience a glad surprise.

Rev. J. O. Hanes, General Evangelist of Birmingham, Ala., paid a call at the Advocate office last Saturday. Brother Hanes, who has been our good friend for more than a quarter of a century, was returning from a meeting at Lake Charles and stopped for a personal visit with the editor. He was on his way to begin a meeting at Athens, Ala., the twenty-sixth meeting for him this year.

Rev. J. W. Faulk sends us clippings which indicate a high tide of evangelistic enthusiasm for his church and a determined effort upon the part of Rev. B. F. Rogers and the churches of the District to be ready with the answer "In full" when Conference meets at Bogalusa, November 17. Rev. Louis Hoffpauir was the preacher for the local meeting and Rev. Leslie Spinks directed the singing. Seventeen new members were reported.

Mr. A. F. Godat, formerly of New Orleans, but now of Astoria, L. I., sends us clippings stating that on October 7, the Eastern Conference of the Methodist Protestant Church, repudiated a second time approval of the Plan of Union, by a vote of 63 to 18, and declared its pur-

pose to remain a Conference of the Methodist Protestant Church. Brother Godat asks us the question: "Will the united Church have more leavening power, or merely more coercive power?"

NOTICE, LOUISIANA PREACHERS!

It will be of genuine help to the Statistical Secretaries if each pastor will send in Tables 1 and 2 of your Statistical Report at least one week before the assembling of the Conference in Bogalusa. Please have the reports as accurate as possible, but if there are any changes to be made attach a note to your Table 3, indicating the changes, when you hand it in at Conference. We will greatly appreciate this cooperation and help.

Sincerely,

ROBT. W. VAUGHAN,
Statistical Secretary.

Ruston, La.

DUBACH CHARGE

Dear Dr. Duren: May I be permitted to make a report of our work here on the Dubach charge? I am sure that we have not done as much as some of the brethren. However, we feel that we are making some progress as we move along.

When we arrived at Dubach, on November 28, 1935, we found a parsonage with nothing in it. To this we have added practically everything to make a comfortable preacher's home.

The work consisted of four churches at that time. At this time the work consists of three churches and pays a little less than the four paid formerly.

At this time we are in the midst of a building campaign at our new oil town, Lisbon, La. We are building a six-room parsonage, with bath, gas, lights, and running water, at a cost for the building of \$2,025; the total cost for parsonage home will be approximately \$2,600 when completely furnished.

This indicates that the Dubach charge will be divided into two charges, each of them paying nearly as much as one paid two years ago.

In addition to this, there will be no indebtedness on the charge for any item. With two new churches, there will be plenty of work for some wide-awake preacher to do.

In addition to all this forward movement, all of the benevolent acceptance has been paid for 1937. Brother Paul Brown said he thought that Dubach was the third charge in the State to pay up in full this year, and the largest amount so far. (some record). In addition to this, it is the first time in the history of the Dubach charge that all of the benevolences have been paid.

Harry S. Allen began a revival here at Dubach on Wednesday night, October 13.

There is only one cloud in the sky of our report, and that is B. C. Taylor's report on our outing on Tensas, through the courtesy of Brother Joe R. Bevil. He had the nerve to tell about our elder hanging a big fish. He did, but he didn't catch him—he got loose. But we did catch one that weighed, according to all preachers' guesses, 150 pounds—a gar. And then, to cap it all, I am so provoked because he didn't say one word about me. I, myself, caught the biggest, best, and only fish that made its way to the frying pan—a cat fish, that the Negro boy said he believed would weigh at least five and one-half pounds. Now, Mr. Editor, I think I have room for complaint, don't you? Well, Taylor was right in the main; it was a great trip, a fine outing, and loving fellowship. All credit to one of our splendid laymen, J. R. Bevil.

J. F. DRING, Pastor.

WANTED—PAMPHLETS, JOURNALS

The editor of the Advocate would like to buy one copy of "The Letters on Prohibition," being the letters in the controversy between Bishop Galloway and Hon. Jefferson Davis. Also one copy each of the Journals of the General Conferences of 1870 and 1874. Address us at 512 Camp Street, New Orleans, La.

SELECTING DELEGATES TO THE GENERAL CONFERENCE

We ministers and laymen of the Methodist Church often criticize the voter who goes to the polls and casts his ballot for some person for an important office because he likes that person or because he is expecting to receive something in return. I believe that we will all agree that the opportunity to vote is a sacred one and should be so regarded. If this be true, then it becomes my sacred duty to think before I cast my ballot. I have always regarded my voting privilege as a sacred one and that it carries with it responsibility.

If in the political world, we should be careful in our voting; it is much more necessary that we should use our best judgment in the religious ballot. In making up my mind, and I am trying to do that very thing, as to who I believe should be sent to the General Conference next year from our Conference, I should consider, not my likes and dislikes, but the Church and its needs. Not just my Conference, but all the Conferences that make up our great Church. I should consider the future and the future generations that are to carry on. I should look over the Conference and prayerfully select the men that I believe will best serve the Church at this most important session of our General Conference, and after I have reached a conclusion, cast my vote, without the pressure of others

to vote for some one, because of some little prejudice.

I believe that the men that we send to the General Conference next year should be from among our most able men. They may come from our largest city churches or from the country circuit. They may be presiding elders or they may be college professors, or may hold some other position in our Conference. I am certain of one thing, that is that I should not let myself be biased because of the place a man occupies, but should make my choice as to the man and his fitness to serve.

I do believe that at this time, when the question of Union is to be the foremost question before us, that the men elected to represent the Conference should be of the same mind as the Conference on Unification. Before I vote for delegates I want to know how they stand on this question.

Then, too, we need forward-looking men to sit in the General Conference next year. This body will have a great deal to do with molding and formulating future plans for the Church, and more especially if the question of Unification succeeds. We need to send the best men that we have, and not let our prejudices influence us. I hope and pray that the Church will not be cheapened this fall by some of our brethren circulating through the Conference trying to get elected some friend of his, or trying to see that some good man is defeated. Brethren, let us pray over the matter and use our thinking and come to the best conclusion possible and then vote.

D. B. BODDIE.

UNIFICATION

(Continued from page 5)

American Methodism; and I am frank to confess, after much study and thought, I still remain ignorant.

The present Constitution of our Church was adopted at the General Conference in 1808, which Lee referred to as the fifth and last General Conference. It comprised one hundred and twenty-nine members, all traveling preachers, and they adopted our Constitution with limitations, which are referred to as restrictive rules. The General Conference was clothed with full power and authority, delegated to them by the traveling preachers who composed the Church at that time, and limited them only as set forth in the six restrictive rules. These rules are the same now as they were then with the exception that they were amended in 1828, so that a three-fourths majority of the members of the Annual Conference can change the restrictive rules, except as to restrictive rule No. 1, which still requires ratification by all of the Annual Conferences.

It would seem that any rule in our Constitution or organic law which would defeat the will of a great majority of the members of our Church, and permit one Annual Conference, however small, to do this, should be amended. Of course,

these restrictions, or all Constitutional restrictions, are intended to protect the minority; but in the organic law of our Church we have a provision by which a very, very small majority, or a majority of one vote in any Annual Conference, can defeat the will of a one hundred per cent vote in all other Annual Conferences.

As to the constitutionality of the proposed Plan, and also as to a power which still remains in the Annual Conferences, I do not care to discuss at this time.

As I see the situation, the questions which are being raised as to the constitutionality of the Plan of Unification will confuse our minds as to the relative merits or demerits of the Plan of Unification, and of the advisability or desirability of adopting a Plan of Unification. I believe, from my study of the matter, that if the Methodist Church, South, by an overwhelming majority, should be in favor of Unification, the legal difficulties which are being raised as to the constitutionality of the Plan of Unification can be and will be handled, and the Plan can be and will be made legal.

As the members of the General Conference are the agents of the Annual Conference which elected them to represent them at the General Conference, the delegates to the General Conference will reflect the views and opinions of the Annual Conferences; and the delegates to the Annual Conferences will reflect the views of the churches of the districts from which they have been elected, so that when a vote is taken of the delegates elected to the General Conference, the delegates so elected will reflect the views of the membership of the respective church organizations within the Annual Conference.

Other objections are being raised, which state that our Methodist Church, South, will be completely swallowed up if Unification takes place, because our representation in the General Conference will be smaller than the representation in the Conference of the Methodist Episcopal Church.

The basis of representation in the first General Conference after Unification will be made by the Uniting Conference; and after that the basis of representation to all General Conferences shall be fixed by the General Conference, which will

in all cases be with reference to the total ministerial membership in the Annual Conferences, as a basis. This representation will be uniform. I have no objection to this. It is fair and just, and I have no right to ask for more. To take any other position, in my mind, would in effect be insinuating that the Methodist Episcopal Church, with its large membership, desires to absorb us, and then treat us unfairly; and further, to insinuate that our bishops and laymen who are in favor of the Plan are conniving with the Methodist Episcopal Church to accomplish this purpose. I impugn no improper or ulterior motives to the Commission which worked faithfully and drew up a Plan of Unification which has been approved by our active bishops. I believe that they have weighed the matter carefully, and that they honestly believe that the best thing for our Church is that it be united. Certainly, a people of like faith, of like name, or like purpose, operating under the same organic law, should be able to get together and present a united front, with a unity of purpose.

However, I am not at this time so much concerned with the legal questions being raised as I am to find out if my people, members of the Methodist Episcopal Church, South, desire Unification. If we desire Unification, the legal questions can be worked out, our property rights protected and preserved and used for the purposes intended.

While I am a strong advocate of Unification, I would not want to see it unless it was really a Unification of American Methodists, in spirit as well as in fact. Though a majority would favor Unification, I would respect the views of a representative minority. I hope our people will inform themselves on the Plan, and express their views freely, in order that at the Annual Conferences, when delegates are elected to the General Conference, the real sentiment of our people may be reflected in the election of delegates to the General Conference. If we do not unite, in my opinion, as one of the Bishops has said long years ago, we will display a lamentable deficiency of Christian temper.

In closing, let me say that if we have Unification, my Church will not be annihilated; but out of Unification there should arise a great Methodist body, united in spirit and purpose.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. T. E. Nicholson says that they are hoping to be in the new church at Enterprise in a month or six weeks. He is also working for a full report at the approaching Conference.

Rev. S. B. Watkins, Hermanville charge, adds to a business note to the office a statement to the effect that he is closing a reasonably good year. We appreciate his remembering the Advocate.

Rev. Percy Vaughan, pastor at Georgetown, has done an excellent piece of work for the Advocate in his charge, and we appreciate both his list of subscriptions and his good word concerning the paper.

Brother Wilson Hemingway, Redwood, Miss., seventy-three years of age, was elected a steward of Capitol Street Church, Jackson, in 1888, and is now a steward of Gibson Memorial Church, Vicksburg.

Dr. Joseph A. Smith, pastor of Central Church, Meridian, writes us a breezy and fine-spirited letter concerning a recent visit to North Mississippi. We appreciate his helpful hopefulness and his loyalty to the Advocate.

The editor of the Advocate appreciates a cordial note from Rev. Chas. F. Smith, of Houston, Texas, once a member of the Mississippi Conference, we believe. Bro. Smith is much interested in the landmarks of Methodist history.

Rev. Chas. E. Downer, Clinton charge, sends four and one-half subscriptions for the Advocate, and says that he hopes to reach his quota of eighteen and more before Conference. Brother Downer says that he expects to have a full report at Conference.

We regret to note the accident which befell Brother W. S. F. Tatum, of Hattiesburg, one day last week. According to a press dispatch dated October 15, he was making an inspection tour in the woods and fell into a ditch, breaking his left arm. We sincerely hope that he may make a speedy recovery and that the injury may have no lingering reminders of the mishap.

Rev. H. W. F. Vaughan, pastor at Ocean Springs, reports a meeting of the pastors of the Seashore District at Wiggins, October 5. Upon inquiry of Rev. L. J. Power, presiding elder, it appeared that the entire amount assumed for benevolences and all salaries would be paid in full. The meeting had a large representation of pastors and several charges reported claims already raised.

Rev. C. A. Bowen, of the Editorial De-

partment of the General Board of Education, Nashville, does us the honor to say: "I read the New Orleans Christian Advocate eagerly week by week. Its value to the three Conferences which it serves would be hard to estimate."

TO WHITWORTH COLLEGE

By Margie Howard Benton

Within thy dear old walls, Whitworth,
Maidens fair as any on earth
Have dwelt awhile beneath thy roof,
Of wisdom all to learn the proof,
Foundations to lay for knowledge—
'Tis for this we go to college.

Within thy classic halls, Whitworth,
Many a thought has had its birth;
Not thoughts, of course, that move the
world,
Like those from brain of Milton hurled;
But thoughts that beautify a life,
Make future homes with blessings rife.

Within thy class-rooms, Whitworth,
Many a girl has proved her worth;
Many the problems hard she solved,
Round which masculine brain revolved;
Many a page of Caesar well read,
O'er which many a boy has scratched his
head.

Under thy dear old trees, Whitworth,
The sound of laughter and of mirth
Has often rung at close of day;
Has chased the home-sick sigh away,
And given to memory sweet store
Of happy schoolgirl fun and lore.

Many daughters of thine, Whitworth,
Have gone the way of all the earth.
Many still all o'er this Southland
Scattered are. We sing thy praise and
Wish for thee glory yet greater,
Dear Whitworth, our Alma Mater.

Leesville, La.

THE CALL

By Mrs. W. T. Wilkins

In the gentle breath of the zephyr
Scarcely stirring smallest leaves,
In the bee's busy humming,
As it gathers honeyed stores.
In the March wind's rowdy teasing,
As it wakes the flowers and trees.
In the lightning's vivid flashing,
As its deafening thunder roars;
In the ocean's sullen booming,
As waves break on rock-bound shores,
Comes the Master's urgent call—
Buckle on the shining armor.
There is work for one and all.

Let us then be up and working,
Hearts filled with love, purged from hate,
Singing, praying, marching ever
In the path to Heaven's gate.

Olive Branch, Miss.

WHITWORTH COLLEGE

Excerpts from a letter from Bishop A. Frank Smith to President G. F. Winfield, after a visit of three days on the Whitworth College campus:

"It has been a joy to me to be in the atmosphere that I found at Whitworth College. I would almost doubt that such a situation could exist anywhere—had I not seen it. Never have I seen a place where it seemed to me that the work of the Church in the field of education was being done better than at Whitworth, and certainly I have never seen a place I could more heartily commend to the parents of daughters who desire the best for their children."

NORTHERN GROUP, VICKSBURG DISTRICT

In response to a call from the presiding elder, Rev. H. A. Gatlin, every pastor of the group was present on the morning of September 23 at the beautiful old Oak Ridge church. There were also present a few laymen and a very good attendance of women visitors.

J. V. Bennett called the meeting to order. Devotions in the morning were conducted by Rev. Paul Grice. Addresses were given by Dr. T. J. O'Neal and Prof. R. E. Selby, Associate District Lay Leader. Brother O'Neal spoke on the subject, "Echoes From a Great Missionary Conference." It was a fine report of the conference last summer at Lake Junaluska which he, with Brother Gatlin and others, attended. It was moreover an appeal to emphasize the missionary aspect of the church work. Methodism has always been in essence a missionary movement. If we recapture the experience of the warmed heart we will become vitally missionary.

Prof. Selby spoke as substitute for Brother Sharborough, lay leader, who could not be present. In his informal talk he gave suggestions for the improvement of the status of the churches, among which (believe it or else) he kindly hinted that better sermons might help. It was a good and helpful talk, appreciated by all.

The sermon was preached by Rev. J. B. Cain, of Yazoo City. According to Brother Cain, it was a brand new sermon, but it bore the "earmarks" of thorough preparation. The challenge of the sermon was that we not permit the channel of Methodism to become choked so that the streams of divine grace cannot flow through them to revive the world, for the Church is like a channel, the stream is from God. But channels sometimes become choked, the river flows elsewhere,

and we have left a "dead river"—a stagnant stream where once flowed living water.

In the afternoon Brother Bennett spoke with his usual power on the theme: "Hastening on to Aldersgate Experience." It was the evangelistic note of the day. The difficulties that the Church is encountering with its work are due largely to the low ebb of its spiritual life. Our people are turning to outside movements to satisfy their hunger for God. He expressed tolerance for these "cranky" movements that are attempting to do what Methodism was born into the world to do. We preachers must wake up to the real situation. Ministers must practice what they preach, must love one another, and refrain from criticism of one another.

The Round Table, by Brother Gatlin concluded the program. Pastors spoke hopefully of their work and agreed to do their utmost to make the District 100 per cent in securing the benevolent claims. The ladies of the church were thanked by rising vote for the "exceedingly sumptuous and delicious" (as Brother O'Neal put it) dinner that they served at the noon hour. It was agreed by the entire group that this was the most spiritually helpful meeting held this year.

F. L. APPLEWHITE,

Secretary.

REVIVAL AT NATCHEZ MISSION

Dear Dr. Duren: The second phase of the Bishops' Crusade has begun at Natchez Mission, on the Washington charge, Mississippi Conference. On Sunday morning, October 3, Rev. F. J. Jones, of Sartartia, Miss., a former pastor, began a week's revival at Natchez Mission. Brother Jones brought ten messages during the meeting, all of which were helpful and inspiring.

The visible results of this special effort are the quickening and reviving of the membership of the Mission, as well as a spiritual uplift to the people of the community at large; the payment of all claims against this congregation for this Conference year.

On Sunday night, October 10, it was my great pleasure as well as privilege to receive into the membership five splendid young persons who applied for membership during this revival.

I am quite sure that many who attended these services can of a truth say "My heart was strangely warmed." It was indeed a gracious meeting, and as we enter the last month of the Conference year it is with optimism and confidence.

Brother Jones endeared himself afresh with the Mission people, whom he served as pastor for four years. I unhesitatingly commend him to any pastor as a real helper in a revival meeting, both to the people and to the pastor. My personal association with him during this week will ever be one of delightful and pleasant memories. F. B. ORMOND, Pastor.

THE FINANCIAL PROBLEM OF PUBLISHING CONFERENCE HISTORY

Recently the writer of this article let a layman have for reading the two volumes by John G. Jones on "Methodism in Mississippi." These volumes romantically and factually tell the story of Mississippi Methodism from 1799 until 1845. When the layman returned the volumes he stated that he hardly knew whenever he had enjoyed more the reading of books than he had these. He and his wife had sat up late at night, reading to each other.

This is not only a tribute to those particular volumes, but also a testimony to the thrill of reading the history of one's own Church in territory dear to one's heart. History should not leave us cold, as Bishop Dobbs testifies, but should furnish us inspiration for the present and insight and courage for the future. A knowledge of the history of Mississippi Methodism should make every Methodist of Mississippi a better Methodist.

Yet it has been hard to make the publication of historical works pay for themselves. Although John G. Jones completed his first volume in 1874, it was not published until 1887; and although he completed his second volume in 1875, it was not published until 1908, twenty years after his death.

For several years now the Conference has had Rev. J. B. Cain at work on another volume of its history, and the manuscript is, and for some time has been, practically ready for publication. But how was its publication to be financed? It takes money to publish books, and neither publisher nor author can afford to risk the cost of publication on the chance that the sale of the volume might eventually pay for its cost.

In June, 1936, Rev. H. G. Hawkins turned over to the Historical Society the manuscript of an excellent volume on "Methodism in Natchez" (where Methodism in the whole southwest had its origin). This volume included a reprint of Dr. W. C. Black's fine treatise on "Centennial Retrospect, or Methodism in Natchez Until 1884," with slight revisions and additions. But how was this publication to be financed?

Then, again, what hope would these men (or any other historically inspired persons) have of financing any other work that they might write in the future? What reason would they have of writing at all, if the chances were against their productions ever being published?

This is the problem that has faced the leaders of the Historical Society of the Mississippi Conference for some years. Next week's article will tell how this problem has been met and how it seems that volumes on Mississippi Methodism now have a reasonable chance of being published.

G. H. JONES,

Secretary, Historical Society.

OPPOSED TO UNION

The one and only fact which divided the Church in 1844 was "The laws of the Southern States were in conflict with the principles and practice of the Northern Church."

This fact still remains and will continue until our segregation laws are repealed. And this is the only objection raised by the Northern Church to the present Plan.

The 1844 Conference seems to have been the last Northern Conference controlled by Christians. The Conferences following were ready to repudiate the 1844 Conference and take our property. They could not do that, but they have not kept the spirit of that agreed division, notably, the overlapping at Atlanta many years ago. Then the Kansas City Conference inviting Jack Johnson to lecture to them. We must judge the future by the past.

Brother White says when we unite, "then we be brethren." During the first three centuries of the Christian Church, the pagan Church had 115,000 Christians martyred per century. Then Emperor Constantine united all of them. "Then they be brethren." As the Pagan churches were in the majority, they proceeded to murder 320,000 of their Christian brethren in the next century. The martyr business certainly picked up after that unification.

The age in which one Church dominated the political world is justly called the "Dark Age." As a church grows politically it fades spiritually.

In saying the Methodist Church is a "spirit," Brother Decell is in error with Emperor Constantine, the Mad Mohdi of Mohammedanism, Cardinals Richelieu, Woolsey, and thousands of others high up in the churches. All denominations are religious, and are only spiritual to the extent that the individual members have been born of the "Spirit."

Commencing with the "Reformation," Christ's Kingdom (spiritual) has always advanced by division. The Primitive and Missionary Baptists split, and each part became greater than the original whole. Other divisions show the same results. Once we unite the Northern Church will have absolute control and will ultimately change all laws to suit their ideas.

Let all who want to, join the Northern Church. But let the Southern States, with their segregation laws, remain in the Methodist Episcopal Church, South until some orator can convince us that the Negroes, four generations from the jungles of Africa, are the social equals of the Caucasian race. By that time the intelligent Negro will be thanking God that his forbears were transferred from Africa to the South and placed in intimate relation with the highest type of Christian Caucasian to date.

WILSON HEMINGWAY, SR.

O, friend, never strike sail to a fear! Come into port greatly or sail with God the seas.—Emerson.

North Mississippi Conference

PERSONAL AND OTHERWISE

Dr. Henry F. Brooks, pastor at Tupelo, in a business communication, says that all is in readiness for the Annual Conference. Dr. Brooks has done a splendid work in Tupelo in the most difficult period of its history.

Rev. V. C. Curtis, pastor at Aberdeen, was not able to attend the meeting of the Publishing Committee last week, but he was represented by a remittance for subscriptions which more than completes his quota. We appreciate the work of Dr. Curtis, especially so because of the handicaps under which he has worked.

We regret to note the death of Brother Jake Ware, friend from the days of our childhood, and a member of our home church. We saw him at church on September 21, the only man of the older group who was there. Little did we think that just eighteen days later he would be with the company on the other side of the River.

Mrs. W. H. Sudduth, Starkville, sends a renewal of her own subscription and a subscription for Mrs. Helen P. Woodward. Mrs. Sudduth and Mrs. Woodward, who was a daughter of the late Gilderoy Porter, are not strangers to the editor of the Advocate. The first book that we ever purchased was written by Gilderoy Porter, and the earliest friends of our ministry were in Starkville.

Mrs. D. D. Fullilove, McCarley, writes us asking for information regarding Miss Julia Wasson, who until recently was stationed in Shanghai. We regret that we have no direct information later than what we have published. We understood from Dr. Broyles, who was present at the meeting of the Publishing Committee, that Miss Julia is now in Japan, having gone there from Manila. That was his understanding from a conversation with Rev. L. P. Wasson, presiding elder of the Columbus District and a brother of Miss Julia.

DR. L. P. WASSON TO DEDICATE THE NOXAPATER AND MT. PISGAH METHODIST CHURCHES

Dr. L. P. Wasson is to dedicate the Noxapater and Mt. Pisgah Methodist churches on October 27. All former pastors and presiding elders are cordially invited to worship with us on this occasion. We are trusting and really expecting this to be one of the greatest days in the history of the charge.

MRS. R. H. GLENN,
Chairman, Publicity Committee;
J. S. MAXEY, P. C.

"PENTECOSTAL EVANGELISM AMONG THE MASSES"

II.

Some may ask, "Why use such a term?" Because I regard it as very timely, and timeliest.

Dr. Wm. T. Ellis, Presbyterian, and long-time associate of Billy Sunday, in one of his syndicated Sunday School lesson articles, reminds us of two rapidly growing movements on for the purpose of "recovering Pentecostal Christianity, namely, the Oxford Group Movement, among the classes, and the Nazarene Church among the masses." Like Sam Jones, "I am always for the under dog."

I hold a great many open-air services. At the close of my first service on the court yard at Columbia, Miss., a "holiness preacher" came up and invited me to come to Morgantown, nine miles away, and preach the first sermon for their revival meeting the following Sunday at 11 o'clock, as their evangelist could not get there until Sunday night. I accepted the invitation. They invited me to come back. I did so several times. This preacher invited me to go with them to their "Church of God Convention" at Chattanooga in 1935. I accepted the invitation. The Chattanooga Times reported 6,000 people present, with much praying, shouting, dancing, jumping, jerking, and "speaking in tongues."

Two of our pastors have romped on me for "mingling among the Holy-Rollers," as they termed it, there around Columbia. I decided to call on Dr. Wingo, pastor of Centenary, and Dr. J. W. Perry, presiding elder of the Chattanooga District. Both recognize many good people among those "Holy Rollers," and say that the movement is practically a reproduction of early Methodism. Dr. Perry used to preach for them, and thinks we should do more of it, instead of standing aloof and criticizing them. So do I. I am including them in my interdenominational work.

Rev. J. J. Brice, Cliff College, London, says: "We Methodists are letting others take our crown—Oxford Groups and holiness sects of one sort or another." The same is true in America. It is said that we have forty-two of these holiness sects in the United States. Mr. Roger Babson, and the Christian Herald, report some of them as growing much more rapidly than our older denominations.

Aren't those sufficient reasons for my "term" and the character of my work?

Any information leading to an open door, whether with a pastor in his regular revival meeting, or alone in some neglected community, will be greatly appreciated. We are not going to let the Russellites and the Mormons, and others, do all of the colportage-evangelism. Let

us take advantage of this last lap of the Bishops' Crusade, and especially of their General Conference call (1934) for "A new Wesleyan awakening," and "a re-making of Methodism," declaring that "we must affirm and maintain our devotion and loyalty to our distinguished religious experience before the next advance can be made."

"So mote it be." There is a great field among us for conservative, orthodox preaching along that line. Real Methodists have nothing to fear, and no one to dread but the devil.

I want a car, or truck (a kind of "parrassus" on wheels), a stock of Bibles, religious books, tracts, and other expenses. Jews, Catholics and Protestants are cooperating with me at the rate of \$1 to \$5 each. On my subscription list I have forty-one names at \$5 each on this proposition: "I am asking some who are in position, to make a loan of \$5, the same, or whatever amount agreed upon, to be returned after I get straightened out, and collected up." Of this first group, eighty-five per cent of them make it a donation instead of a loan. This ratio, together with the many donations of smaller amounts, should make others feel reasonably safe in accepting my proposition. Please let me hear from you. I will treat you right. Here is your security:

Endorsement: To whom it may concern: This is to certify that Rev. H. G. Roberts has always met his obligations with us.

Signed: J. T. Thomas; Grenada Bank, by B. C. Adams, cashier, and eight business firms of Grenada, Miss.

"Try me." For I have been "often tried, never denied, and am now ready to be tried again."

Yours for service,

HOWARD G. ROBERTS.

268 Segura St., Jackson, Miss.

SEPTEMBER 16, 1837

The above date is important in Texas Methodism and, since Texas, until 1840, was embraced in the Mississippi Conference, the happenings here referred to may interest the readers of the New Orleans Christian Advocate.

In August, 1837, Robert Alexander left the pastorate of Natchez to become missionary to Texas. On the 19th of August he crossed the Sabine and was now in the land to which he had been appointed. His work began that day. Here, where both Henry Stephenson and James Stephenson had previously labored, and had organized a "Society" in 1833, Alexander remained a month, or more, preaching and expounding to them "the way of the Lord more perfectly."

It was in that month that he organized the San Augustine circuit. This first circuit was without boundary lines. On September 16, 1837, he held the first quarterly conference ever held in Texas. The minutes of that conference are in Southern Methodist University.

It was thought a befitting thing to celebrate the centenary of the first quarterly conference, so the Methodists of Texas Conference, and beyond, assembled on September 16, 1937, at McMahon's Chapel, twelve miles east of San Augustine, but in Sabine County. "McMahon's organized July, 1833, remains to this day the oldest church having continuous existence in Texas."

Col. Samuel McMahon, the nestor of Methodism in these parts, "while engaged in secret prayer, on the bank of Aish Bayou in 1832, was happily converted." The historian says this "was the first conversion in Texas." The graves of Col. McMahon and Littleton Fowler are here, and, on this centennial day there was a re-interment of the remains of Rev. Daniel Poe and wife. Poe, a member of the Ohio Conference, was appointed to Texas in 1842. Death came to husband and wife in July, 1844, on the same day. They were buried in one grave on the church lot in San Augustine. Some twenty years ago this church property was sold. Agreement was reached to move their remains to the historic McMahon Chapel, and on this centennial day, September 16, 1937. Added interest was given to the occasion because of numerous descendants of both Littleton Fowler, the great missionary, and Col. McMahon, the layman of ability and solid piety, were present.

McMahon's Chapel is in a beautiful grove of native growth, two miles off the "Old Spanish Trail," now the State highway, running from the eastern boundary, west to San Antonio, and to the Mexican border. The Texas Highway Commission has generously and graciously placed, at the point that leads from the highway to the Chapel, a permanent and imposing marker. Doubtless many will turn aside to see and learn of men who came in another day and blazed the way for others to travel.

CHAS. F. SMITH.

Houston, Texas.

"GOD'S GRACIOUS REVIVAL"

This is just the kind of revival that closed at Glendale, Jackson, on October 5, conducted by Rev. John R. Church, according to announcement in the Advocate recently. These are the words that came to me in thinking of a placard to put in front of the church to announce the revival, and indeed it was "God's Gracious Revival." John R. Church is the dearest to the world's praise or persecution, the most humble, the most studious, the most spiritual, the most scriptural and Wesleyan, and the hardest worker of any preacher I ever heard through a series of sermons. Some high spots of the revival:

1. His preaching was joyously positive, scripturally experimental, unusually drawing and attractive, and for a definite purpose, viz., the conversion of sinners, the reclamation of backsliders, and the baptism of the Holy Ghost for Chris-

tians, making no special effort for members, yet giving all to understand the genuinely converted would join the Church.

2. He lifted the doctrine and experience of entire Sanctification out of the realm of "holy-rollerism," "tongues," and fanaticism and put it where Paul, Wesley, Finney, and A. J. Gordon put it and actually multitudes were attracted to it, sought it as early Methodists did, and a goodly number were happy finders of the precious experience, while sinners and backsliders found their way to forgiveness and pardon. Among those who received the former experience were some young preachers—Methodists and Presbyterian.

3. Not only did he preach this gracious experience, but how beautifully he lived it! As Dr. H. C. Morrison said, "I think he lives the sanctified life as beautifully as any man I know." What a blessing and benediction he was to the inmates of the home in which he was entertained! How he spread blessing and sunshine in every home he visited! This is the main reason he could discourse so effectively on the experience—he lived what he preached! No wonder he has calls for meetings years ahead! He received 150 calls while we were negotiating for the meeting at Glendale.

4. Finally, his attitude toward finances was so wholesome. All through our correspondence he never mentioned the matter. I wrote him our church was small in membership and weak financially and we couldn't pay him what he could get at a larger church, but not once did he mention finances in our correspondence, nor during the meeting, only as it was mentioned to him. His attitude toward this matter—leaving it in God's hand—and the fact that our church is committed to tithing, without a special drive or undue emphasis, there came in enough to pay him considerably more than any other helper we have ever had, and the church budget had more in it when the meeting closed than when it began. He said it was the largest offering he had ever received by a church of our membership, and the meeting was held during a simultaneous campaign in the city; fifteen other churches were in the campaign. So, I thank God, rub up the armour afresh, and press right on up the Highway!

Be sure to pray for us.

J. A. WELLS.

FLORIDA REPEALS LAW LICENSING SLOT MACHINES

In Florida, as elsewhere, the gambling fraternity pleaded for the legalizing and licensing of the slot machine when the moral forces fought it. They argued that to legalize the slot machine would destroy its glamorous effects, and the venturesome-minded always like to do what is prohibited, they said. So two years ago the Florida legislature passed a law

licensing and taxing the slot machine. This means of gambling increased because it was legalized, and thus made as respectable as possible. During the past two years it is estimated that the play totaled as much as \$100,000,000 per annum.

This year the Florida legislature had the moral courage to outlaw the slot machine, making its operation punishable by a fine ranging from \$250 to \$5,000 or imprisonment from three months to five years. Over 12,000 machines were in operation in the state at the time the law went into effect—midnight, September 30, 1937.

By a court decree, the owners of the machines may store them a reasonable time, pending their removal from the state.—Scottish Rite News Bureau.



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HAIR BALSAM**
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
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Christian Education

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CHURCH SCHOOL LESSON, OCTOBER 24

By Dr. J. R. Countiss

CHRISTIAN RENEWAL

The organization, direction, and discipline of infant churches is never an easy task, even among people of one race with similar social and economic background. It was especially difficult in Crete because that island was the meeting place of all races and creeds and

cults, and every convert brought with him a heritage of traditions and prejudices, many of which would seem to him worthy to be taught and practiced in the Christian Church. The people having been conquered by Rome, no doubt found many of its laws irksome and many of its officials obnoxious. To become good citizens was a primary duty of the Christians. Being a suspect minority, they would need to walk circumspectly lest persecution fall both upon themselves and upon the whole Church.

Obedience to law must ever characterize true Christians. All nature emphasizes God's opposition to anarchy. Nothing good can prosper where every man does that which is right in his own eyes. No system of government is perfect—none wholly good or wholly bad. For a long time, most governments have allowed liberty of conscience, but under the totalitarian state this is no longer permitted. It is better that such freedom be preserved than to have to face the dire consequences that come when it has been destroyed. Those who support a dictatorship for ends esteemed proper and worthy are likely to find that the dictator has purposes and methods all his own, and that freedom diminishes as his power grows. To guard against such tyranny, there is no better practice than whole-hearted, intelligent support of just laws and duly constituted authorities.

The Christian teacher must walk in humility, remembering his past and that of his flock. Not until they learned through the sinless Christ of the long-suffering love of God had they been redeemed from the very vices that conquered those to whom they ministered. Not man's righteousness but God's mercy had brought them to a higher estate, now to be proven to the world through good works, which are not only profitable to men, but which react upon the doer in continued renewal and building of character. The life, the essence of religion is fellowship with God. Its unfailing fruit is good works. One can neither grow nor remain healthy without both nourishment and exercise.

Discussions of religion are not always religious. One is not nourished by debates about menus nor by contentions about recipes. It may not be well to excommunicate the contentious, but it will usually minister to Christian growth and peace of mind if they are avoided. The needs of the world are far too pressing for men of God to spend their time squabbling over trivial matters of law and ritual, "for they are unprofitable and vain." A lot of time and energy have been spent trying to explain how God does his work which might better have been spent in an effort to understand and discharge human obligations. No matter

what may be one's knowledge of the Bible or of theology, if he is not an active working Christian, he is merely a sinner, "condemned of himself," the degree of condemnation being measured by the scope of his knowledge.

SLOGANS

No compromise with error—however attractive the terms.

No substitute for the gospel—however popular it may be.

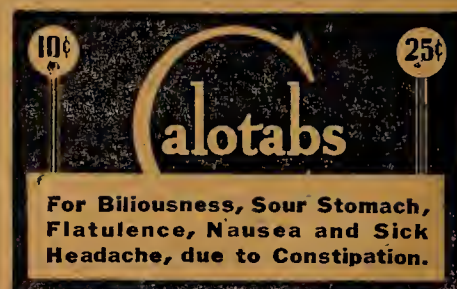
No toadying to ecclesiastics—however pompous their claims.—Tokyo Christian.

Eat at your own table as you would eat at the table of the king.—Confucius.

Faith is a spiritual condition and not a creed or a form of words; it needs no copyright to legalize and protect it.—Philip Cabot.

John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.



Gray's Ointment

USED SINCE 1820 FOR...
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

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Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this two-fold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. (Sent free in a plain envelope.) Cardui is sold at drug stores. (Pronounced "Card-u-i.")

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SALVE, NOSE DROPS Headache. 30 minutes

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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

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CAPUDINE

The Christian Fireside

CHILDREN IN COURT

* By Judge Malcolm Hatfield

A father learned yesterday in Juvenile Court that a definite means of causing a boy to steal is to tell him anything in order to avoid allowing him the means of earning a small amount of spending money.

This particular youngster was interested in a young lady in his class in the local high school and disliked seeing other boys escort her to the soda fountain or movie. Consequently, as he was forced to work at home without an allowance, he quickly took advantage of the first opportunity which presented itself to secure money by an unscrupulous method.

* * *

Thousands of small cities and villages continue to have high per-capita juvenile crime rates simply because they refuse to supervise and direct the recreational activities of their young men and women into harmless and healthful channels.

Boys enjoy the spirit that motivates the gang and cannot be housed in the back yard. There is little need to attempt to break up a group of youngsters, for they invariably congregate in out-of-the-way places. To deal out harsh punishment to a boy who insists on meeting his friends does not solve the problem but causes him to become hardened and bitter toward life. Unless such districts provide supervised recreation for their youth, they will continue to provide Dillingers for the large cities to cope with.

LISTENING

I once heard Dr. Pierson say that he called upon a clergyman who was laid on his back for six months. The doctor said to his friend, "You are a very busy man. It may be that God had something to say to you, but you were too busy to listen, so God had to lay you on your back, that you might hear His voice and receive His message." As he was leaving the house, it struck Dr. Pierson that he himself was a very busy man, and did not give much time to listening for the voice of God. So he determined to practice what he had preached. "And from that time," said he, "I have sat at the close of each day for an hour in the quiet of my study. Not to speak to God, but to listen to what God has to say to me, and to lay the day's life and work open to the gaze of God."—Author Unknown.

SERMONOGRAMS

By D. Carl Yoder

It is a terrible thing to carry about a sense of guilt.—Norman Peale.

Sin not only makes a soul wound, but starts an infection which will poison the entire life.

Discontent, weariness and false stimulation are evidences of undernourished spirituality.

Live this day to the full without borrowing any trouble.

A sour old man is a crowning work of the devil.

Count minutes by sensation, and not by calendars, and each moment is a day, and the race a life.—Disraeli.

When your face is toward the sunshine the shadows fall behind you.

A good many houses should be remodeled into homes.

Prayer is an acknowledgment of faith; worry is a denial of faith.

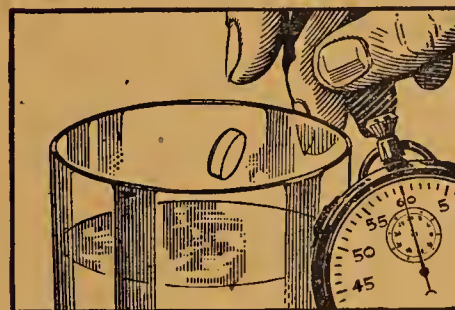
A Rich Opportunity sometimes wears a shabby suit of clothes.

To find God is to find true happiness.

—Michigan Christian Advocate.

A lot of people are going on tantrums about the importance of self-expression who have nothing of consequence to express.

READY TO BRING YOU RELIEF IN MINUTES



THE REASON BAYER ASPIRIN WORKS SO FAST

Drop a Bayer Aspirin tablet into a tumbler of water.

By the time it hits the bottom of the glass it is disintegrating.

This speed of disintegration enables genuine BAYER Aspirin tablets to start "taking hold" of headache and similar pain a few minutes after taking.

YOU can pay as high as you want for remedies claimed to relieve the pain of Headache, Rheumatism, Neuritis, Sciatica, etc. But the medicine so many doctors generally approve—the one used by thousands of families daily—is Bayer Aspirin—15¢ a dozen tablets—about 1¢ apiece.

Simply take 2 Bayer Aspirin tablets with a half glass of water. Repeat, if necessary, according to directions.

Usually this will ease such pain in a remarkably short time.

For quick relief from such pain which exhausts you and keeps you awake at night—ask for genuine Bayer Aspirin.



15¢
FOR 12
TABLETS

virtually 1 cent a tablet

Constipated?

It's Nerves Not Poisons That Make You DIZZY and DOPEY

Modern doctors now say that constipation swells up digestive organs causing pressure on nerves in this region. This nerve pressure causes frequent bilious spells, dizziness, headaches, sour stomach, dull, tired-out feeling, sleepless nights, coated tongue, bad taste and loss of appetite.

Don't fool with laxatives that give slow action, overnight relief, or are timed to act in 12 to 24 hours. What you want is QUICK results. GET THAT PRESSURE OFF THE NERVES. Flush the intestinal system. When offending wastes are gone, the bowels return to normal size and nerve pressure stops. Almost at once you feel marvelously refreshed, blues vanish, and life looks bright again.

That is why so many doctors are now insisting on gentle but QUICK ACTION. That is why YOU should insist on Adlerika. This efficient intestinal evacuant contains SEVEN carminative and cathartic ingredients. It acts on the stomach as well as the entire intestinal tract. It relieves stomach distress at once and often removes intestinal congestion in half an hour. No violent action, no after effects, just QUICK results. Recommended by many doctors and druggists for 35 years.



WARNING!
ALL REPUTABLE DRUGGISTS know that Adlerika has no substitute. Always DEMAND the genuine.

Adlerika
MORE THAN
A LAXATIVE

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street, New Orleans, La.

The Spiritual Life Retreat of the Woman's Missionary Society of the Louisiana Conference was held at MacDonell School, September 29-30. The theme of the Retreat was "Walking and Working with God," and the theme hymn was No. 279, "Grant us wisdom, grant us courage, for the living of this hour."

The Retreat opened with a fellowship hour at 5 o'clock Wednesday afternoon, with Mrs. George Sexton, Jr., presiding.

Vesper services were held each evening at 6:45. The first was led by Mrs. R. E. Smith, who chose for her subject "Walking with God." The second was led by Mrs. Guy Hicks, using for her subject "Sharing My Christ."

A very lovely early morning service of prayer, praise and meditation was led by Deaconess Mary Lou Barnwell, head resident of St. Mark's.

Study and discussion periods were led by Deaconess Grace Gatewood. The books, "Practicing the Presence" and "Christianity and Our World," were most ably presented by her.

The music committee, composed of Mrs. J. H. Thatcher and Mrs. D. B. Raulins, furnished many lovely numbers during the services.

Table devotions were impressively led by Mrs. G. W. Dameron and others.

The guest speaker was Miss Daisy Davies, of Atlanta, Spiritual Life Leader of the Council. For her theme addresses the following subjects were used: "Consecrated Minds," "Walking and Working with God Through Prayer," and "Walking and Working with God Through Service."

Too much cannot be said concerning the lovely spiritual atmosphere of MacDonell School. The staff and the children entered into the spirit of the Retreat. Experiences there were rich and deep and abiding. All there felt His Presence—"Closer was He than breathing, nearer than hands and feet."

The following retreatants were in attendance:

Executive Committee

Mrs. Geo. Sexton, Jr.; Mrs. W. H. Martin, Mrs. W. M. Ledbetter, Mrs. J. B. Pollard, and Mrs. C. C. Carver.

Superintendents

Mrs. J. M. Eicher, Mrs. G. W. Dameron, Mrs. S. M. Collins, Mrs. C. I. Jones, and Mrs. D. C. Metcalf.

District Secretaries

Mrs. H. V. Dunford, Mrs. S. J. Fairchild, Mrs. J. J. Davidson, Jr.; Mrs. E. C. Gibson, Mrs. J. H. Thatcher, Mrs. Guy

Kinnebrew, and Mrs. H. B. Wren.

Mrs. W. T. Cunningham, Mrs. R. E. Smith.

Alexandria District—Mrs. H. O. Baker, Mrs. W. H. Parker, Mrs. W. D. Melton, Mrs. H. N. Brown.

Baton Rouge District—Mrs. David Tarver, Mrs. B. L. Kinder, Mrs. W. H. Brumfield, Mrs. J. P. Bonnetcarre, Mrs. E. W. Chaney, Mrs. Gilman McConnell.

Lake Charles District—Mrs. J. M. McDonald, Mrs. D. B. Boddie, Mrs. L. E. Frazer, Mrs. G. J. Tinsley, Mrs. R. C. Guy.

Monroe District—Mrs. A. D. St. Amant, Mrs. Harold Hunt, Mrs. Gilford Wright.

New Orleans District—Mrs. W. L. Duren, Mrs. S. E. Castles, Mrs. D. B. Raulins, Miss Mary Lou Barnwell, Mrs. G. F. Poole.

Ruston District—Mrs. Guy Hicks, Mrs. Vernon Cupp, Mrs. W. L. Whitaker, Mrs. Walker McDonald.

Shreveport District—Mrs. Mary Freeman, Mrs. Edward Holley, Mrs. W. C. McDonald, Mrs. W. L. Gilmer, Mrs. J. M. Hoss, Miss Grace Gatewood, Miss Verna Webster.

MISSISSIPPI CONFERENCE

(Continued from last week)

September 30.—"I reported last week by air the whereabouts of our missionaries. Now by the end of this week we expect our folks on Mohonsen (50) to come to Shanghai by way of Hangchow and Ningpo. We shall house them at the American School and McTyeire School.

"None of our missionaries hurt so far and not many of our Chinese. A son of Presiding Elder Sze, of Sungkiang, was killed some ten days ago in bombing of Sincere and Wingon.

"I think our Shanghai property is not injured heavily. Some interior property, I know, has been wiped out.

"We keep well. It is a time when one can find plenty to do.

"The Chinese are holding out most surprisingly."

The following are extracts from letters from Miss Mary Blackford:

September 3.—"The other three of our little household are busy almost every minute helping in the hospital over in our classroom buildings at McTyeire. It is established by the China Medical Association and has convalescent patients from most all of the hospitals around here. They seem to be in need of almost everything, so many of the McTyeire girls and alumnae have gathered themselves into a social service unit and spend their time sewing and helping on the wards.

September 7.—"Miss Kiang Kwe Yuin

phoned yesterday that Atkinson Academy is being used for wounded soldiers, and beds have been lent them by Davidson. Laura Haygood has not been occupied as yet, nor has the university."

A letter from Tsa Sieu Yung says that Virginia School has opened with an enrollment of 120 in middle school and 150 in primary school.

* * *

Dearest "All of You": There are so many things I would like to tell you this morning that I hardly know where to start. First of all, may I thank you for your letters, for they were greatly appreciated. Wish you could know the times that I think of you. When I see something especially interesting or have an unusual experience, the thought always goes through my mind, "How I wish those at home, and those especially vitally interested in missions, could be here and see this." Know it would thrill you just as it does me. During this last year it has been tremendously interesting to see our different institutions and their activities which we read of and study in our mission study groups at home. Often I wonder if I can really be in the Orient and seeing these things.

After visiting our different stations in China and meeting those of our mission who are so successfully guiding their destinies, it is a real treat to be in Korea and see some of our work here. The people of the Orient are so different and yet they are so much alike. One day while we were in Seoul we went out to Ewha College. Don't know when I have enjoyed being on a campus more. The buildings are made out of Korean stone and are just nestled here and there in the hills. As you know, it is a new plant and everything looks so fresh and restful. We had lunch at the English House. It was our first taste of Korean food and we really enjoyed it.

We are having a very lovely vacation in Wonsan. Do wish you could see the compound where we are staying, for it is beautiful—high up on a hill, overlooking the Bay. It is the location of Lucy Cunningham Girls' School and also an evangelistic center. Down at the foot of the hill is the hospital, and just a little further is the church, both under our General Board. Wonsan is a small city but is the center of summer activities. We have met so many interesting people out at Wonsan Beach, which is about a twenty-minute bicycle ride from our compound. It seems that every denomination must be represented there. Due to the extreme heat of the oriental cities, the missionaries try to arrange their vacations in cooler places. Last night, on a boat trip in a small party of about sixteen, we counted eight people from China.

(To be continued next week)

NORTH MISSISSIPPI

(Continued from last week)

The journey was continued into Mesopotamia, Bagdad, Persia, Northern India. (Continued on page 16)

In Memoriam

BURBON HENRY RAWLS

Burbon Henry Rawls, only child of James Wade and Louisa Chambliss, was born at Chunky, Newton County, Miss., on December 29, 1860. His paternal grandparents were Wade Rawls and Martha Haygood; his maternal grandparents were John Chambliss and Eliza Summerlin.

He was converted at the age of 18 in May, 1878, and soon after this joined the Primitive Baptist Church. Five years later, 1883, he was licensed to preach and ordained at the Lebanon Primitive Baptist Church. His ordination certificate was signed by Rev. W. J. McGee and I. L. Pennington. He attended school two years at Beech Springs, Miss.

Brother Rawls was received into the Methodist Episcopal Church, South, as a local preacher on the Walnut Grove Circuit some time during the year 1886. In December of this year recognition of his orders as elder was granted by the Mississippi Conference which met at Port Gibson. Bishop W. W. Duncan presided. He was received on trial into the traveling connection, at Jackson, December, 1887, and into full connection at Brookhaven on December 14, 1891.

His ministerial career in the Methodist Church covered a period of approximately fifty years—thirty years on the effective list and twenty years as a superannuate. According to records available, the outline of his ministerial services follow: Trenton, 1888-89; Montrose, 1890-93; Steens Creek, 1894-95; Adams, 1896-97; Tylertown, 1898-1900; Barlow, 1901. Some time during this year he was transferred to the South Carolina Conference and appointed to Orange on the

Orangeburg District. He remained in this Conference three years, 1902-04. On account of failing health he was granted the superannuate relation and returned to his home in Mississippi. It seems that a part of the year following, 1905, he was used as a supply on the Williamsburg Circuit. At the close of the year he was given a transfer back to the Mississippi Conference. He served Decatur, 1906-07; Summerland, 1908; Bethel, 1909; Sanford, 1910; McLean, 1911-12; Prentiss, 1913-14; Estabutchie, 1915-16. At the Conference in Jackson, December, 1916, he was given the superannuate relation. From 1917-23 he lived at Moselle, Miss. At the Conference held at Gulfport, November, 1923, he was again placed on the effective list and appointed to the Lucedale Circuit. At the close of 1924 his health made it necessary for him to again ask for the superannuate relation. He returned to Moselle, where he lived until 1933, when he moved to Pelican, La. He returned to Mississippi in 1934 and lived in the neighborhood of Winbourn Chapel, in Green County. Here he spent the remaining years of his life.

On November 13, 1887, in Lebanon Primitive Baptist Church, brother Rawls and Miss Lula Mooney were united in marriage. God blessed this union with seven children—B. D. and J. A. Rawls; Mrs. Mittie Anderson, Mrs. Jewell Lott, Mrs. Tina Nodstrom, Mrs. Eleanor Bigland and Nox Rawls. For forty-five years this couple walked the pathway of life together, when, in December, 1922, death entered the home for the first time and the wife and mother was called to her eternal reward.

The years following were trying years for the husband thus left alone. Ten years passed when, on December 14, 1932, in Mansfield, La., he married Miss Lizzie Ammons. To this union there were born two children—Brooks, now four years old; Mary Elizabeth, eight months. This wife and two children and the seven children of the first wife survive.

It was my privilege to visit Brother Rawls several times during the last three years of his life. Though his physical strength was failing, I always found him interested in the work of the Church. He found comfort and strength in prayer and his love for God's Word continued to the end. He was calm and cheerful in spirit. His pastor, Rev. S. E. Flurry, visited him often during his last illness. He found him interested in the work of the Kingdom, and he expressed the hope of recovering sufficiently to be able to attend the approaching revival in the chapel nearby, where he had worshiped and served since coming to this community to live. His last rational statement to his pastor was: "If I do not get to attend the Annual Conference at Hattiesburg, tell the brethren I still love them."

It was in the early morning hours of Friday, May 21, 1937, that this servant of God breathed his last. His earthly pilgrimage of seventy-six years and five

months was given largely to the preaching of the gospel of Christ. In the midst of sunshine and shadow, calm and stormy days, he was not alone, but sustained and strengthened by his Lord, and in these last moments his faith was strong and his hope bright.

Appropriate funeral services were held in Winbourn Chapel at 10 a. m., Saturday, May 23, 1937, in the presence of a large congregation of friends and neighbors. His pastor, Rev. S. E. Flurry, and his presiding elder, Rev. L. J. Power, were in charge. The visiting brethren of the ministry were: W. B. Alsworth, presiding elder of the Hattiesburg District; E. E. McKeithen, pastor at Petal; Seth Ward, of New Augusta; W. H. Lewis, of Lucedale. In the cemetery adjoining the Chapel his body was laid to rest to await the resurrection morn.

W. H. LEWIS.

The vivid conviction of the Pure Joy of God is as capable now as in the days of Dante, of St. Francis, of St. Bernard, of St. Augustine, of St. Paul, and of Jesus Himself, to steady and subdue, to saturate and to satisfy our restless hearts and utterly exacting spirits.—von Hugel.



SKIN IRRITATION
of Babies
Diaper rash, chafing, eczema itching—
eased at once by pure, mild
Resinol

When Children

Need a Laxative

In children's little bilious attacks and common colds, a very important part of the treatment is to keep the bowels active. Many mothes have found pleasant-tasting Syrup of Black-Draught very useful in such cases. In fact, whenever laxative medicine is needed, children will not object to being given Syrup of Black-Draught, and, by its relief of constipation, recovery will be hastened. Sold in 5-ounce bottles, price 50 cents.

This Home-Mixed Cough Remedy is Most Effective

Easily Mixed. Needs No Cooking.

Cough medicines usually contain a large quantity of sugar syrup—a good ingredient, but one which you can easily make at home. Take 2 cups of granulated sugar and 1 cup of water, and stir a few moments until dissolved. No cooking! No trouble at all.

Then get from your druggist 2½ ounces of Pinex, pour it into a pint bottle, and add your syrup. This gives you a full pint of truly wonderful medicine for coughs due to colds. It is far better than anything you could buy ready-made, and you get four times as much for your money. It lasts a long time, never spoils, and children love it.

This is positively the most effective, quick-acting cough remedy that money could buy. Instantly, you feel it penetrating the air passages. It loosens the phlegm, soothes the inflamed membranes and makes breathing easy. You've never seen its equal for prompt and pleasing results.

Pinex is a concentrated compound of Norway Pine, the most reliable soothing agent for throat and bronchial membranes. Money refunded if it doesn't please you in every way.

NORTH MISSISSIPPI CONFERENCE

(Continued From Page 14.)

dia, Sumatra, and Borneo. The island of Mindanao of the Phillipines is the one bit of the Islamic world under the American flag. The purpose of this imaginary trip was to grasp, if possible, the vast extent of the Moslem world of today, to measure the quantitative side of the problem before Christians who talk of serving or evangelizing the Moslem world.

The meeting was closed with prayer.

The five Circles of the Starkville Society have continued the study course on similar lines with the above plan. The attendance has increased each time. They are putting the best that the Society has into this study.

Much interest and many varying methods of presentation are being shown in the study of "What Is This Moslem World?" Pace has been putting all she had in this study, has worked for Council credit and has followed rather closely the plans made at Grenada. The following report shows what they did with one study:

In their study of the fall book, "What Is This Moslem World?" Pace auxiliary, Pace, Miss., gave a three-act playlet entitled, "The Harem," written by Mrs. T. M. Ott, and designed to show the status of Moslem women. Young people of the town were given the character parts. This advertised the meeting and drew a larger crowd. An effective oriental stage setting was arranged, costumes used, and a mosque was shown, which was constructed out of a large pasteboard box, a tin bucket, basket, small tin cans, adhesive tape, wall-paper and paste. A cast of eight characters presented the play, as follows:

Aghar Ashur—head of the house and king of the family—Gladys Casten.

Fatima—first wife—Johnnie Collins.

Thamilla—second wife—Lois Mitchell.

Tarleen—third and favorite wife—Betsy Worrell.

Roselle—fourth wife—Nell Mauk.

Zeda—daughter of Fatima—Leora Bizzell.

American woman—Mrs. S. K. Hogue.

Mosque keeper—Mrs. H. A. Rogers.

During the play the Moslem call to prayer was sounded and all characters knelt in their typical act of prayer.

The other numbers on the program were introduced between acts as follows:

Introductory talk on the Mohammedan religion and the status of women in the Moslem world—Mrs. T. M. Ott.

A paper on "The Good in the Mohammedan Religion"—Mrs. H. C. Bizzell.

Duet (vocal), "Thy Brother Calls to Thee"—Mrs. D. N. Boyce and Mrs. H. C. Bizzell.

Impersonation—A rich Moslem widow of the more modern class gives her past experiences, in conversation with an American Newspaper Reporter—Mrs. S. W. Courtney.

(To be continued next week.)

DO YOU WANT TO EARN EXTRA MONEY?

Wouldn't you like to earn some money for your church?—Here are two easy ways of converting spare time into profits

SELL CHRISTMAS CARDS

Everybody buys Christmas Cards. Why wouldn't they be willing to help you and your church by buying the lovely cards we offer at reduced prices!

BOX No. 37. Scripture Text Assortment

21 most attractive folders, all on fancy papers, printed in beautiful colors. Verses with depth of meaning bearing upon the true import of Christmas and choice Bible passages are all artistically hand-lettered. There are seven fancy and metallic inserts, die-cut designs, and an unusually beautiful use of color and silver highlights. Every folder is suitable to send to your choicest friends. Box is suitable to use in sending a gift. Envelopes included.

Retail price, \$1.00; Agents price, 60 cents in lots of 10 boxes or more; Sample box for agents, \$1.00.

BOX No. 47. Without Scriptures

The same 21 lovely folders as above are offered in a Box No. 47 omitting Scriptures. For those who wish non-Scripture Christmas folders we offer this assortment. The appropriate designs and dignified, meaningful sentiments are pleasing. Packed in an attractive box with envelopes.

Price, Same as above.

BOX No. 270. Without Scriptures

12 lovely folders are offered in a Box No. 270 omitting Scriptures. For those who wish a few non-Scripture Christmas folders we offer this assortment. The appropriate designs and dignified, meaningful sentiments are pleasing. Packed in an attractive box with envelopes.

Retail price, 50 cents; Agents price, 30 cents in lots of 10 boxes or more, Sample box for agents, 50 cents.

SELL THE NEW 1938 SCRIPTURE TEXT CALENDARS

The Scripture Text Calendar is a unique and effective method of broadcasting Christian truth. The inspirational value of the pictures, Scripture selections, and other features cannot be measured in terms of "mere money." Those who sell Scripture Text Calendars are doing more than working for profit.

AMERICA'S MOST BEAUTIFUL CALENDAR

Selling Messenger Scripture Text Calendars is no trouble at all. A calendar is a recognized necessity in every home. The Scripture Text Calendar (size, 9½ x 16 inches) with its 13 beautiful religious pictures, the hundreds of choice Scripture quotations, and other special features, is a treasure of unsurpassed value. It is known throughout the world—every home is a prospect for one or more—the price is extremely low for value offered.

Complete selling plans accompany each order of 100 or more calendars and contain many helpful suggestions and ideas. Take a look at the "profit" column below!

QUANTITY PRICES

Quantity	Cost	Sell for	Profit
100 calendars	\$17.00	\$30.00	\$13.00
200 calendars	32.00	60.00	28.00
250 calendars	40.00	75.00	35.00
300 calendars	45.00	90.00	45.00

Single copy, 30 cents; 4 for \$1.00; 12 for \$3.00; 25 for \$5.75; 50 for \$9.00

NOTE: Order conservatively. Cards and Calendars NOT returnable.

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CHRISTIAN ADVOCATE



LIVING THOUGHTS OF JOHN WESLEY

I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should exist only as a dead sect, having the form of religion without the power. And this undoubtedly will be the case, unless they hold fast both the doctrine, spirit, and discipline with which they first set out.

DOWN THE ROAD

•

North Mississippi Conference
at Clarksdale, November 3

•

Mississippi Conference at Hat-
tiesburg, November 10

•

Louisiana Conference at Boga-
lusa, November 17

Jan 38
Carnegie Library
Mississippi College

Duplicate

Autumn on the Farm

By Marion J. Carley

Purple and crimson and gold,
With carpet of russet and green;
A vision delighting the soul
And giving the artist his dream.

Spring is delightful, I know,
And many the songs in its praise;
But hope to fruition will grow
And fruit in these bright autumn days.

Children a-romp in the woods,
How joyous their shouts of delight;
Seeking nuts—like squirrels—for food,
And bearing them homeward at night.

The flocking of birds for their flight
To the land of the cotton and cane;
We watch them with unfeigned delight
And hope we may see them again.

Each season can boast of some charm,
Some joy that it holds for its own;
But to us who live on the farm
No joys like the Autumn are known.



Wallet of the Week



AMERICAN BENEVOLENCE is manifestly a poor barometer of the country's prosperity. In 1936, the income of the people was fifty-one per cent more than in 1932. Forty-one per cent more was spent at theaters, forty-eight more for cigarettes, and three hundred and seventeen per cent more for beer. But there was thirty per cent less given to the churches, twenty-nine per cent less to general benevolences, and eighteen per cent less to colleges. Such response to economic improvement gives us little reason to believe that the millennium is at hand.

* * *

SIR CHARLES SAUNDERS, recently deceased, was particularly noted for his development of "Marquis wheat." He will be remembered for his noble generosity in directing the distribution of his fortune. Among the institutions which will share his philanthropy, are: The University of Western Ontario, the University of Toronto, the Toronto General Hospital, and Metropolitan United Church, Toronto. As to the institutions remembered, it would be difficult to find a better balanced distribution of an estate.

* * *

THE NATIONAL CHRISTIAN COUNCIL of India, Burma and Siam recently called a conference to consider problems of Adult Literacy. The conference endorsed a nation-wide campaign for the goals set forth by the all-India Conference of Indian Christians: "Every Christian a reader by 1941." This move, in which Indian missionaries are pioneering, promises much for the overcoming of the difficulties and gives hope for an early realization of the dream of the Christian leaders of those lands.

* * *

ARCHAEOLOGICAL FINDS in all parts of the world during recent years have added materially to the knowledge of the world and to the horizon of civilization. It has been claimed that these discoveries have pushed back the earliest history of civilization an estimated five hundred years. The painted pottery people of Mesopotamia are believed to have been as advanced in culture as were the Europeans of the Middle Ages, and in Northern Iraq, archaeologists have found the oldest musical instruments and landscape paintings known to mankind.

CHRISTIAN INFLUENCE in Japanese politics is reflected in the recent elections in which thirty-one members of the House of Representatives are either aggressive Christians or have Christian background and connections. Only two hundred and fifty thousand of Japan's seventy million people are Protestant Christians, slightly more than one-third of one per cent of the population, but six and six-tenths per cent of the membership of the Diet of Japan are listed as Christians. This is certainly no bad showing for Japanese Christianity.

* * *

THE CLERGYMAN'S WIFE was the subject of a recent address by the Principal of Wycliffe College, Toronto. The speaker observed that the minister's wife must keep herself humble despite the veneration of some people for her, and that a minister's wife without a sense of humor will end in the insane asylum. It is evident that the Principal did not classify the parson's wife with the Syrian female whom Mark Twain described as being "so sinfully ugly that she couldn't smile after ten o'clock Saturday night without breaking the Sabbath."

* * *

THE APPROACH OF BIBLE SUNDAY calls forth many interesting and inspiring facts with reference to the circulation and appreciation of the Scriptures. It is said that the Bible, in whole or in part, has been translated and is now available in nine hundred and ninety-one languages and dialects of the world. It was translated into nine new languages during 1936, seven of them being African dialects and two European. Verily, "The Bible is man's best purchase as well as the world's best seller."

* * *

THE LITTLE RED SCHOOLHOUSE has an inning, according to Dr. John W. Studebaker, U. S. Commissioner of Education. In a number of places in Pennsylvania, Amish and Mennonite parents are offering resistance to the consolidated school as a replacement of the one-room school. In one instance near Lancaster, Pa., it was voted to boycott the use of a new building, erected with PWA funds at a cost of \$112,000. Those resisting the move insist that the one-room school is the unit of local control in education, and the symbol of liberty and democracy.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

METHODISM AND A MOVING WORLD

It is quite possible that the boasted spread of Christianity and its world dominion may come to be a delusion and a snare. So, in these days of recounting the achievements of the Church which had its beginning in Aldersgate Street, we are liable to forget that the appeal and the drive of the movement was its positive ministry to a world on the march. We believe that the Methodist Church may not hope to survive beyond the day of its ministry to men with their ever changing needs and problems. We find an illustration of our thesis in the Mohammedan religion, the most numerous and the most unprogressive ecclesiasticism of the world today. For centuries, that religion, like the pyramids, has stood by the sheer force of its closed mind and its imponderable mass. It was the Moslem who burned the library of Alexandria and substituted the Koran for its priceless treasures. As a religion it has depended upon its mechanical solidarity for its perpetuity, and its part in the intellectual and social progress of mankind has been a static welter. Its undoing cannot be justly attributed to missionary effort, but is more likely the result of world movement which left Mohammedanism like a painted ship on the desert. Consequently the reaction against it began in the very heart of Mohammedan empire. Turkey has radically modified the entire system while Egypt and Iraq are in process of change—they have adopted Western ideas and have set themselves in the way of progress to retrieve the vanishing fortunes of a mighty religious empire and to save a place for themselves in the history of the world.

That ecclesiastical revolution should admonish us that the Methodist Church may not hope to be an exception to an inexorable law of progress. It cannot hope to flourish after it has ceased to minister to mankind, not provincially, but in its entirety. Many Methodists are thinking of the impending change in our ecclesiastical status with sincere anxieties. It is true that such changes are more or less revolutionary, but the very fact of upheaval is itself a manifestation of life which is not being con-

sciously served for the fulfillment of the high destiny which is the offer and the ideal of Christianity. To our dire forebodings, there is one answer: No one can prophesy what the future will be, but **Methodism cannot afford to be provincial.** The Church of John Wesley owes a debt to the world today infinitely greater than is its debt to the past. We deny God when we fail of the courage to march breast forward for service in the new day as our fathers met the issues of the past. Remembering the inspirational values of our yesterday, let us gird ourselves for the issues of today, and let us keep faith and open vision for what may appear on the horizon of tomorrow.

THE MOSLEM AND THE MISSIONARY

"Mecca and Beyond," a mission study book by Edward M. and Rose W. Dodd, seems to us to subject Christian civilizations to a searching analysis. The authors are themselves missionaries and the children and the grandchildren of missionaries in the Near East, and they understand perfectly the Moslem reaction to the Christian missionary and his message. Take, as an example of the searching analysis of the national life with which the missionary and his message are associated, this paragraph from an editorial, appearing in a paper of Syria, on the Ethiopian situation:

"It is finished. The Negus has fled. . . . Even the universal protest against aggression is over. England is the first to speak of lifting sanctions. Italy will return to Geneva with her head held high. And what will happen to the noble League of Nations? Ah, she will recognize her mistakes. She will repent of having wished to oppose right to force. Of course! She ought to have realized that colonial warfare is not war: that fighting in Africa is not fighting in Europe! She will be wise in the future. That is, she will turn a deaf ear to all which does not upset the European equilibrium, that all-holy European balance of power. . . . Now we know that Ethiopia is about to be civilized. The Abyssinians will be able to eat jam and to watch the affectations of Marlene Dietrich on the screen, just as we do. How lucky

they are! . . . And now, suppose that we (Syria and Lebanon) became independent one day. And then some great (civilized) European power decided that we did not eat enough jam, nor sufficiently appreciated Marlene Dietrich (nor drew enough profits from our gasoline). That day, if and when it comes, we have but to say a prayer and to offer our necks. Yes, O Lebanese brothers, let us fear that one day we shall be somebody's Ethiopia."

Make what allowance you may for the temper of such an utterance, it should be clear that no assumed title of "Protector of Islam" can efface the wrong of Ethiopian conquest. And it is no less true that sonorous oratory cannot conceal the truckling of nations who hold the garments of the rapist. We had as well realize that the dynamic of missions is not more the personnel and consecration of the force on the field than the consistency of the church and the decency of the civilization by which the enterprise is promoted. We doubt if it is too much to say that, unless we can bring our conduct into a fair conformity to our Christian ideals and profession, we have no word of hope and redemption for peoples who sit in darkness. The profoundest consecration and self-sacrifice of the missionary will go for naught unless missions begin at home, in the hearts and lives of those by whom they are enterprised.

FORMALISM, MYSTICISM, METHODISM

The two poles of religious attitude are formalism and mysticism. Formalism substitutes church relation for Christian experience while mysticism finds satisfaction for the religious demands of the soul in ecstasies which begin and end in the emotional life of the individual. One deifies ecclesiastical mechanics, the other emotional exhilaration. Both of these were present in English life when Methodism was born. Formalism was intrenched in the Church of England, and mysticism found expression in the pietistic casuistry and asceticism of William Law also in the unconstructive enthusiasms of the Moravians. Methodism sprang out of these two religious factors, but itself represented neither of them. Mr. Wesley recognized in the Church of England the historical values of Christianity and he never repudiated them, but he did not admit the right of the Church to close the door of salvation to any soul, nor to withhold from any believer the symbols of the Christian relation. At one time he was greatly influenced by German mysticism as such was embodied in the teachings of William Law and the Moravians. He came to realize, however, that formalism made an end of the church while mysticism made the end of religion the disciplining of one's inner life. To him, differ as they might in method and emotion, the net result in both was the same. Of the "spawn of mystic divinity," he wrote: "I think the rock upon which I had the nearest made

shipwreck of the faith was the mystics," and on another occasion, he called the mystics the "most dangerous" enemies of Christianity. Formalism and mysticism are both used as matters of personal convenience. The pietism of Madame Guyon and La-Combe was unquestionably their refuge from the stinging consciousness of their personal delinquencies. Formalism is often an indolent fencing against the pressure of spiritual obligations. On its personal side, Methodism represents the perfect poise of John Wesley in adjusting himself to Anglican formalism on one hand and to the purposeless enthusiasms of the Moravians on the other. Ecclesiastically it is a practical and workable mean between the historic forms represented in the Church of England and the individualistic and pietistic quietism of the Moravians of Herrnhut.

Editorial Miscellany

By Dr. H. T. Carley

A SORE THUMB

Esthetically, the thumb is not much to look at; but, practically, it is a very useful member of society. If you want to spend an interesting ten minutes (if you have nothing more useful to do), sit quietly and study your thumb—or both of them, if you feel so disposed. The more you study it, the more you will wonder how you could get along without it. You **could** get along without it—but life would lose a good deal of its charm if you had to.

The thumb derives its singular usefulness from the fact that it is opposable to the other fingers, which, being interpreted, means that it is capable of being placed opposite the other fingers of the hand. Without this convenient arrangement, try to imagine what a time you would have picking up objects, using a knife and fork, writing with pen or pencil, combing your hair (if any), lacing and unlacing your shoes, or any of the other thousand and one things you are accustomed to do without giving the **how** a thought. As a result of such exercise, you will probably come to hold your thumb in very high esteem.

It will be all the easier to engage in these reflections on the thumb if, by some mischance, you have a sore one. Maybe a hammer hit it, or a stick of wood fell on it, or your knife slipped and you cut it; whatever the cause, a sore thumb has plenty of ways of letting you know it is in the neighborhood. Without having checked the results of the latest investigations of the subject, we venture the assertion that more bad things can happen to a sore thumb in a day than to a good one in two months.

The man whose feelings are always "stuck out" is always getting them hurt.

SATISFIED WITH THE PLAN OF UNIFICATION

Dear Dr. Duren: Some months ago, I had a bit to say in the Advocate about the Union of the Methodist Churches. The adjustment of eleemosynary properties, gifts, grants, notations and other forms of properties—in churches, schools, hospitals, social service, relief work, forms of charity—many other matters were so tied by ways and means of giving and taking that there was no way to assume from what had been said regarding such items in the union transaction to assure us that we would have any other solution than to lose much as did the Presbyterian Church in its effort to unite its different bodies into one church ecclesiastic.

I am just in receipt of one of the folders of Bishop Moore and one by Judge J. Morgan Stephens. Both answered every question entirely to my satisfaction. My purpose had been to stay with "the stuff," and that is still my idea, not to accept any relationship or change that would contribute to confusion and division in my church-life after over 30 years of a relation and work that has been dearer to me than life in itself.

How delighted I am to find that every property right—every legacy, every sacred trust fund is to be carried on and carried out with faithfulness and legal exactness that will assure the most critical or the most solicitous.

I have always been for the Union of the Churches—and as I said in my former communication, but for this loss of property as was demonstrated by the different decisions of the courts in the different states in the Presbyterian effort at Union, I would support Union.

I will vote for the Union, because I have no reason for not doing so, since it seems, from the Plan, that Union does not come in the voting but in the "Planning Committee," or the "Uniting Committee," that is to be composed of 400 members of the Methodist Church, 400 from the Methodist Church, South, and 100 from the Methodist Protestant Church.

Which Committee will have all time needed by all forms of legal requirement of the different states, to effect the final Union that will protect or legalize every individual item of property in the form or legal state that will protect it in its work as to the purpose of its form or title or requirement in trust, etc. As I understand it, it may, and doubtless will, take years in some cases to finally adjust to the new and at the same time preserve the legal requirements to meet all conditions in trust or donations.

May the time soon come when we shall have one great Associated Methodist Church capable of doing great united work—no competitive work at all. A great Protestant force that can challenge world issues.

C. M. CHAPMAN.

Pontotoc, Miss.

UNIFICATION AGAIN

It has been gratifying to note that to date there has been almost an entire absence of acrimony in the Unification discussion. Let us hope that we can settle this matter in a Christian spirit. There are still a few people who clamor "for their rights."

We have just a bit of hesitancy in saying anything on this subject. We have waited and watched for some insistent word of exhortation from some leader. These lines are not an argument but a word of caution.

Some of us are Fascist in our thinking. We can never be reconciled to change. We are irrevocably fixed in our views and perhaps prejudices. We are not to be criticised or condemned. We just cannot help being static. Progress will leave us "standing on our rights." Some of us are enamored of "change" and must be held

THE VOTE ON UNION

Conference	For	Against
Florida	248	6.
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1
Baltimore	217	99
Northwest	41	0
Holston	244	18
Virginia	395	37
Tennessee	187	72
Tex.-Mexican Mission.....	30	2
St. Louis	163	3
West Texas	247	5
Western N. C.	402	20

in check by wise counsel, sober forethought and clear judgment. But the world is on the move and the Church must be on the alert and alive to changed conditions and ready to wisely adjust itself to vital needs.

Whether we will or will not we find ourselves in just such a situation in this matter of consolidation. We had as well recognize that provincialism is a thing of the eternal past just as oligarchies and limited suffrage. It is a condition and not a theory that we face.

It seems generally conceded that Unification of Methodism will soon be a fact. Whether we want it or not as individuals, or whether it is the wisest thing, I am not arguing. We are swept on by the unified judgment of Methodism. The thinking of the Church seems to be that a united Methodism is the will of God. "I pray that they may be one." The reported vote in our Church to date is about six to one in favor of Union. I am certainly not one to make trouble because I cannot have my way; nor will I

leave a body of great scriptural principles to go to a church that preaches a different gospel.

It seems to resolve itself into a question of sensible, practical, or Christian adjustment. It would have been foolish to have repudiated our American heritage and joined the Japanese or Russians because forsooth we lost the fight for "State's rights in the sixties, or because we lost the cherished cause of Constitutional Prohibition, or because we did not think universal suffrage a good thing. We are still Americans. We are still Methodists. Methodism is Methodism the world over. We will "preach gospel holiness to all lands." The things that divide us are incidental. The things that unite us are fundamental. We pray that men everywhere may be sane and sensible and not be swept away by passion. In the name of our great Methodism and of our great Heavenly Father who prays for unity, persuade our people to stand together whether in one organization or in many.

I have talked to numbers of our people who were bitterly opposed to all other plans of Unification who say now that having studied the present proposed Plan they see no reason why it should not satisfy all and bring us to a United Church. The fundamentals of the Church are conserved, the polity of Methodism is unchanged, the spirit of the founders is dominant, and seemingly our prejudices have been respected. Through it all one glorious purpose runs.

Unification or not, may God grant us that we remain one united Methodism throughout the world.

J. H. HOLDER.

West Point, Miss., Oct. 18, 1937.

WHY UNITE?

Many excuses for the Church, South, going into the Methodist Episcopal Church have been advanced, but there is only one real reason for the two Churches uniting; that is, will it be for the glory of God and for the advancement of his cause on earth, especially in the United States of America. If our bishops are correctly reported, all of them favor the Union. The late General Conference of our Church did not submit the question of "Unification" to the Annual Conferences and no other Conference is authorized to cause the several Annual Conferences to pass on the matter.

So all the voting has been done by Conferences that have acted without authority. We should not turn our plant over to some one or parties without knowing what we are going into and what we will lose. Our Church has never invaded the territory of the other Churches; we have always tried to give our own people a pastor when and where they wanted him. If our people are going into this thing with the idea of getting something, I think they will soon have their minds disabused. They will give all and take what they can get.

RICHMOND RANDLE,

Louisiana Conference

PERSONAL AND OTHERWISE

Dr. H. T. Carley says: "I didn't recognize the Advocate the other day—the new front. I like it. It does a man good to have a new suit now and then—and it's good for a paper, too."

Dr. Serex, presiding elder of the Shreveport District, says that everything points to a grand finish of the work of the Conference year in that important sector of Louisiana Methodism.

Rev. H. M. Johnson reports optimistically for Arcadia. He says that he has had a wonderful year and everything points to a full report along all lines when Conference convenes at Bogalusa.

Mrs. F. B. Hill, widow of the late Rev. F. B. Hill of the Louisiana Conference, spent two months in the Baton Rouge General Hospital recently, but is now at home again and feeling much improved.

Rev. W. L. Doss, Jr., pastor at First Church, Lake Charles, reports that payments are being met on the church debt, and they expect to pay out on the budget for the year. We appreciate a list of four subscriptions for the Advocate.

Rev. J. H. Bowdon, presiding elder of the Baton Rouge District, held a meeting at Slaughter church last week. Brother Bowdon reports that they have the best prospect ever to pay all benevolent acceptances for the District.

We regret to learn of the illness of Rev. J. A. Alford, who is in the Baton Rouge General Hospital where he underwent an operation for gall-bladder trouble. We are glad to know that he is making satisfactory progress toward recovery. We have known Brother Alford from college days, and we do not know a nobler, purer soul than he.

Rev. F. J. McCoy sends us a picture of the beautiful new church at Munnerlyn Chapel, which was dedicated by Bishop Dobbs, Dr. A. M. Serex assisting, on August 15. The church was built at a cost of \$4,850, the organization goes back to the "sixties" and it has a complete record since 1875. We congratulate Brother McCoy and his people upon this splendid achievement. The next session of the Shreveport District Conference is to be held there.

NOTICE, LOUISIANA PREACHERS

It will be of genuine help to the Statistical Secretaries if each pastor will send in Tables 1 and 2 of your Statistical Report at least one week before the assembling of the Conference in Bogalusa. Please have the reports as accurate as

possible, but if there are any changes to be made attach a note to your Table 3, indicating the changes, when you hand it in at Conference. We will greatly appreciate this cooperation and help.

Sincerely,

ROBT. W. VAUGHAN,
Statistical Secretary.

Ruston, La.

"THE RIGHT TO SUPERANNUATE AND THE SUPER-ANNUATE'S RIGHTS"

In an article published in the New Orleans Christian Advocate of October 14, 1937, over the signature of S. S. Bogan and dated at Converse, La., October 2, 1937, concerning "The Right to Superannuate and the Superannuate's Rights," some words were used and insinuations made that I don't believe the writer intended. For instance, in one place he said, "The inequality of distribution of these monies under the present regime is a travesty of justice and smacks of partiality on the one side, and you will take what we give you on the other." I wonder if the writer intended to say that the present Board of Finance of the Louisiana Conference is unfair in its distribution of funds to its claimants, as he uses the record of that Board's proceedings as found in the Conference Journal of 1936 as a reference? If he does intend to say that, I, as Chairman of the Board of Finance of the Louisiana Conference, want to assure the writer that at no time since I have been a member of the present Board of Finance has any idea of injustice or unfairness ever entered into its deliberations. It is true that one of our claimants receives \$33 per service year and another receives \$7 per service year, but the one receiving \$33 per service year has been reported to our Board as being totally disabled, while those receiving \$7 per service year have not been so reported. The difference in the amounts these claimants receive is not due to any unfairness on the part of the Board of Finance but arises on account of the difference in their needs. The moneys distributed to its claimants by the Board of Finance of the Louisiana Conference are distributed in accordance with the provisions of Paragraph 563, page 286 of the Book of Discipline of the Methodist Episcopal Church, South. The Conference Board of Finance distributes a part of its funds according to needs rather than according to years of service.

As to the "Modus Operandi" of superannuating a preacher, I am sure that the writer of the above referred to article is familiar. I only want to say that only after a preacher has been granted that relation by the Annual Conference does

he become a claimant upon our Board. The amount that he then receives from our Board is determined by two things: First, by the amount of money our Board has to distribute; second, by the number of claimants, their years of service and their needs.

As to that big sinking fund our Board now has, let me say that the sinking fund is an up-and-down affair and may be one amount this year and another amount another year. For instance, in 1927, the sinking fund amounted to \$2,042.95; in 1932 it amounted to \$133.41, and in 1936 it amounted to \$1,698.94, and what it will amount to in 1937 remains to be seen. But let me say that the sinking fund for our claimants is a great thing. Because of it the Board of Finance this year has been able to render a wonderful service to several of our claimants. If the Conference Board of Finance has hurt any of these dear old brethren in his helplessness and penury it was not the intention of the Board to do it. It was a mistake of the head and not of the heart. If the procedure of the Conference Board of Finance in the matter of our sinking fund has been and is now such as to scandalize the Conference and put a blush of shame upon every face, I think something ought to be done about it. But I don't see where the Board has done wrong. I, for one, am willing to stand upon what I, as a member of the Board of Finance, have done. I am sure that the other members of the Conference Board are willing to do the same.

H. M. JOHNSON,
Chairman, Board of Finance,
Louisiana Annual Conference.

ANOTHER UNIFICATION NOTE

By Arthur M. Shaw

I write again because brethren request it. No representative of the Church is ready to vote on Unification until he has weighed carefully certain propositions, which years of impartial observation convince me are plain facts.

First, nearly all divisions in churches result from contests for leadership, which means jealousy between leaders or would-be leaders. There are congregationally governed denominations having two rival churches in almost every town of considerable size—due to a split, ostensibly over the calling of a pastor or the location of a building; but in fact resulting from jealousy among would-be leaders. I have seen an Annual Conference split over issues, so long and bitterly fought that there would have been division had such been possible; and I know a Conference that once went into "executive session" and, in a bitterly contested fight, "ousted the old ring." In each case, it was a battle for leadership. Why will not men sacrifice their own ambitions for peace in the body of Christ? At the division of American Methodism, the resignation of one man from a high position would have prevented the rending of the Church.

Second, in retrospect, the sanctity and greatness of the fathers are idealized and glorified; and the gravity of a *casus belli* is generally magnified. Prejudices born of a crisis are cultivated, stimulated, and passed on to succeeding generations long after the crisis has passed. As in the international relations of war-minded governments, every jibe from the other side becomes an "incident," and justifies an increase in prejudice and ill-will. The smallest divergence from our opinions, policies or program becomes a "difficulty," and "objection," a permanent barrier to unity. And such issues are played up by disciples of Him who prayed "that they all may be one"—and at a time when the very stones almost cry out: "Christians, it is unity, or defeat!"

Third, when such an issue is pending, some who have not always respected the spirit of our laws are likely to trot out their ill-conditioned technicalities and air their solicitude for the "Constitution." After the law was passed requiring bishops to read the preachers' appointments "in open cabinet" before announcing them publicly, a bishop called his elders aside, read the appointments hurriedly, then turned, before a comment could be made, rushed to the platform and read them to the Conference. Technically, the law was kept; in spirit it was broken. He became a great champion of technicalities—that would serve his ends.

Also, those not known as over-zealous for the "rights" of the average laity in matters pertaining to their local churches, begin to cry for a church-wide plebiscite. Every intelligent person knows that, in state matters, the average voter knows little about the merit of the contest. He votes as he can be influenced to vote by shrewd leaders who often win by appeals to prejudice. And every pastor knows that the rank and file of church members know less about ecclesiastical government—and care less about it—than they know and care about state issues.

Fourth, on such issues as Unification, men equally intelligent, good and honest, may differ in opinions. One group is in error. The fact that they are honest and noble will not make the error less hurtful if it prevails. What can we voting preachers and laymen do? We can do what we believe, in the light of God's Word, will most promote the Kingdom of our Christ, and glorify our Father. On this principle hangs all the law of the Church.

Belcher, La.

THE PENDING PLAN OF UNIFICATION—WITH FINGERS CROSSED

By W. H. Nelson

The New Orleans Christian Advocate, issue of August 19, published an article by this writer titled: "Are You Going to Get What You Vote For?" The substance

of the article was centered around the proposed resolutions of several Annual Conferences of the Methodist Episcopal Church, which strongly and almost unanimously advocated having the first General Conference of the United Church change the boundaries of the Negro Jurisdiction. In the New York East Conference twenty-one ministers, led by such men as Drs. Halford E. Luccock, Lester W. Auman, Lloyd F. Worley, and by such laymen as Frank A. Horne, they introduced a resolution which was unanimously adopted, which protested against the "racial discrimination." And not only that, they promised to work for "redress of wrongs" directed against the Negro Jurisdiction. In the vote on Unification, twenty-six laymen and fifty-eight ministers voted against the Plan as it is. After all the vote was taken, G. B. Tompkins presented a resolution expressing dissatisfaction with the Plan presented by the Commissioners, and on which we will have to vote, and said that the only reason they were voting for it was, and we quote them verbatim: "We therefore cast our vote with this qualification, in the hope that future General Conferences will make such changes and modifications in the Plan as will correct the situation to the full satisfaction of our Negro brethren, and all who share with them this attitude." This is not only the New York East Conference, but similar action was taken by the Southern California Conference, the New England (lay), and the New Hampshire (ministerial).

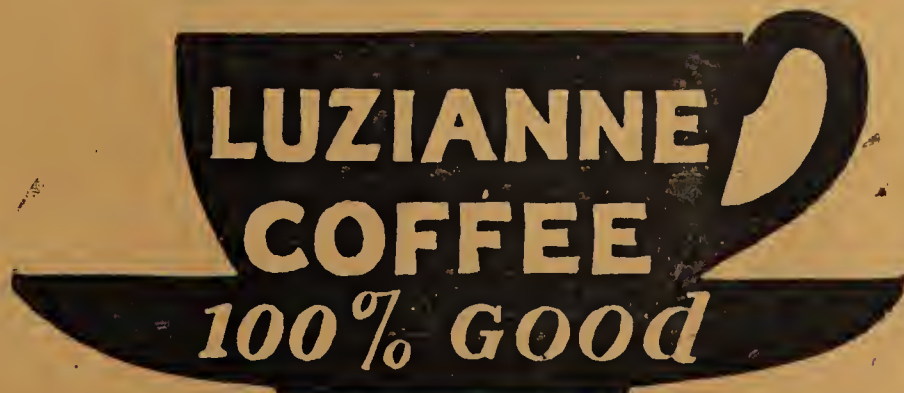
Now the point I made was this: that the Methodist Episcopal Church will have three delegates to our one in the first General Conference; the Jurisdictional Plan is merely statutory and can be changed by a majority vote; the Northern Conferences cited above, and many individuals in other Conferences, and the Negro delegates, will change by their vote the jurisdictional feature. Just as in the Southern California Conference of the M. E. Church at the present time the Negro ministers and lay delegates are members of that Conference, and share equal authority with the white church preachers and delegates, so will the Negro Jurisdiction in the North be broken up, and merged with the white churches. Then the next move will be the old argument about a church, like a nation, being unable to exist on a half and half

policy, and the people who are sworn to look after the colored brother, and "redress wrongs" will not only insist but will make it mandatory that the Negro churches in South Carolina, Virginia, Alabama, Mississippi, Louisiana, Texas, and all over, unite with the white churches, being members of the same Annual Conferences, and all distinction of Negro and white churches will be blotted out. Now that is the Plan, and we might as well face it. In his admirable editorial on the Plan of Union, issue of August 19, 1937, Dr. W. L. Duren wrote these words in his paper, the New Orleans Christian Advocate: "We admit the right of any person or Conference to vote against the Plan for any reason, or for no reason whatever, but we do not admit the right to vote for it with reservations, announced or unannounced, explained or unexplained. The Plan of Union is a contract upon which it is proposed to effect unification of the three Churches, and to hold reservations in the face of terms which are plainly stated smacks of ignorance or dishonesty. The terms were not arranged in a corner, and the provisions as to Jurisdictional boundaries are neither cryptic nor evasive." These are wise words, and Dr. Duren hit the nail right on the head when he protested against people voting for this plan "with fingers crossed."

Now when we contended that the Jurisdictional Plan was merely statutory, and this article was printed in the New Orleans and the Baltimore, some folks thought I made a mistake. However, our Northern brethren are pretty well unanimous on that point. In the September 29 issue of Zion's Herald, Dr. L. O. Hartman, the editor, able and outspoken, has an article with the title, "What Are the Facts?"

"In the article, 'The Only True Basis of Unification,' written by Bishop James Cannon, Jr., which appeared in the Herald of September 22, and in an editorial, 'Early Voting in the South,' which was published in the Christian Advocate (New York) of September 23, some statements are made which may lead to misunderstanding on the general subject of Methodist Union. Bishop Cannon thinks that certain leaders in the North are mistaken in their understanding of the Plan, and that the provision for a Negro Juris-

(Continued on page 11)



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. E. Williams sends a list of four subscriptions from Brandon, and says that he will report one hundred per cent at the forthcoming session of the Mississippi Conference.

We appreciate a brotherly word of praise for the Advocate from our good friend, Brother J. C. Cavett, of Jackson. We have known Brother Cavett for many years and we value his good opinion.

Rev. A. S. Byrd, pastor of Escatawpa charge, sends a remittance for the Advocate, and is making a final round-up for the paper before Conference. We genuinely appreciate his loyal effort for the Advocate.

Bishop Hoyt M. Dobbs was the preacher in a week's meeting at Columbia recently. Rev. B. L. Sutherland is the pastor. On the closing night there was a torrential rain, but a large audience was present for the concluding service.

Dr. and Mrs. Bullock, of the Department of Religious Education in Millsaps College, spent a week in evangelistic services at Brookhaven recently, according to the bulletin issued by First Methodist Church, Rev. J. L. Neill, pastor.

A personal note to the editor from Dr. J. T. Leggett brings the sorrowful news: "Brother John A. McLeod, one of the oldest members of Main Street church and one of the representative citizens of the city of Hattiesburg, passed to his reward last night. A good man has gone from us."

Rev. T. C. Cooper, pastor at Anguilla, reports the closing of a good year on his charge. He is pleasantly located in a beautiful new home, with modern conveniences, and effort is being made to remove the most of the indebtedness by Annual Conference. Along with these things, he remembers the Advocate.

A STATEMENT AND AN APPEAL

The liquor forces are now fighting every inch of the ground throughout the State of Mississippi. They are spending thousands of dollars to frustrate and set aside the will of good people. This is being done by means of bales of paid propaganda in counties where elections are being held to drive out the sale of beer and wine, and in the employment of highly paid lawyers to get the courts to set aside the expressed will of the people on the basis of trivial technicalities in counties where people have by their ballots said that they did not want the sale of beverage alcohol in their

midst. In addition, there is a strong concerted movement on foot to stampede our next legislature to pass a bill legalizing the sale of hard liquors just as the beer and wine bill was passed. Your Anti-Saloon League is doing all that it can with its limited means to counteract these perverse and dangerous movements, but we are in dire need of additional funds. Our appeal is that every Sunday School take a free-will offering on National Temperance Sunday, October 31, and send the amount direct to Rev. N. S. Jackson, Superintendent, Mississippi Anti-Saloon League, Jackson, Miss.

J. L. NEILL, President,
Mississippi League, Brookhaven, Miss.

NOTICE

All members of the Committee for Admission on Trial and candidates to come before them for admission into the Mississippi Conference, are called to meet at 2 p. m. on November 10, in Court Street Church, in Hattiesburg, Miss.

JAMES L. SELLS.

WHITWORTH COLLEGE BOARD

Whereas, at a joint meeting of the Boards of Christian Education of the North Mississippi and the Mississippi Annual Conferences, and members of the Boards of Trustees of Grenada and Whitworth Colleges, in Galloway Memorial Methodist Church, Jackson, Miss., on July 22, 1937, it was agreed to recommend the closing of Grenada and Whitworth Colleges not later than June 1, 1938, and the merging of their interests with Millsaps College; and,

Whereas, when said action was taken the trustees of Whitworth College present were influenced to so vote because of the failure to raise sufficient funds on the proposed endowment of the college within the limited time allotted for that purpose; and,

Whereas, immediately after this agreement to close was reached, Mr. W. S. F. Tatum, of Hattiesburg, Miss., made a proposition to students and ardent supporters of the college to contribute the sum of \$2,000 per year for a period of five years, provided the students and ardent supporters of the college would secure the sum of \$1,000 per year for the same time. This income being the equivalent of 4 per cent interest annually on \$75,000 and to be used only for maintenance or operating expenses of the institution; and,

Whereas, Mr. W. S. F. Tatum, of Hattiesburg, Miss., further suggested that ten or more faithful workers who believe in prayer hold daily prayer meetings for ten days and then follow the direction of the Holy Spirit in selecting their work-

ers to secure the \$1,000 to be secured; and,

Whereas, the students and ardent supporters of the college have met in full the suggestions of Mr. W. S. F. Tatum concerning prayer meetings and their part of the contract; and,

Whereas, when Mr. W. S. F. Tatum was notified that his suggestion had been fully met he submitted to the Whitworth College Board of Trustees the following proposition:

"Witnesseth:

"First: That in the event that the Board of Trustees of Whitworth College rescind, cancel or withdraw their recommendation to the Mississippi Annual Conference that Whitworth College be merged with Millsaps College not later than June, 1938, then and in that event W. S. F. Tatum, of Hattiesburg, Miss., of the party of the first part does hereby agree to pay into the treasury of the maintenance or operating expense fund of Whitworth College through the treasurer of Whitworth College, or the treasurer of the Board of Trustees of Whitworth College, the sum of \$2,000, to be paid \$1,000 semi-annually on October 1st, and April 1st, of each year for a period of five years, to be used for the actual operating expenses of Whitworth College.

"Second: It is agreed by W. S. F. Tatum, of Hattiesburg, Miss., that in the event of Whitworth College being continued at Brookhaven, Miss., and successfully operated for a period of five years, that W. S. F. Tatum, or his heirs or descendants, will cause to be set aside the sum of \$50,000 for conditional endowment of Whitworth College on condition that the said fund shall be handled by a board of control composed of one member of the Tatum interests and four other members to be appointed by the Mississippi Annual Conference at the suggestion of the member, or representative, of the Tatum interests, with the further understanding that the revenue from this conditional endowment shall be used for maintenance or operating expenses of Whitworth College.

"Third: It is understood and agreed that the ardent supporters of Whitworth College, composed of the student body, Alumnae and friends of Whitworth College, who are mentioned as party of the first part, who signed the above described pledge cards, are made a party of this agreement, and the above mentioned pledge cards are also hereby made a part of this agreement the same as if copied herein."

Therefore, be it resolved, first, That we, the Board of Trustees of Whitworth College, in session at the college in Brookhaven, Miss., October 8, 1937, do hereby rescind and withdraw the action we took in conjunction with the Boards of Christian Education of the North Mississippi and the Mississippi Annual Conferences, and the trustees of Grenada College, in session at Jackson, Miss., July 22, 1937, recommending to the Mississippi Annual Conference that Whit-

worth College be closed not later than June 1, 1938, and its interests merged with Millsaps College.

Resolved, second, That the Board of Trustees of Whitworth College do hereby accept the generous donation of \$50,000 made by Mr. W. S. F. Tatum on the conditions set out in his document submitted to the Board of Trustees as quoted above.

BUCATUNNA CIRCUIT

Dear Dr. Duren: Will you give me a little space in the Advocate that I may make a brief report of the work on the Bucatunna charge?

This has been a very pleasant year in the work of the Lord and with some of the best people in the Mississippi Conference.

We have had a revival in every church on the charge, and much good was done in each church.

At State Line we had the able assistance of Rev. Roy Wolfe; there were only two accessions to the church there—two fine boys; but many of the members were definitely moved to do more for the Lord.

At Bucatunna, Rev. Ira Williams did the preaching, which resulted in bringing into the church three fine young people. I did the preaching at Lewis Chapel and Chicora with some gratifying results.

At Clara we had a joint revival with the M. P. Church, with Rev. Fred R. Love, of High Point, N. C., a member of the M. P. Church, doing the preaching, and I am glad to say that I think he did some of the best work that I have witnessed in a long time. There were nine people who united with the church and sixty young people knelt at the altar of prayer and were saved to the church for service.

I predict great things for the Kingdom of God in the work of Rev. Fred R. Love, for he is one of the finest young preachers in North Carolina.

Now, may I say that we are working hard to bring the work of the year to a close with everything paid in full?

At the beginning of the year the stewards raised the salary more than \$300 and accepted a ten per cent raise on the benevolences.

All in all, I think that the Bucatunna charge is coming to the front, and I hope that I may stay with them till they get there.

WM. M. TABB, Pastor.

SUPERANNUATE ENDOWMENT SPECIAL EFFORT QUOTA BALANCE

This is the third year of the quadrium during which time the Board of Finance hoped that all churches would pay up the balance of their adjusted quota.

May I remind every pastor and official Board that has not met their obligation in full, that the Board of Finance is still

in a receptive mood, and would like to get a liberal payment on these balances?

Let every charge in the Mississippi Conference take due notice of this reminder; bring your money to the Annual Conference and I will be prepared to give you a receipt for same.

L. E. ALFORD,
Conference Director, S. E.

Appeal No. Two

You pastors that did not get your special "three per cent Love Gift" for the superannuates in the beginning of the year, and put same into the budget, be sure not to forget that offering. Many charges paid in full. But others did not. The Conference Board of Finance is still ready to receive money on that special.

L. E. ALFORD.

OTHER THOUGHTS ABOUT "ONE COLLEGE OR THREE?"

By Janie Drake Cooper

Indeed, material conditions have changed! As Dr. Key says, "the thousand dollar automobile of today takes the place of the two hundred dollar horse and buggy." In many homes there are two cars where there was formerly one horse and buggy. Other family expenses have increased proportionately and they are met. If men and women of today can meet additional expense in personal and family life, why should they not be able to meet new financial demands in the educational world? Why not face our duty to our Church Schools rather than side-step by consolidating or patronizing secular schools?

Why is it that the Methodist Church "simply can not support the large number (of schools) now related to the Church? Is that the position our Baptist friends are taking? Or, did they bravely "go over the top" in raising the endowment fund recently asked for the Woman's College of Hattiesburg? Count the Church schools other denominations have in the State of Mississippi.

Why is it not a question of whether "three institutions are more effective than one?" Do we need just one "center of moral, religious, cultural and intellectual life" for our young people? Perhaps if we had more such centers—instead of fewer—our men and women would be better trained in the spirit of giving and church finances would not be so hard to raise.

If "it seems clear from the satisfactory enrollments at all three of these institutions that our people believe in the Methodist Colleges enough to patronize them," shall not the Church meet this faith by supplying the schools? It can be done!

Does anyone imagine that it took less effort to build schools and churches in pioneer days than now? The frame chapel of five thousand probably cost its members as much in sacrificial giving as

the fifty thousand dollar brick edifice now in use.

"To support so many institutions will place a strain upon the support of every other Conference cause." So one cause must be sacrificed for another—one school for another?

Japan seems sure of her greatness. She believes in "the survival of the fittest," so China must be absorbed. But why should one excellent fitness yield to another—which though fine of its kind is entirely different?

"The Southern Methodist Church has started 777 colleges; 54 now remain." What a record! And still we wish for further entrenchment? Is our thought no longer to reinforce the weak places but to draw in all our lines? Who said, "Speak to the people that they go forward?" No, our modern slogan is "Consolidation." Next we expect to hear that all the weak country churches must unite with the city churches!

In consolidating our schools—and perhaps later our churches—are we keeping faith with those who have given their money for a specific purpose? Was the Church school property at Brookhaven given to make a "Greater Whitworth" or a "Greater Millsaps?" Is there any danger that our people will fear, in the future, to give to any "special" for fear their funds may be diverted elsewhere?

Finally, these remarks have not been solicited, and the writer assumes full responsibility for them. They are not written in an unfriendly spirit, but are intended to express a viewpoint at total variance from Dr. Key's. Both Dr. Key and Millsaps College are doing excellent work. May they long have a place in the sun, but may they not profit by the death of other schools!

THE HAWKINS FOUNDATION

The Historical Society of the Mississippi Conference has had two volumes of history practically ready for publication for more than a year. The manuscripts were interesting and readable, but who was to pay for their publication? And who was to promote the sale of the volumes when published?

Bishop Dobbs constantly has taken note of the good work that has been done by the Historical Society. Early this Conference year he wrote a letter to Rev. W. B. Jones, secretary of the Mississippi Conference, suggesting how fine it would be if some layman would be the financial sponsor of the work of the Society. Whereupon some members of the committee that had been appointed by the Society to work out ways and means for the publication of the Conference history written by Rev. J. B. Cain (this committee was composed of Revs. H. G. Hawkins, C. W. Crisler, J. W. Sells and G. H. Jones), proceeded in the attempt to work out an adequate plan based upon this suggestion.

(Continued on page 16)

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. C. A. Parks, Grenada, is not closing his ledger of work until he has done everything possible to bring the Advocate to "level columns" in his charge. We appreciate his loyal interest.

We are sorry to learn that Mr. J. H. Johnson, Conference Treasurer, has been ill recently. On Wednesday of last week, he was at the office for a short time in the morning after two days in bed.

Rev. R. G. Lord, pastor at Tunica, has done a great work in that little Delta city during the past year, and he approaches the Conference with general good feeling prevailing among all his people.

Brother Walter W. Jones, of Boyle, has our thanks for material favors and for a generous word concerning the Advocate. He has been a friend of many years and he has always lived up to the best meaning of "friend."

The editor appreciates a word of commendation from Rev. W. L. Robinson, of Hernando, concerning the mechanical get-up and the editorials of the paper. We are trying to put out a paper that will be helpful and we are glad to know that our effort is recognized.

Rev. L. P. Wasson, presiding elder of the Columbus District, says that they are facing some difficulty in making the appointments this year on account of the closing of Grenada College. The stream is usually more formidable as we approach it than when it is crossed.

Rev. Jeff Cunningham, pastor at Ripley, has held the service for the installation of officers of the Church School, has organized his Board of Christian Education, and has completed plans for the year ahead. The pastor's salary was increased this year and the benevolences will be paid in excess of the amount originally assumed.

Rev. H. Suydam reports two more subscriptions for the credit of his charge. This brings his list for the year to twelve, and he asks for a list for Shannon that he may include the Advocate in the completed task for the year. We appreciate his word concerning the new dress of the paper, and its contents. He expects to have a good report at Conference.

Brother Richmond Randle, a layman of Memphis, Tenn., sends us an article on Methodist Union which we have accepted for publication. He seems to indicate that only the General Conference can initiate action on a proposition. That would be a mistaken interpretation, but the time is too short to have the

meaning explained and we publish it as it was written.

Rev. R. P. Neblett, pastor at Brooksville, becomes reminiscent in a letter to us and we appreciate his generous word concerning the pleasant relations which we have had through the years. His second son, Thomas, is a Federal Trial Examiner with the National Labor Board, and has headquarters in New Orleans. We hope that he will find his way to the Advocate office soon.

Not long ago we published from a church bulletin the statement that a certain church had three delegates and two alternates for the session of the North Mississippi Conference. Now comes our good friend, Rev. E. H. Cunningham, and says that First Church, Corinth, has "five such principal delegates." J. W. Rankin, E. M. Cochran, J. C. McAmis, Mrs. J. D. Wroten, and Mrs. E. H. Cunningham. We imagine this is tops, so we declare the contest off.

NOTICE

Attention has been called to an error as to time of meeting of the North Mississippi Conference. The Conference will convene at Clarksdale, 7:30 p. m., Wednesday, November 3. This is to correct the error which appeared on our front page for past two issues.

EDITOR.

TO THE PASTORS OF THE NORTH MISSISSIPPI CONFERENCE

As Director of the Superannuate Endowment movement of our Conference, I will be prepared to receive any money that you may have for this worthy movement, to be remitted to the General Board of Finance, when we meet at Clarksdale. We would like very much to finish paying our adjusted quotas before the end of this quadrennium.

A. T. McILWAIN,
Conference Director.

FROM DREW

Dear Brother Duren: Hon. A. M. O'Neil, local attorney, was unanimously recommended for license to preach at our fourth quarterly conference. Brother O'Neil is the son of Rev. T. J. O'Neil, pastor, Crawford St., Vicksburg. He is planning to join Conference this fall.

We have organized a church on the Sunflower Plantation, one of the federal farming projects near Drew. There are two federal projects near Drew. This is strategic mission territory; 645 white people on Sunflower Plantation this year

and the prospect of 350 more on the adjoining project next year.

Please pass the word on to the brethren through the Advocate. Am looking forward to seeing you in Clarksdale. Hope to have a few renewals for the Advocate, one or two, anyway.

Yours sincerely,

T. B. THROWER.

SOME STARTLING FACTS

We are interested in evangelism; and the evangelist is one who is carrying the good tidings to ever increasing numbers. The establishment of the Church was for the evangelization of the world, and if it be faithful it will be about our Lord's business. It pains us when there is any lack of evangelistic results; it gladdens our heart when the Gospel makes progress.

Taking hold of two copies of the General Minutes that happened to be nearest our hand, we discovered some startling facts—facts we were not expecting to find, facts that concern the Sunday School Work of our Church for the last thirteen years; for the General Minutes were of the years 1923-24 and 1936-37, and something ought to be said about it.

During the last thirteen years the valuation of our church and parsonage property has increased from \$140,538,443 to \$193,473,567—a gain of \$52,935,124, or something over 37 per cent. The gain on the parsonage property was only 1 per cent, so just about the entire gain was in the valuation of the churches; but the point is, this gain of 37 per cent marks great progress in church building, educational buildings and adequate Sunday School equipment.

During the last thirteen years our church membership has increased from 2,478,623 to 2,819,978, having made a net growth in that time of 341,355, or something over 13 per cent. So our church has made very definite progress in gaining members, though perhaps this growth is not as much as it should have been.

During the same last thirteen years our Sunday Schools (Church Schools) have increased their working force of officers and teachers from 167,710 to 179,702, or an increase of 11,992—more than 7 per cent. Under our new and advanced plans for Church School work more officers and teachers are needed, so there seems to have been an adequate response to that call.

During the same last thirteen years our Sunday School enrollment, however, has been reduced. Thirteen years ago the Sunday School enrollment was 2,220,883; in our last General Minutes it is only 1,893,863—an actual loss of 327,020 from the total of thirteen years ago, or something above 14 per cent, and, think of it, that loss has come during the time the church was experiencing a net gain in membership of 341,355.

If our Sunday Schools had grown dur-

ing the last thirteen years as have our churches in membership, then we should now have a total Sunday School enrollment of 2,509,597—a gain of 32 per cent, or 615,734 over present figures. Instead of losing 327,020 from our Sunday School enrollment during those years, why, we should have had the same percentage of increase as was experienced in the growth of the church membership. For the Sunday School this increase would have been 288,714; but instead of the normal gain the Sunday Schools actually lost 327,020. Add these two figures, and our Sunday School enrollment is short of what it ought to be by the startling number, 615,734. This enrollment should be 32 per cent better than it now is.

Thirteen years ago our Sunday School enrollment was 89½ per cent as large as our church enrollment. Our latest records show our Sunday School enrollment to be at present only 67 per cent as large as the church enrollment. From 89½ per cent it has sunk in thirteen years to 67 per cent. Where will the shrinkage stop? In proportion to the growth in church membership, our Sunday Schools lack 32 per cent of being up to what they ought to be—being short a total of 615,734 officers and teachers and pupils.

The General Conference will meet in Birmingham in 1938. Let us hope for a program with a strong and adequate evangelistic appeal during the next quadrennium. Personally, we are anxious for the souls of that 615,734 men, women, young people, and children who ought to be in our Sunday Schools—but are not.

Bring about world peace, correct the social order, discover and rediscover ideals—do all this if we will, but by all means rediscover these precious souls for whom Christ died—and who constitute our immediate responsibility.

Among the objectives adopted for the Aldersgate Commemoration is a substantial increase in Church School enrollment and attendance.—Pastor's Bulletin, First Church, Columbus.

OUR CHINA MISSIONARIES

On August 14, when fighting began in Shanghai, there were twenty-seven single women missionaries of our Church in China and twenty men and their families, making a total of forty-seven missionaries besides wives and children. Of this number at least forty-two and probably forty-six are in China today. One man who was already under doctor's orders to come to America for an operation is now in a hospital here. Four single women under pressure of conditions in Shanghai and at the insistence of American consular officials left Shanghai for Manila on August 21. As soon as they learned that it was possible to remain in China, they began trying to get back. According to latest advices, they had succeeded in engaging passage back to Shanghai, leaving Manila about the middle of October. We presume they are back in China

or will be within a few days. In that case, forty-six of the forty-seven who were in China at the outbreak of the war, are still there.

Some missionaries of the Woman's Department who were en route to China from America when hostilities began, were ordered to stop in Japan. A few who were in Japan and Korea at the time on a summer vacation were directed to remain there, and have been assigned work temporarily in these fields. The sailings of some new missionaries and of some missionaries who were on furlough in America have had to be cancelled. The only dissatisfied missionaries are those who have been caught out of China and are unable to get back. They are all as eager to return as a good shepherd is to reach a sheep that is in distress.

The forty-six and their families now in China are staying voluntarily. The American Department of State advised all American citizens to withdraw for their own safety. The Board of Missions has offered to provide traveling expenses for any who desired to leave. But the missionaries have not left. Why do they stay?

Our forty-six missionaries in China and their families, whether in China or in America, are under great strain. At least six of the nine cities in which they are stationed have been bombed from the air and the three others are constantly menaced. For the most part, the missionaries are in places of comparative safety, but day and night they are with-in hearing of the guns and the bombing planes that are destroying the people they love. Often telegraphic and postal communications are disrupted and they have to depend upon the radio for news from the outside. The necessities of life are more difficult to secure than in normal times. Financial burdens are heavier. Local sources of support for schools and hospitals and churches have been reduced by the destruction and disorganization which the war has caused.

Yet the work goes on. Some churches are holding daily services. Some of the schools are open, notably McTyeirie School in Shanghai and the Virginia School in Huchow. Soochow University is transferring its Arts Department to the Middle School building in Huchow. The hospitals are overrun with patients. Homeless refugee Christians and wounded men and women must be cared for. The bereaved need to be comforted.

One missionary writes: "I think the missionaries never had such opportunities as they now have. . . . The village people cannot run away regardless of how many bombs fall. I believe our place is to stay by and with our Chinese friends now." Another writes: "We are doing work in many ways. Perhaps one of the most valuable kinds of work is fellowship in suffering."

The forty-six are staying on because they are needed and wanted, because they have the mind of the Good Shepherd. Is it too much that we should remember

them and their families daily during this trying time? A. W. WASSON.

UNIFICATION—(Continued from page 7)

diction is not statutory but constitutional in its nature. He also questions the ethics of a procedure that would reopen the Negro Jurisdiction issue at the first General Conference of the merged Church. The editor of the Christian Advocate says that 'the Northern point of view is not at all that the Negro Jurisdiction is undesirable.' He speaks also of 'some provincially minded men' who fail in passion for union and breadth of outlook.

"What are the facts concerning the points emphasized by Bishop Cannon and the editor of the Christian Advocate? Both in the General Conference and in the Annual Conferences the argument used perhaps more frequently than any other by the most ardent exponents of the Plan to convert those who opposed it on the ground of racial discrimination was 'Vote it now, and Adjust the Negro Jurisdiction question later,' and 'The Negro Jurisdiction provision is not a constitutional item; it can be changed simply by a majority vote in any General Conference.' Indeed, Bishop Edwin H. Hughes himself, in his eight-point interpretation of the Plan, said: 'Seventh, we have, therefore, been careful not to fasten minor matters into a constitutional mold. The number and composition of the Jurisdictional Conferences are not tied up so that only laborious constitutional procedures can make changes.' Let it be said also that a number of strong Annual Conferences in the North, such as the New York East, the Southern California, the New Jersey (the Advocate editor's own Conference), the Wyoming, the New England (lay), and the New Hampshire (ministerial), raised scruples about the Plan, and urged a change in the discriminatory provision. Are the members of these Conferences 'provincially minded?' We are interested in the facts."

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Christian Education

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CHURCH SCHOOL LESSON, OCTOBER 31

By Dr. J. R. Countiss

THE MORAL ISSUE IN THE DRINK PROBLEM

The early Christians moved under a sense of immediate and profound urgency as they looked for the imminent second coming of Christ. Such urgency is all the more needed because we "know not the day nor the hour." Whether the period be long or short, our personal day of opportunity and privilege is too brief to be wasted either in fleshly lusts and

dissipations or in that meanness of spirit that leads to strife and envying. Christ-like purity of life is man's highest goal whether the race last for a day or for a century. Any thought, word or deed that conflicts with that ideal is detrimental both to the individual and to society. Again and again, drunkenness is listed among deadly, corroding sins. All its associations and its progeny are of like character. Its strange fascination and power have only been understood since scientific investigation has proven alcohol to be a narcotic, habit-forming drug.

Such drugs being damaging to personality, their use immediately becomes a moral problem with collateral economic and social problems. It cannot be the purely personal problem claimed by its users and advocates, since indulgence even in small quantities immediately impairs judgment and efficiency, lowers moral standards, and transforms the user into anything from a social nuisance to a potential murderer. Its use might be considered a personal problem by a lone trapper in the jungle, but certainly not for those who live in the crowds of this complex, interwoven, swiftmoving machine age. One can no more drink alone than he can live alone. A people with any worthy sense of social responsibility cannot consent that a man shall have the right either to destroy himself or to indulge in a habit that throws upon society the burden of caring for indigent and invalid members of his family. The alcohol problem is not alone personal and local, but also national and international.

Legislative control may do much to curb the manufacture and sale of intoxicants, as well as to lessen the enticements that usually accompany the traffic, but it is utterly vain to trust in legislation alone, or in the promises of politicians. Much-vaunted Repeal pledged that the old saloon should not return, and that dry territory should be protected. Actually, it has brought dives that make the old-fashioned saloons appear almost as Sunday schools. Burly barkeepers have been replaced by enticing barmaids, and mothers and daughters join fathers and sons at bars and tables, whereas all decent women avoided the old saloon as they would a plague spot. Instead of abolishing blind tigers, Repeal gave them federal license and made them immune to molestation by federal officers and courts.

Final solution of the iniquitous problem depends on education and religion. Youth must be informed as to the true nature and damaging effects of alcohol. Every home and school must become an alert and uncompromising enemy of this terrible drug. But information is not enough. Youth must be inspired and fortified

with the solid principles of a religion of righteousness. Paul gave the ultimate remedy when he said: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." No man who has consecrated his life to the largest measure of usefulness will indulge in drink, and none controlled by the law of love will put the bottle to his neighbor's lips, nor in any way encourage the sale of alcohol for its revenues, nor its use at social functions. The strong who remain temperate are but decoys for the weak who succumb to the drug and thereby lose body and soul.

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The Christian Fireside

CHORDS AND DISCORDS

Not so long ago I was listening to a famous concert orchestra "tuning up." And what a noise! A squeal from a violin here, a boom from the brass horn there, some place else a rattle from a drum, a screech from a fife, the prattle of a piccolo, or the rasp of a bass viol. But a few moments later that orchestra was ready for its concert program. And how they could make melody! Those selections from Wagner, Brahms, and Strauss were soul-elevating and satisfying.

But why all the difference? Well, in the first instance they were playing without rules and order, in the second instance they were playing according to principles and laws. In the first place

everyone was working for himself, in the second place everyone was working together. The first effort resulted in terrible discord, and the second effort resulted in beautiful chords and harmony.

Now, everything we do in life has its rules. When we follow those rules everyone is happy, and everything goes along fine. When we don't follow those rules we get into trouble ourselves and make trouble for someone else. This is true of everything we do. We are guided by certain rules every day—rules that we learn from our home and camp life, our teacher and our superiors. When we break those rules we make a lot of discords. Anyone that takes something that doesn't belong to him, or wastes his time in useless things, or tells false stories about someone hasn't learned to play according to the rules. And all we get is discord. Discords are made by people who are too ignorant or too indolent to learn the laws of living.

Of course, rules are not the easiest things to learn. But, then, nothing worth while that we ever acquire is easy. It all takes a lot of practice. If we keep on practicing, though, we will gain more satisfaction from the good results than from anything else. Greater good comes from the chords in life than from the discords.—Chaplain Walter D. Oberholtzer, in *The Army Chaplain*.

THE AMERICAN SCHOOL

The next time you pass a school, pause a moment to think what that school means to humanity. Recall the long dark centuries when the masses were kept in ignorance—when greed and oppression ruled the world with an iron hand.

From the very beginning of man's struggle for knowledge, self-respect, and the recognition of his inalienable rights, the school has been his greatest ally.

We refer to the school as "common" because it belongs to us all; it is ourselves working together in the education of our children. But it is a most uncommon institution. It is relatively new. It is democracy's greatest gift to civilization.

Throughout the world, among upward struggling peoples, wherever parents share in the aspirations of their children, the American common school is being copied. Let us cherish and improve our schools.—Presbyterian Tribune.

MARKS OF AN EDUCATED MAN

Albert Edward Wiggam gave the following essentials of an educated man, as printed in *The Religious Digest*:

1. He keeps his mind open on every question until all the evidence is in.
2. He always listens to the man who knows.

3. He never laughs at new ideas.
4. He cross-examines his day-dreams.
5. He knows his strong point, and plays it.
6. He knows the value of good habits and how to form them.
7. He knows when not to think and when to call in an expert to think for him.
8. You can't sell magic.
9. He lives the forward-looking, outward-looking life.
10. He cultivates a love for the beautiful.—The Religious Telescope.



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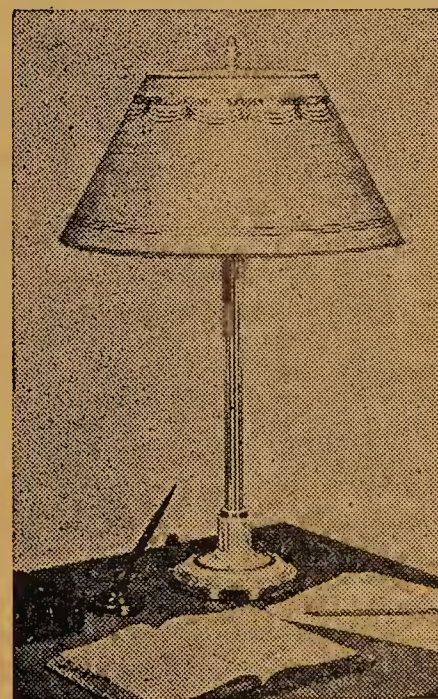
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LOUISIANA CONFERENCE

By Mrs. John B. Pollard,

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In a letter from Mrs. Helen B. Bourne, secretary of the Department of Education and Promotion of the Woman's Missionary Council, she says: "Please ask every Woman's Missionary Society to plan now to establish a bookshelf as soon as possible, and encourage every woman to read one or several books—the more the better. If we can cultivate the reading of stimulating, experience-centered, spiritual books as one of the immediate objectives of this movement (Aldersgate Commemoration), I confidently believe our prayer-life and our service will take on new and deeper meaning."

Bookshelf for Woman's Missionary Societies

"The Awakening of John Wesley," by Joy, price 50c.; "Out of Aldersgate," by Watkins, price 25c.; "Christianity and Our World," by Bennett, price 50c.; "Living Religion," by Hart, price \$1.50; "Practicing the Presence," by Cushman, price \$1; "Victorious Living," by Jones, price \$2; "Christianity in the Eastern Conflicts," by Paton, price (paper), 75c, and (cloth) \$1.50; "World Peace and Christian Missions," by Fey, price 35c.; "The Way of the Witnesses," by Schillito, price (paper) 50c and (cloth) \$1; "A Way of Life," by Lester, 5c (pamphlet); "What Mr. Wesley Himself Says," World Outlook, August, 1937.

These books may be ordered from our Publishing House, 810 Broadway, Nashville, Tenn.

MISSISSIPPI CONFERENCE

(Continued from last week)

Wish I could tell you many of the things that have happened these last nine months in China, but know that you, too, are busy, and I shall not take too much of your time. We have been very busy, though happy, in language school, which closed on June 29. Our faculty is a group of very interesting Chinese men and women, and we are looking forward to our study with them again this fall. We have also enjoyed our time in Soochow. It is a very aristocratic old Chinese city of about seven hundred thousand. That count includes those living inside and just outside of the city wall. It was quite a surprise to me to find that the city gates were locked every night, for it did not seem in keeping with the twentieth century, but I have found that China is not much impressed by just another century. Soochow is famous for her lovely gardens, and is called the Venice of China because of her many canals. How I wish you could "drop in" and see us. Can think of nothing I'd rather do than show Soochow to you. With my appointment for next year I "inherit" a very nice house, Chinese cook and his wife. I believe we could make you feel at home even in China.

Think I have never been as truly grateful for our Church as I have been since coming to the Orient. Everywhere we visit our mission stations we find that the work is of a very high standard, and is making such a worthwhile contribution. Though we as Southern Methodists are not a large mission, and do not cover wide areas, we have concentrated in certain places and, it seems to me, have gone very deep into the life of the people. Many of you heard Dr. Yang while he was in America this year. Wish you could know some of our other Chinese leaders, for they are such attractive, intelligent persons. As I begin my first year of work at Konghong Church, the thing I am looking forward to most is fellowship with individual Chinese.

May I again express to you my appreciation for the privilege of being in China? It makes me both proud and humble to realize that I am representing you, and that together we are seeking to interpret Christ to the world.

My prayer for you is that you may continue to live in His presence.

Sincerely,

MATHILDE KILLINGSWORTH.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

(Continued from last week)

Report of the Itta Bena Methodist Missionary Society for the third quarter:

During this quarter the business and social meeting has been combined and one meeting held each month.

The Sunshine chairman has been active in aiding and cheering those in distress.

The Social Relations Committee has finished the Rural Project and has planned a new project for the next quarter.

The Octagon chairman has secured two Baby Bonds.

The Bible and Mission Study will be resumed the next quarter.

The missionary ladies sponsored a supper for the League and the League has been recognized.

The Young Women's Circle has been entertained each month this quarter in the home of some member of the missionary society. They continue interested and are doing good work.

MRS. J. E. CONE,
Superintendent of Publicity.

"Building the Christian Community" is ably discussed by Mrs. H. P. Thomas, of Ruleville. Excerpts from her talk are given here.

"Today and tomorrow with Jesus Christ!" With Jesus the mirror of God will we, the members of the Church and missionary societies, look into this mirror and test our lives and our living? Will we dare in our complex community life to obey the law of love and live the life of Christian love?

What is a Christian community? In community life Jesus was concerned with the motive in the heart. Should not a Christian community demand that the high motive govern man's choices and acts? That the ideal of unselfish service be supreme. That all agencies cooperate for the greatest blessings even to the humblest.

How is this to be brought about? How are we to go about building a Christian community? Does it not involve a plan of specific things to pray about, discuss, and do? Shall we set ourselves about the destruction of poverty, crime, sickness, greed and ignorance? A Christian community insists on the best kind of things for the community—the best kind of health, the best kind of amusement and recreation, the best kind of government, the best kind of education, the best kind of religion.

The agencies through which we may work are many—Christian homes, Christian schools, Christian government, Christian business.

We must definitely face such problems as the destruction of poverty, establishment of better living conditions, health, education, morals, etc.

The greatest need in building the Christian community is leadership, thoroughly consecrated leadership which has adequate social intelligence, faith and moral courage to face the whole question in the light of Jesus Christ.

Will you be a leader? Will you dare follow Jesus? Will you live just one day as he would have you? "If any man will come after me, let him deny himself and take up his cross and follow me."

And, lo, another wonder in heaven—a great waste basket which is filled with the prayers of those who "ask and receive not because they ask amiss."

More than our own safety, it appears increasingly plain that our nation and the other nations must take a firm stand against warmakers. Blessed are the peacemakers, not the pussyfooters.

In Memoriam

THOMAS JAMES MATTHEWS

T. J. Matthews was born to Thomas J. Matthews and Sarah G. Pearce on May 5, 1865, in Extension, La. He passed from this life on August 31, 1937.

He was a merchant and planter all the years of his adult life. At the death of his mother he succeeded her as postmaster of the Extension post office and served in that capacity for thirty-eight years. He was a trustee in the Winnsboro Bank & Trust Co. In all of his business relations he was greatly esteemed and respected. As a citizen, he always stood for things that were honest and right. He made no compromise. He was interested in and concerned about all civic affairs and put himself wholeheartedly into the things that were for the promotion of the welfare of the community and the parish.

Mr. Matthews lost his father when a child and was reared by a Christian mother. The influence of that early training was shown throughout his life. He united with the Boeuf Prairie Church in August, 1893, under the pastorate of Brother C. F. Staples, and remained a consistent member of the same church until his death. He was loyal and devoted to the church and all of its interests,

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and for a number of years served as steward and trustee. Mr. Matthews had very definite religious convictions and he stood by them regardless of the consequences. Straightforwardness characterized his true Christian life.

He was a kind and loving husband and father. The home life was ever radiant with a wonderful Christian spirit. Many experiences of sickness and sorrow in the home only brought the members of the family closer to one another and closer to their Master.

It was always a great joy and privilege for Mr. Matthews to have the preachers in his home, and it was also a rare privilege and pleasure for the preachers to abide there.

A noble man of God has gone from us, but he has left us an inspiration and a challenge to continue in the fulfillment of his dreams and the realization of his labors.

Mr. Matthews was married to Miss Belle Blanks in 1889, who, with four children—Mrs. Edna M. Clinton, Mrs. Madge Waldrup, Thomas James Matthews, and Mrs. Zelia Clinton, survive him.

IRA W. FLOWERS.

WILMER LEE GODBOLD

Mr. Wilmer L. Godbold, an outstanding citizen and representative of one of the oldest and most respected families in the State, died at his home in Copiah County, near Hazlehurst, Miss., on Sunday, September 19, at 10:30 o'clock, after several weeks of illness. He was born on February 11, 1870, on the old home place where he spent most of his useful life.

More than three years ago he underwent a serious operation which, with other complications, finally terminated fatally. The funeral took place the Monday following his death at the family residence, and his body was laid to rest in the family burial ground in the old Sweetwater cemetery, where so many of his loved ones rest. This writer, a life-long friend and college mate, had charge of the services, assisted by Revs. R. H. Clegg, presiding elder; M. R. Jones and L. L. Matheny. The large crowd of people from adjoining communities and from a distance attested his great popularity.

Mr. Godbold was educated at Centenary College, Jackson, La., Millsaps College, and graduated in law from the State University with credit, completing the required two years in one. After teaching in the public schools of the State, he decided to give up his purpose of practicing law and returned to the old home and devoted his life to farming and stock raising. Here he built up a competence and proved a valuable asset to that section of Copiah County.

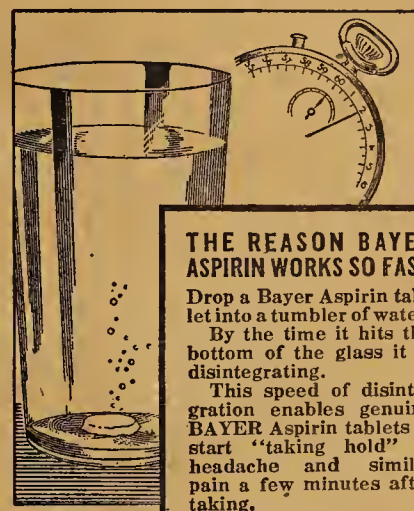
He was a man whose life was rich in service, with a fine intellect, of unquestioned moral integrity, and of exemplary Christian character. Copiah County has never produced, among her many illustrious sons, a better citizen or a higher type of manhood. His life was an open

book on whose pages were written the challenging records of one of nature's noblemen. He lived the simple life nobly, met every demand upon him faithfully, and died triumphantly. He was a loyal friend, a good neighbor, a patriotic, honest citizen, and a Christian gentleman above reproach. He was a devoted, active member of the old Pleasant Valley Methodist church.

He is survived by his wife, Mrs. Lou Moore Godbold, whom he married on May 20, 1916; one brother, Clarence, of Phoenix, Arizona, and three sisters, Mrs. Robert Wright, of Roxie, Miss.; Mrs. Joe Watson and Miss Mollie, of Hazlehurst, Miss.

C. W. CRISLER.

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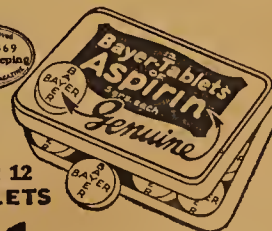
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THE HAWKINS FOUNDATION

(Continued from page 9)

Many have recognized that no man has done more valuable historical work for Mississippi Methodism than Rev. H. G. Hawkins, who retired from active service at the last session of the Conference. It was suggested that whatever organization was effected to publish Mississippi Conference history might appropriately be named in his honor. This suggestion brought about the realization that Mr. G. L. Hawkins, Methodist layman of Hattiesburg, Miss., who is the brother of Rev. H. G. Hawkins, should be the first one to be given the privilege of financing this organization.

When approached about the matter, Mr. Hawkins gladly responded to the idea and worked with the committee in planning for the Hawkins Foundation, whose purpose will be solely to sponsor the publication and sale of volumes on Mississippi Methodism. The Historical Society recognized the Hawkins Founda-

tion in the revised constitution which it adopted during the Pastors' School in June, 1937, and recommended to the Foundation the publication of "Methodism in Natchez," by Rev. H. G. Hawkins, and "Mississippi Conference Methodism, 1846-66," by Rev. J. B. Cain.

The Hawkins Foundation is composed of Revs. G. H. Jones, J. W. Sells, W. B. Jones, J. F. Campbell and R. H. Clegg. Mr. G. L. Hawkins will finance the publication of "Methodism in Natchez," and this volume is now being printed by the Methodist Publishing House and will be ready for distribution by the time of the Annual Conference.

G. H. JONES,
Secretary, Historical Society.

Seeking the benefits of the church while making no contribution to its support is worse than getting something for nothing. It is getting something at the sacrifice of others who make the church possible.



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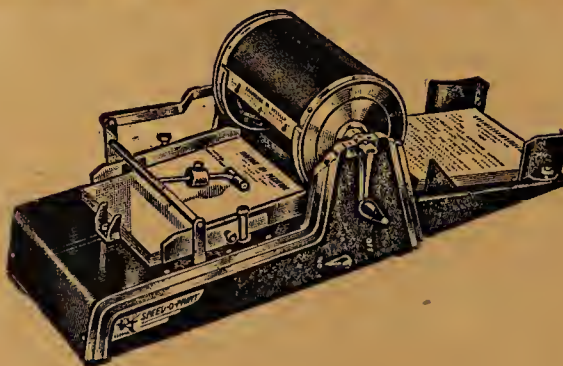
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New Orleans

CHRISTIAN ADVOCATE



LIVING THOUGHTS OF JOHN WESLEY

According to the whole tenor of Scripture, the being born again does really signify the being inwardly changed by the almighty operation of the Spirit of God; changed from sin to holiness; renewed in the image of Him that created us.

DOWN THE ROAD

North Mississippi Conference
at Clarksdale, November 10

Mississippi Conference at Hat-
tiesburg, November 17

Louisiana Conference at First
Church, Shreveport,
November 24

Jan 38
Carnegie Library
Mississippi College

Library

Duplicate

ELIZABETH SULLIVAN MEMORIAL CHURCH



This beautiful view is a photograph of the perfectly coordinated plant of the church at Bogalusa which was completed in 1923, under the pastorate of Rev. E. C. Gunn. The Educational building, having been destroyed by fire, the new building, appearing in the center of the picture, was completed a few weeks ago under the pastorate of Rev. W. H. Royal. This unified church plant cost approximately \$40,000, and it is the successor of a building which was completed in May, 1907. According to the report of Elizabeth F. Sullivan, Treasurer, under date of November 23, 1907, the old building cost \$1,728.14, and the indebtedness at completion was only \$210.47.



Wallet of the Week



DR. GEORGE A. BUTTRICK, pastor of Madison Avenue Church, New York, and himself a great preacher, said some straight things to the one hundred and fifteen pastors of Brooklyn churches not long ago. He emphasized the need for correct speech in the pulpit and he described the minister as often "victimized by his own adjectives." He defined a "hurdy-gurdy style" sermon as one applied first individually, then socially, and finally internationally, and he said that "anecdotalage" has no place in good preaching because it is a form of dotage.

* * *

THE AGA KHAN is the first ruling prince to occupy the presidential chair in the history of the League of Nations. As we understand it, he is a Moslem and a ruling prince of India. He is said to be one of the most punctual and systematic presidents that the League has had. Promptly at ten o'clock he takes the chair and rings the bell for order. One morning recently he called the session to order, disposed of the correspondence, read the order of the day, and called the first orator by 10:06, to the inexpressible chagrin of the secretary who arrived at 10:07.

* * *

THE VANISHING ABORIGINES of Australia seem to be attracting considerable attention in England at the present time. Like the American Indian, for whatever reason, they appear to be approaching extinction. Fifty years ago, the population of Australia was a little more than three million people, today it is a little more than five million, exclusive of the aborigines—a gain of approximately sixty-six per cent. Fifty years ago the aborigines numbered sixty thousand, but at the present time they number only fifty thousand—a loss of twenty per cent. Private agencies collaborating with the Government are at work to save the native stock from being swept out of existence.

* * *

A GHOST CHURCH is the name applied to a New York church described as having "its future all behind it." According to the story, the church was founded more than a hundred years ago, it has a board of trustees, cushioned pews, an altar and an organ, technically employs a visiting pastor, and now has only eight members. These eight persons keep up the organization and keep it ready for the services which are never held, except that once in three or four years a funeral cortege draws up at the door when another of its fading group passes on. *The New Outlook* remarks that, "It is a parable and a picture of many another institution which is a ghost and does not know it."

THE MORNING POST, London's oldest and most aristocratic daily, has gone the way of all the earth. It has been amalgamated with *The Daily Telegraph*. It was described as being "well-written, well edited, gentlemanly in tone, and never yellow, either in its spirit or its method." Its demise seems to have been due to the fact that it represented the past rather than the present, and the genius of a brilliant editor was not sufficient to keep it going when it had lost contact with reality.

* * *

HISTORIC CAMBRIDGE was the meeting place of the British Institute of Adult Education recently when a storm of words brought the ancient centers of learning to a sudden realization of a world of living problems with which they were hopelessly out of touch. Professor Lancelot Hogben, Regius Professor of Natural History* in Aberdeen University, jarred the "arrogant complacency" of those ancient universities with the declaration that they were out of touch with the educational ideals of democracy and the economics being taught was described as "mediaeval rubbish."

* * *

THE GOVERNMENT OF JUGOSLAVIA is reported to have stirred up a hornet's nest when it undertook to ratify a concordat with the Vatican recently. It appears that the chief factors in the furor, which resulted in the complete withdrawal of the proposal, were the Croats and Serbs. It is claimed that these two elements represent a majority of the people, and they seem to be the ones who are actively promoting a democratic form of government. It is not easy to evaluate the political movements in that part of the world, but they have succeeded for the time being in preventing the dominance of Romanism.

* * *

THE GIANT TOAD, whose native habitat is in the wilds of Mexico, was little known up to twenty years ago. It attains a length of seven or eight inches, feeds on insects, some toads have been known to live for twenty years, and the female lays three thousand eggs at a sitting. Within the last two decades, it has been discovered that the Giant Toad is one of the greatest known devourers of insect pests, and one of the best friends of farmers in tropical and sub-tropical countries. They have been introduced into Australia where they have eradicated mice and cockroaches from many districts, and in Hawaii, they are kept in private gardens. Scientists estimate the value of these toads to farmers at millions of dollars.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

BISHOP DOBBS ILL

We sincerely regret to report the illness of Bishop Dobbs, the Bishop of our area. We are glad, however, to be assured that his illness is not of an alarming nature. It appears that he had not been very well and that he went to his physician for a check-up. A condition was discovered that necessitated an immediate operation, and the Bishop remained at the hospital where a minor operation was performed on Wednesday of last week. The reports of his condition are favorable and the physicians assure him that he will be able to leave the hospital in a week if no complication arises. According to arrangement, the North Mississippi Conference has been postponed for one week and Bishop Dobbs expects to be in attendance. He has arranged for the assistance of Bishop Arthur J. Moore. Later reports from Bishop Dobbs will appear in the personals of the North Mississippi Conference. The dedication of the church at Clarksdale, scheduled for last Sunday, was carried through and Bishop Horace M. DuBose took the place of Bishop Dobbs in the dedicatory service.

CHAIN-STORE SURGERY

The caption of this editorial describes a tendency of the present day, but does not indicate all that we have in mind. There are too many things involved in "cooperative medicine" for us to give an adequate appraisal of it in the brief space of an editorial paragraph. We have profound respect for the physician who invests his treasure and his life in his profession, and who then offers a service in conformity to accepted ethical standards. On the other hand, we do not undertake to account for the origin of syndicated medicine. The entering wedge for such a movement was possibly the medical service offered by life insurance companies to their policy holders and later group hospitalization, but it has probably been influenced by many other factors which need not be mentioned here. We recognize the appeal and the possibilities of a regimentation of the services of men trained in medicine and sur-

gery, and we believe that within certain limits, the move has possibilities which should not be overlooked. Having said that, we hasten to say that we believe that it has possibilities of abuse which should be definitely guarded against. Organized or syndicated medicine will bring a type of medical service within the reach of many who would like to avoid charity—those who are not financially able to afford the attention on the prevailing scale of charges. But another problem is not less important than that of maintaining self-respect. We refer to the qualification of those joined in this cooperative service. Of course, it would be to the interest of cooperative medicine to offer no indifferent type of practitioner. But it is not easy to judge medical competence, and the proper diagnosis in all cases might be even a more important factor than the general question of medical competence. We believe that there should be the strictest censorship of all organizations and associations offering syndicated health and surgical service. The good intention of an organization cannot remove the hurt done by a mistaken course. We have no right to speak against cooperative medicine as such, we only undertake to say that needy and helpless victims of disease should be protected against resources pooled for commercial ends. The growing popularity of such custom will not necessarily cure the weaknesses of the effort—it may serve to conceal and even to multiply the perils.

The foregoing was in type before the fatalities connected with the prescription and use of sulfanilamide occurred. We have no word of criticism for the physicians who were unfortunately connected with these fatalities—indeed, they have our profound sympathy. The fault was not theirs and they were doing, as we understand, what seemed to be indicated by the uses of the preparation in another form, and in reliance upon the trustworthiness of concerns dispensing it. But the fifty-nine deaths reported over the country certainly emphasize the delinquency of those responsible for the passage of a drug law with teeth in it. We believe that every concern putting out medicines of any kind should be required to submit the formula for a rigid chemical

analysis, including effects, and that no distribution should be permitted until the preparation has the unqualified approval of the Federal Government under such a statute. We believe, too, that any medicine offering advertisement to any medium should be required to furnish a copy of Government approval to every such paper or medium used. Life is too sacred a thing to be trifled with, and if the nature of a prescription must be veiled in secrecy as a means of protection for those originating the formula, the Government should know all the facts and give registered approval.

BISHOP DOBBS IMPROVING

The impression has gained currency in some quarters that Bishop Dobbs is in a more serious condition than is really true. It is the impression of some that he has undergone a "major" operation, but it was only a minor operation. Reports from him Tuesday were to the effect that he is making satisfactory progress toward recovery. He was receiving visits from his friends and he expects to be present for the session of the North Mississippi Conference. We are glad to pass on this information for the benefit of any who may be misinformed as to the Bishop's condition.

"SILENCE THE WATCHWORD"

In view of some publicity being circulated concerning the Bishops and the discussion of the Plan of Union, we feel that it is but justice to them that we should say again that no Bishop has at any time sought to influence our course in publishing or withholding any matter dealing with the pending Plan of Union. We stated this in the beginning of the discussion, and we wrote Brother Manget to this effect in reply to such a statement in a letter to us. We know that none of these statements refer to this paper and it is not in the nature of personal defence that we write this. Our purpose is to make it clear that our Bishop has never once made even a suggestion as to what we should or should not publish. He has not complained of anything that we have published and in all matters he has been sympathetic and absolutely fair in his attitude. We do not think that it is fair to send into our territory charges of such a nature against unnamed Bishops. It would be very much more Christian and courageous to say plainly who has been guilty of the offences named, and it would at least give the offenders the right to make reply, and it would enable such to answer intelligently. It would also save those who may be uninformed as to the facts from feelings of suspicion concerning the leadership of the Church. The least that can be said of the method being used is that it is unfortunate and unfair. We are unwilling

for any word of these charges to rest upon the Bishop of this area and in his behalf we make no qualification of our repudiation of the charges.

NEXT WEEK

The issue of next week will be devoted largely to Clarksdale and the North Mississippi Conference. In the effort to insert some matter this week, we have carried over a great deal of copy, but it is our purpose to publish all urgent material. We expect ultimately to find a place for all that we have on hand. Pressing notices and other Conference copy must have the right of way. As we stated in a previous issue, we will surrender the editorial space to the Conference proceedings in order that all matter submitted may have a chance.

Editorial Miscellany

By Dr. H. T. Carley

THE FUN OF BEING POOR

There may be certain advantages in being rich—we have no means of knowing except by observation and by hearing the comments of the non-rich with whom now and then we come in contact; but being poor also has compensations. Of this we can speak from experience.

The poor man escapes the opprobrium of being classed with the "malefactors of great wealth." That is worth something. Not all wealthy men are malefactors, but enough of them are to make the possession of great riches a doubtful mark of distinction. The poor but honest man can hold his head high in any company of plutocrats. And there's a lot of fun in being able to hold your head high.

The poor man doesn't have to lie awake at night concocting schemes to add to his wealth, worrying about the machinations of the scoundrels who are trying to take his money away from him, or trying to think of a gentlemanly way to decline to become the financial sponsor of all the charitable and benevolent organizations in the world. We have been told by some whom fortune has favored that even a small contribution to the countless appeals for support of worthy causes would bankrupt a millionaire. We can well believe it, for even a poor man has appeals enough. There's a lot of fun in not being expected to do too much.

The poor man doesn't have to waste much time in deciding how he will spend his money. Yachts, airplanes, trips to Europe, mansions, the stock market and the like don't bother him. When he has bought his bread and meat, his money is gone, and he doesn't have to worry. It's lots of fun not to have to worry.

It's not fun to be too poor, though.

ANNUAL MEETING OF THE PUBLISHING COMMITTEE

At 9:30 o'clock, the morning of October 14, 1937, the Publishing Committee of the New Orleans Christian Advocate met in the office of the Advocate for the business of the annual meeting. Mr. J. W. Reily, the chairman, being out of the city, Dr. J. T. Leggett, the vice-chairman, called the meeting to order and proceeded with the business.

After prayer led by the Rev. J. H. Felts, Rev. E. Nash Broyles was elected secretary, and the members present were noted.

Rev. W. L. Duren, D.D., editor, and Mr. C. M. Chalmers, business manager, were present and accorded the privileges of the floor, as was Mr. S. H. Radcliffe.

The editor and business manager made their reports, and received commendation for the improved state of the Advocate. These brethren deserve the highest praise and finest support for the admirable work being done and the remarkably fine paper being produced. Said Dr. Duren in his report: "We greet you with a report which has fewer heartaches than has been true of many of our reports in recent years, but a report which still offers a challenge to the whole-hearted loyalty and devotion of the Methodists of Louisiana and Mississippi."

Dr. Duren's editorship of the Advocate has been one of the most able in the church, and the committee was a unit in due expressions of appreciation. The movement was stimulated whereby the circulation is to be increased, if possible, from the present 7,500 subscribers to the 10,000 hoped for. Among other things the Bishop is asked to name a committee in each presiding elder's District for the promotion of the campaign with proper District awards on the basis of the desired 10,000 subscriptions—the committee to be composed of the presiding elder as chairman, with two pastors and two laymen.

The business of the Advocate was gone into thoroughly, and on the basis of an expert audit arrangements were made for another year on the following plan:

1. That the function of editor and business manager be combined in one person.

2. That the Advocate be printed on the basis of a contract made with some printing establishment.

Dr. W. L. Duren was elected editor and business manager.

Dr. H. T. Carley was elected associate editor without salary.

Mr. C. M. Chalmers submitted a bid for the printing, which was accepted.

Perhaps it should be mentioned that the editor was authorized to discontinue subscriptions which remain unpaid after the second notice sent thirty days after expiration.

To represent the Advocate before the three patronizing Conferences the following appointments were made:

Louisiana Conference, Mr. J. W. Reily.

Mississippi Conference, Rev. Otto Porter.

North Mississippi Conference, Rev. E. Nash Broyles.

The election of officers for the new year was as follows:

Chairman, Mr. J. W. Reily.

Vice-chairman, Rev. J. T. Leggett.

Secretary, Rev. E. Nash Broyles.

It is the purpose to ask the patronizing Conferences for the same appropriation as last year.

The committee urges the necessity for the Advocate. It should be in every Methodist home in this territory, and take its proper place in the Christian culture of the family. We have a great editor, the business is upon an approved basis, a wonderful Church periodical is being produced each week, and our con-

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1
Baltimore	217	99
Northwest	41	0
Holston	244	18
Virginia	395	37
Tennessee	187	72
Tex.-Mexican Mission.....	30	2
St. Louis	163	3
West Texas	247	5
Western N. C.	402	20
New Mexico	107	0
Pacific	102	14
North Texas	255	13

stituency in Louisiana, Mississippi, and North Mississippi should receive with enthusiasm this paper, so cultural, so informing, and so meaningful in the life of Methodism in these two states.

E. NASH BROYLES.

MAKING THE NEGRO DEFEAT UNION

By Bishop John M. Moore, Chairman of the Commission on Union

Last May rumors were afloat that the General Conference of the Methodist Episcopal Church was to be called in special session to make certain changes in the Plan of Methodist Union, and that one of their Bishops and a distinguished minister had declared they would lead in a movement to change the Plan if the Negroes were not satisfied; and that the Plan was to be changed by the first General Conference of the United Church. Other rumors were heard. The College of Bishops appointed me to visit the Board of Bishops, then in session in

Minneapolis, and find out about these rumors. I went. I reported the rumors. Each Bishop spoke. Three hours were given to the matter. The unanimous testimony was that so far as they knew there was no foundation for any of the rumors.

Privately, and in an impassioned address before the Bishops, Bishop Robert E. Jones, one of the Negro Bishops, appealed to me in the strongest terms that I plead with my people that they do not defeat this Plan of Union. He said, "Its defeat would ruin the Negro Methodists. We would have to take the blame, because the Negro would be the issue upon which the opposition would finally hope to win." It is now evident that he spoke with wisdom and foresight.

The fact is, the only other issue raised is that of protection of property rights and trusts. That issue has not been very influential. Since it is known that on our Commission were distinguished lawyers such as Secretary Daniel C. Roper of Washington, Judge John S. Candler of Atlanta, Judge P. D. Madden of Nashville, Mr. H. H. White of Alexandria, La., and Hon. Joseph W. Lewis of St. Louis, who indorsed the Plan. Any insinuation that the Plan is legally deficient is an indictment of the legal intelligence and professional integrity of these men. The Commissions of the other two Churches had property and rights and trusts also to protect, and distinguished lawyers were members of their Commissions. Other members of the Commissions had at hand the compiled "Rules of Law relating to Churches." Very few persons who will look into the matter would vote against Union on the plea that any property rights or trusts were endangered or unprotected.

The only argument that has any weight or influence in the South, or in the North, relates to the status of the Negro. North and South, the Negro is being used by the foes of Union in both sections, although there are basic reasons which are never proclaimed. The hope of both sides is to defeat the Plan of Union in this way. That seems a pity, if not a shame.

The Christian Century has on its staff an editorial writer, a former Southern Methodist and a former Chaplain of a Negro College, who has published two or more articles that are antagonistic to the Plan of Union because of its provision for the Negroes. In his last he asked, "Are Methodists being tricked?" and says, "Somebody is being fooled," and that, "Apparently, ministers and laymen are being taken in, North and South of the Mason and Dixon Line." He is evidently the one most fooled. He says, "The Commission which drew up the Plan of Union should meet and give to the three constituent bodies an unequivocal statement as to the status of this matter." He is referring, of course, to the interpretation of the grant of power to the General Conference for changing

(Continued on page 9)

Louisiana Conference

PERSONAL AND OTHERWISE

We regret to learn of the illness of Mr. Paul Brown, of Shreveport. We sincerely hope that this valuable servant of the Church and friend of every forward movement may be speedily restored to health.

Brother J. P. Nelson, of Gibsland, was one of the first to return his remittance in response to the new card now being used by the Advocate. We appreciate the cordial and brotherly note written on the face of the card.

The Advocate acknowledges with sincere appreciation a subscription from Miss N. B. Hathorn, a retired deaconess living in Cincinnati, Ohio. She did not say so, but we presume that she is a deaconess of the Methodist Episcopal Church.

Miss Emma Castain, of Opelousas, who has been a subscriber to the Advocate for fifty years, makes a remittance and says that she is not able to continue it longer. We hope that there may be found a way to continue the visits of her friend of the past fifty years.

We have an appreciated communication from Rev. G. P. White, of Hammond, regarding our editorial on the superannuate cause. Brother White has been ill during the past month, but his card indicates that he is improved from what he was when we heard from him previously.

Dr. Dana Dawson and First Church, Shreveport, stepped bravely into the breach when Bogalusa was unable to carry through in the entertainment of the Conference on account of the change of date to the week of Thanksgiving. Elsewhere will be found official notice of the change.

Rev. A. W. Townsend, Jr., and Mrs. H. B. Hysell, both of New Orleans are in sorrow on account of the death of their father at his home in South Georgia last Sunday. His death occurred about noon, following an attack of pneumonia. Knowledge of his illness did not reach Brother Townsend and his sister until Saturday.

The editor is grateful to Rev. Ellis Smith, pastor at Abbeville, for his wholehearted commendation of our editorials of last week. We sometimes have people read into our editorials things we did not mean, but we try to say exactly what we mean, and we always mean to be helpful. We sincerely thank Brother Smith for his generous words.

Rev. J. M. Alford closed a two-weeks' meeting at Gordon Avenue, Monroe, last Sunday night. He was assisted by Rev. H. A. Wood, of the Mississippi Confer-

ence, and we understand that it was truly a great meeting. Brother Wood is anxious for another meeting before the session of the Annual Conference, and he may be reached at Crystal Springs, Miss.

The editor appreciates an approving word from Brother S. S. Bogan, of Converse. Brother Bogan reports progress in his work this year: a note on the parsonage has been paid, electric lights installed and paid for, seven members were received last Sunday, October 24, a new Church School organized, and full benevolences paid to the Conference Treasurer. He speaks enthusiastically of his presiding elder, Dr. Serex.

Rev. George D. Parker, missionary to Brazil, is scheduled to arrive in New Orleans on November 3, on the S. S. Del-mundo, according to a telephone message from Mrs. Marguerite Reuter. He will visit with his sister, Mrs. J. W. Dickens, 2515 Chestnut Street. We regret to learn that Dr. Parker, who was formerly a member of the Louisiana Conference, is being relieved of his work on account of the weakened condition of his eyes.

We regret to learn of the serious accident which occurred to Brother John Pharr, of Morgan City, on Saturday. He was driving his car when he became suddenly blind and the car struck a tree. He was brought to a hospital in New Orleans and on Monday morning the seriousness of his injuries had not been determined, but indications are that no bones were broken. His many friends in Louisiana will remember him in earnest prayer for his recovery, and they will anxiously await news as to his condition.

NOTICE, LOUISIANA CONFERENCE

Owing to illness, Bishop Dobbs has announced the postponement of the Louisiana Conference for one week. It will meet at First Church, Shreveport, November 24. The change of date and consideration for Bishop Dobbs were factors which led to an agreed change of the place of meeting.

TO THE METHODISTS OF AMERICA

Why so hasty with this Unification proposition?

As I understand it, we, as church members, have no voice in such matters. I do not think this is fair. So why not defer this question for a season and insist that the General Conference make provision, or law, allowing all members

above a certain age and after a reasonable amount of understanding of a question, etc., be allowed, yes, required, to vote on such question. Let there be provision for all to study and be instructed along certain lines, so they could vote intelligently, and call an election to decide said question.

I would not deem it wise to call a vote on a matter like the one before us now, for any except the Church in the United States of America, for it is we alone who know the conditions and can understand such a proposition, and we can not hope for outsiders to see and understand a proposition like the one before us.

Another suggestion: I am unable to understand just what the Negro membership in the M. E. Church can hope to gain, or why would they want to affiliate with people of any other race, whether they be yellow, brown, red or white. Why not encourage them to withdraw and establish a separate Church of their own, and maintain and operate their churches, schools, publishing houses, etc., themselves. And as an aid and good feeling to them let the two Methodisms make them a donation of one million dollars, to be paid to them in four installments of, say, \$250,000 per year until paid.

If the two Methodisms will agree to do this the Negro should be willing and more than pleased in the change; and everybody should be better satisfied and bid them godspeed.

Other Methodist Church papers, please copy.

Sincerely,

LOUISIANA LAYMAN.

LETTER FROM MRS. E. B. HILL

Dear Dr. Duren: I see by the Christian Advocate that you have much correspondence for the end of the year, but would like to inform you for the Church's edification that the Golden Cross took care of me in the Baton Rouge General Hospital for over two months, and I think they should be thanked. I am back where I was before I left, as my heart is in such bad condition, and am more or less waiting the end. I want to leave a thought with you. A colored man was hanging my pictures. I have a copy of Watt's "Hope," and when he went to hang it back he said he knew where the lady sitting on the top of the world had her place. My idea is that that is where the Woman's Missionary Society sits—on the top of the world, and all the good women who work for God.

I wish the Church every good thing during the ensuing Conference, and hope for God's blessing upon its work in the future. I have a young lady from the church writing for me, so excuse me for the correspondence.

Yours truly,

LOUISE B. HILL.

TO THE LOUISIANA ANNUAL CONFERENCE, IN SESSION AT SHREVEPORT, LA.

We, your committee appointed at the session of the last Annual Conference to suggest a plan which would more adequately care for our Conference claimants, submit the following report:

The question of how to adequately provide for the support of retiring or superannuated ministers is not a new one, and there have been many, many plans proposed, and some of which have been adopted and are in effect and operation at this time.

The Methodist Episcopal Church has been very active in working upon a satisfactory plan, but none has been evolved as yet, and put into operation, which is producing the results desired. Our own Church had any number of memorials and resolutions presented at its last General Conference, looking to this end, all of which were referred to the General Board of Finance, and this Board has gotten out a pamphlet which is entitled: "A Proposed Plan of Adjustment and Reorganization for the Support of Conference Claimants." They propose, without going into detail, that for the support of Church claimants, two sources of income be used:

(1) An assessment on the operative budget of every church, which shall be a fixed percentage of the amount apportioned for pastor's salary, the said per cent to be determined by Annual Conference, as provided hereafter.

(2) From the income of the Superannuate Endowment Fund, also the income from Conference Superannuate Endowment Fund handled by local trustees, and from the earnings of the Publishing House.

This, of necessity, would increase the amount which would be paid to Conference claimants, but we do not believe that it is the plan which should be adopted as a permanent one.

The Methodist Episcopal Church, in 1908, saw, as an ideal type of pension structure, an annual assessment, combined with the income from an endowment fund, the assessment to furnish the bulk of the money required for distribution, and the endowment fund to supplement it. This theory dominated the thinking of our Methodist people until within the last few years, and it is still adhered to by some as a proper plan, as is evidenced by the report from our own General Board of Finance. In practice, the theory broke down, due to a variety of causes. First, the number of annuitants depending upon an Annual Conference is not constant. It tends to be affected by the rate of entry into the Conference 30 to 35 years earlier. Consequently, the total membership of an Annual Conference may be diminishing at the time when annuitants are increasing. Second, it takes a very large endowment to produce an income sufficient to cover so much as one-third of the required annual income if the annuity is

to be paid in full. Third, the vicissitudes of investment experienced makes endowment income uncertain, and our funds have shrunk considerably at times, and necessarily the revenue to be derived therefrom has also shrunk.

In strong contrast to the endowment idea is the modern theory of reserve pensions. The theory of reserve pensions is that a very moderate annual payment on the account of each member, during the period of his active service, when soundly conserved, at compound interest, will produce an old-age pension consistent with the salary received while active, and such pension will be an unvarying amount each year.

Under the reserve system, the annual payment required to provide a stable pension, on a scale of liberality beyond anything possible under the old plan, is the approximate equivalent of 6 per cent of the salary of the pastor. Three per cent additional will provide liberally for death, disability and children's benefits. As a matter of fact, this system is much less complicated than the old non-reserve plan. The pension part of the new plan can be stated as follows: An annual contribution by the minister, based on his own salary, plus an annual contribution made on his account by his Conference, and based on the average salary of all contributing ministers within the Conference, is invested in a savings fund until the time of his retirement, at which time the accumulated amount, including the compound interest, is used to purchase a joint life and survivorship annuity for himself and his wife.

The initial difficulty to be overcome in starting the new pension plan within the Annual Conference, as an operating unit, is the existence of the heavy burden of current costs for the present Conference claimants, which is required to be passed on to the pastoral charge in annual apportionment.

Another plan which is worthy of serious consideration, and which has worked very successfully up to the present time, is the pension plan which has been adopted and is in force in the Episcopal Church. They started their operations on March 1, 1917, and its provisions extend to every ordained cleric who was in the active service of the Church when the fund started, or who has since been ordained or received, and it relies for its

support upon the Church as a whole, and has written into its canon law a Church plan. Briefly stated, they provide:

1. An age allowance, available upon reaching the age of 68, or upon retirement. This pension is a $1\frac{1}{4}$ per cent of the average annual salary from ordination, multiplied by the number of years during which pension assessments have been paid. This rule gives a pension of 50 per cent of the average salary for 40 years of service; 35 per cent of the average salary for 28 years of service. There is a minimum of \$600 per year in all normal cases.

2. It provides a disability allowance for clergymen who are totally disabled, which also carries a minimum allowance of \$600.

3. A widow's allowance is an amount equal to one-half of that to which the husband would have been entitled at his death, with a minimum of \$300.

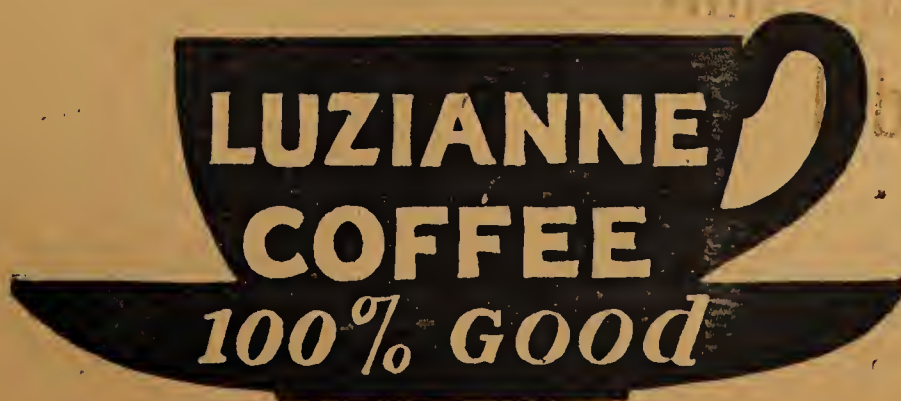
4. An orphan's allowance is in fixed amounts, graded according to age.

This fund is supported by a $7\frac{1}{2}$ per cent assessment of the rector's salary on every charge, which amount is assumed by the charge, and it is very gratifying to note that this has been regularly paid. To supplement and support this fund, an endowment fund was asked for, of \$5,600,000, and \$8,700,000 was actually raised. It is gratifying to note, however, in calling attention to this plan, that this Church has supported the plan, its funds have been well administered, and that they are now paying to their superannuates an average of approximately \$900. Of course, the success of this plan is that the assessment, which is assumed by the charge, is paid.

We have called to your attention these few outstanding plans, briefly, and have also noted briefly some of the objections to them, especially with reference to imposing upon the Church additional burden. But in approaching these matters, it is going to require money to support any plan, and the only way that we have of getting the money is from our people, and we think we had just as well face this situation and recognize it; and we do believe that a well worked out plan can be properly presented to the membership of our Church, and it will receive hearty and enthusiastic support.

In our study of this matter, we have

(Continued on page 11)



Mississippi Conference

NOTICE, MISSISSIPPI CONFERENCE

Owing to illness, Bishop Dobbs has announced the postponement of the Mississippi Conference for one week. It will, therefore, convene at Court Street Church, Hattiesburg, on November 17.

PERSONAL AND OTHERWISE

Miss Lou Westcott, Phoenix, Miss., renews her Advocate subscription for another year, and then adds to her business note a word concerning the joy which she gets out of reading the paper.

Dr. J. L. Decell, pastor of Galloway Memorial, Jackson, places us in his debt by an encouraging word regarding the Advocate. It is of a piece with his uniform cordiality touching Advocate affairs.

Owing to the illness of Bishop Dobbs, the session of the Mississippi Conference has been postponed for one week. The hour and the meeting-place remain unchanged—Court Street, Hattiesburg, exactly a week later.

Rev. L. T. Nelson, who was injured in a car accident some weeks ago, is again about his work on Adams charge. He also fulfills his promise to increase his Advocate list as soon as it might be possible for him to be out with his people.

Dr. Cawthon A. Bowen, Editorial Department of the General Education Board, Nashville, renews his subscription to the paper, and expresses his gratification at the progress which it has made. We appreciate Dr. Bowen's good opinion of our effort.

Rev. B. M. Lawrence, pastor of the Coalville charge, has our thanks for his interest in the Advocate cause and his words of appreciation for the paper. The interest and friendship of our brethren are among the most heartening signs of progress.

A note from Rev. J. W. Sells says that W. Baylis Alsworth, son of Rev. W. B. Alsworth; J. Michael McElheny, both of Court Street church; and Paul Griffith, of Waynesboro, will appear before the Licensing Committee on November 1, for license to preach.

NOTICE

All members of the Committee for Admission on Trial and candidates to come before them for admission into the Mississippi Conference, are called to meet at 2 p. m. on November 17, in Court Street Church, in Hattiesburg, Miss.

JAMES L. SELLS.

TO PASTORS, MISSISSIPPI CONFERENCE

Will you please secure a large envelope and place inside your report with all receipts, and checks in place of cash. Please write name of your District and charge on the envelope. By so doing you will aid the Committee in its work.

W. H. LANE,
For the Committee.

NOTICE, MISSISSIPPI CONFERENCE

Since prevailing industrial conditions in Hattiesburg have taken up most of the spare rooms and apartments, and since the Court Street Church has not an unusually large auditorium, we are requesting only the delegates and members of the Conference ask for entertainment. We would like to care for all the wives of the preachers and all the visitors that desire to come, but this is impossible. Please forgive us, but "facts is facts."

Those making special arrangements for entertainment will greatly assist in caring for necessary details if they would communicate with me at Box 1308, Hattiesburg.

JAMES W. SELLS.

NOTICE, MISSISSIPPI CONFERENCE

The Committee on Admissions will meet in Court Street Methodist Church, Hattiesburg, Miss., at 2:30 p. m., November 17, 1937. All who are to come before our committee will please meet us promptly at 2:30 p. m. on above mentioned date.

C. W. WESLEY,
For Committee.

MORE ABOUT THE HAWKINS FOUNDATION

At first it was planned to publish the volume on Mississippi Conference history by Rev. J. B. Cain in 1937. To this end, Rev. J. W. Sells visited several of the District Conferences and presented advance order cards for this publication. The response of the people in signing these cards was gratifying, for a large percentage of those at the District Conferences placed orders in advance for copies of this volume.

Upon the organization of the Hawkins Foundation, however, it was deemed more fitting and proper to let the first publication of the Foundation be the volume already prepared by Rev. H. G. Hawkins, the honoree of the Foundation. Therefore, it was determined that the volume on Mississippi Methodism by Rev. J. B. Cain should be the second publication, and this volume will be published probably in 1938.

The Historical Society and the Hawkins Foundation desire to thank those who have already placed their orders for this volume and to assure them that when the volume is published their orders will be recognized on the same generous terms.

The Hawkins Foundation has adopted for itself a constitution and by-laws as a means of more satisfactorily carrying out its purpose and assuring the permanence of its organization. This constitution demands, among other things, that all proceeds from the sale of a publication be returned to the Foundation to be applied on future publications. Should there at any time be a deficiency on the proceeds from a publication and on the financial requirements of the next publication, the Foundation may solicit subscriptions and gifts, both large and small, from interested laymen and ministers. By requirement of the constitution, the treasurer of the Foundation is bonded.

The members of the Foundation have elected their own officers as follows: G. H. Jones, president; J. W. Sells, secretary; and W. B. Jones, treasurer.

Next week's article will tell about the new volume which is nearly ready for distribution.

G. H. JONES,
Secretary, Historical Society.

MAKING THE NEGRO DEFEAT UNION

(Continued from page 5)

the boundaries of the Jurisdictional Conferences. Does he not know that the Commission has delivered the compact to the Churches, and that the Commission cannot touch it except it be referred back by the Churches? Does he not know that any change in the compact by anybody would necessitate a new vote by the General Conferences and the Annual Conferences of all three Churches? Does he not know that the body that makes the law must leave to another the power to interpret the law? Does he not know that he is proposing in reality the setting aside of the Plan and its defeat for the time being? Is ignorance or trickery responsible for his proposal? He may answer.

Some Annual Conferences in the Northeast did express "Regret that some more acceptable way was not provided to deal with the Negro situation," but they voted mostly unanimously for the Plan without imposing any condition. Some of them memorialized the General Conference of the United Church to unite to the Northeastern jurisdiction such Negro Annual Conferences as might desire to come. But no demand was made as a condition of endorsement.

The compact which is being "constitutionally" adopted, grants to the General Conference in Section VIII on Boundaries, Article III, this power: "Changes in the number, name and boundaries of the Jurisdictional Conferences may be effected by the General Conference upon

the consent of each Jurisdictional Conference involved." That seems clear. Why should the Commission meet to make any other statement regarding this article? The General Conference may change number, name and boundaries—but nothing else—and any change must be in keeping with the Constitutional provision that there must be Jurisdictional Conferences and one of them for the Negro Annual Conferences, Mission Conferences and Missions. Northern people and Southern people and Negro people know that without a Negro Jurisdictional Conference there would have been no Plan of Union, and all have known that ever since negotiations for Union began. The transfer of one Negro Annual Conference to the Northeastern jurisdiction might be a gesture of good will, but it would not change the status of the Negro Jurisdictional Conference which is "constitutionally" established and protected. It would cripple the Negro Jurisdictional Conference, and enlarge the jurisdiction that needs no increase, and no one, North or South, should want to weaken the Negro Jurisdictional Conference in its forces or standing. The loyalty of the Negro Annual Conferences to their own well set-up Jurisdictional Conference will in the end be fully proved.

Bishop A. P. Shaw, one of the Negro Bishops, said at Minneapolis, "We voted for the Plan as is." We in the South have done the same thing. We have every reason to believe that the Annual Conferences in the North have voted in the same faith.

Bishop Jones gave us a warning as well as a prophecy. To make the Negro the final excuse, the ultimate cause for the defeat of this great Plan of Methodist Union, in the North or in the South, is hardly just and right before God and man. It should not be done.

Dallas, Texas.

OUR SPIRITUAL DEPRESSION

Dear Editor: I would like to write a few lines to the Christian Advocate. What I am writing concerns the depressed spiritual condition of the Methodist Church. We give pages and pages of honor to John Wesley as its founder, and I think we should. We accept his doctrine and discipline in every detail. All well and good. But let us compare his spirit and zeal with our modern Methodist Church. There is as much difference (in my opinion) as there is in night and day, or in sin and righteousness. He was so full of zeal and passion for lost souls that he went about preaching old-time gospel sermons of salvation and repentance in such a way as to convert thousands and thousands. Mr. Wesley had power. Why doesn't the modern Methodist Church have power? Is there any justifiable reason why our Church should have this great "falling off?" I do not think so. I think the reason the

Church is in this condition today is because too many of our preachers and laymen have resorted to worldliness that is taking the very life out of the Christian Church. I would like to quote some words spoken by Bishop R. S. Foster, of the Methodist Episcopal Church, some thirty-five years ago:

"The ball, the theatre, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred enclosure of the Church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday, and Church Ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock; the Romish Church was wrecked on the same; and the Protestant Church is fast reaching the same doom.

"Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling minister, an impure Gospel, which, summed up, is a fashionable Church. The Methodists should be liable to such outcome, and that there should be signs of it in a hundred years from the "sail-loft," seems almost the miracle of history; but who that looks about him today can fail to see the facts?

"Do not Methodists in the violation of God's Word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on 'gold and pearls, and costly array?' Would not the plain dress insisted on by John Wesley and Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntingdon, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can anyone going into the Methodist church in any of our chief cities distinguish the attire of the communicants from that of the theatre and ball goers? Is not worldliness seen in the music? Elaborately dressed and ornamental choirs, who in many cases make no profession of religion, and are often sneering skeptics, go through a cold artistic or operatic performance which is as much in harmony with spiritual worship as an opera or theatre. Under such worldly performance spirituality is frozen to death.

"Formerly every Methodist attended class and gave testimony of experimental religion. Now the class meeting is attended by very few, and in many churches abandoned. Seldom the stewards, trustees and leaders of the church attend class. Formerly nearly every Methodist prayed, testified, or exhorted in prayer meeting. Now but very few are heard. Formerly shouts and praises were heard. Now such demonstrations of Holy enthusiasm and joy are regarded as fanaticism.

"Worldly socials, and fairs, festivals, concerts, and such like have taken the

place of the religious gatherings, revival meetings, class and prayer meetings of earlier days.

"How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold or pearls or costly array. Yet, no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversion as do not minister to godliness, yet the Church itself goes to shows frolics and festivals and fairs, which destroys the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell shall stand before judgment.

"The early Methodist minister went forth to sacrifice and to suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages, and refined congregations, but in the souls that had been won for Jesus.

"Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry, without faith, endurance, and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed in the pulpit."

In the present day the moving picture show, athletic programs, dance halls, card games, and other similar amusements, are fast bringing doom to the entire Methodist Church. Yet the Church is saying and doing nothing about it.


I think it would be wise for us to re-read and study the lines spoken by John Wesley and printed on the front cover of "The Upper Room" of the issue for July, August, September, 1935, entitled "Methodism's Spiritual Heritage": "I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should exist only as a dead sect, having the form of religion without the power, and this undoubtedly will be the case unless they hold fast both the doctrine, spirit and discipline with which they first set out."

Unless "true Methodism" is revived, I fear the "Bishops' Crusade" will be in vain.

These are conclusions I have reached after much careful and prayerful study.

EDWARD JORDAN.

Ellisville, Miss.



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North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. Mathis E. Armstrong says that the finances of Mooreville charge are in good shape and he expects to make a full report at Conference. This is the fourth year of what has been a happy pastorate.

The editor acknowledges, with sincere thanks, a note regarding the Advocate and other personal matters, from Mrs. Helen P. Woodward, daughter of Rev. Gilderoy Porter, late of the North Mississippi Conference.

We appreciate a remittance for the Advocate from Mrs. Nannie Bloodworth, of Holly Springs. We hope that she may be able to continue the paper beyond the new expiration date, since she enjoys its messages so much.

We regret exceedingly to learn of the very serious illness of Mrs. H. P. Lewis, of Charleston. Brother Lewis writes that she has been desperately ill with pneumonia, and the crisis had not passed at the time he was writing. We join with him and others in prayer for her recovery.

A letter from Dr. J. R. Countiss expresses sorrow on account of the illness of Bishop Dobbs and his anxieties concerning the Conference. At the time of his writing, he was in Memphis, where he had carried Mrs. Countiss for a check-up. We are glad that the report was favorable.

Another good list of subscriptions from North Mississippi Conference came from Rev. T. M. Dye, Jr., Horn Lake charge, last week. It was a list of twenty, and that exceeds the charge quota. We understand that Brother Dye, who came back home last year from Georgia, has done a splendid work this year.

A telegram from Mr. J. H. Johnson, Clarksdale, announces the postponement of the Conference for a week, when Bishop Dobbs will have the assistance of Bishop Arthur J. Moore. Bishop H. M. DuBose dedicated the Clarksdale church last Sunday morning, Bishop Dobbs being unable to meet the engagement.

Rev. J. A. George, pastor at Amory, sends us a list of thirty-eight subscriptions, which brings his list to thirty-nine, not counting any who have not yet renewed. We value the friendship and faithfulness of Brother George. He reports a glorious year with ninety-six additions, good congregations, prayer meeting averaging around one hundred, and full payment for all causes.

Rev. Mathis E. Armstrong, pastor at Mooreville, makes remittance for the sub-

scription of Mrs. W. T. Brown, who makes request that the unearned part of her subscription be applied toward the subscription of some superannuate. We regret to know that Sister Brown is so afflicted with cataracts that she is unable to read the paper, but we hope that some good friend may help her to enjoy it by reading it for her.

NOTICE, NORTH MISSISSIPPI CONFERENCE

Owing to illness, Bishop Dobbs has announced the postponement of the North Mississippi Conference for one week. It will, therefore, convene at Clarksdale, November 10, at which time Bishop Arthur J. Moore will assist Bishop Dobbs.

TWO INTERESTING REPORTS

"Roscoe J. Tarter, Jr., a young man twenty-three years old, and only a high school graduate, a supply pastor on the West Monticello charge, Columbia District, led the Conference in conversions and additions to the church. He had 161 additions on profession of faith and two by letter. Next to him was J. A. Humble, an eighth grade graduate, supply pastor on the Monticello charge, Columbia District, who had 190 professions and 135 additions on profession of faith." These reports were gleaned from the pen of C. K. Dickey, reporting the Louisville Conference, recently held. Think of it! Here was youth in action. Here, also, evidently, was old-time fire and unselfish work. If and when we GET BACK to such work as this nearly all our problems of place and preferment will have been solved. Consecration alone is not sufficient. There must be included a consuming zeal for the souls of men. We will soon have a shortage of ministers in the regular work. The reason is well known. Education will not solve the problem. Unification will not solve it. But I desired to call attention to these reports, not argue questions or settle (?) them.

JAMES H. FELTS.

Fulton, Ky.

CHINA MISSION RELIEF

In response to the appeal for China relief made by Bishop Arthur J. Moore and the Secretaries of the Board of Missions from the churches, individuals, and the Woman's Missionary Societies, already \$3,000 has been received and forwarded to our representatives in Shanghai by cable and draft, and \$500 has been sent to the National Christian Council in China.

The need for this relief has not abated in the least since the call was made by Bishop Moore with the full approval of

the College of Bishops. Dr. Y. C. Yang, President of Soochow University, writes that he has been able to pay only half the salaries for the month of August, and he is in desperate straits as to what he can do for the days that are ahead. At present Soochow University buildings are being used for an emergency hospital and over four thousand wounded soldiers are being cared for. Church members are not now able to pay the pastors' salaries. Patients in the hospitals have no money for medicines and treatment. Student fees have been summarily reduced. These and many other pressing needs call for immediate relief.

Our work in Shanghai and Soochow has been greatly disrupted by repeated bombings and all the missionaries have remained at their posts and have been burdened day and night in administering relief to the wounded and dying. At the same time they are planning to continue the regular work without abatement and to open the schools wherever possible.

This statement is made not only as a report on the relief situation but also for the purpose of making an appeal to all those who have not contributed through the congregations to do so at the earliest possible moment. Our work is in distress; we are counting on the Church for a generous response to this urgent call. Our Chinese Church and pastors are standing by and are doing valiant and heroic service, but they are looking to us for comfort and help.

W. G. CRAM,
General Secretary.

BISHOP MOORE TO CHINA

Through communications from China and Japan and conferences with our Department of State in Washington, I am keeping in close touch with the situation in the Orient. Acting upon the best advice obtainable, I have changed my sailing date to November 27. On this date, aboard the steamship "Empress of Canada," I shall sail from Vancouver for Shanghai. I have assurance of being able to disembark at Shanghai early in December.

It is not my purpose to take needless risk, but our missionaries and nationals need what little I can do. They are carrying on in a most courageous manner and I am anxious to help them.

ARTHUR J. MOORE.

PENTECOSTAL EVANGELISM AMONG THE MASSES

By Rev. Howard G. Roberts,
Colporteur-Evangelist for Mississippi and Louisiana. Interdenominational and Inter-racial.

Endorsement

To Whom It May Concern:

This is to certify that Rev. H. G. Roberts has presented his time of work to our congregation, and we believe it to be a ministry which should be en-

couraged. His message on Pentecostal Christianity is in perfect agreement with the best authorities of our respective denominations.

Signed: J. L. Decell, pastor, Galloway Memorial Methodist Church; W. A. Hewitt, pastor, First Baptist Church; J. B. Hutton (with one exception), pastor, First Presbyterian Church, all of Jackson, Miss.

Dr. Decell was my presiding elder during my four last years in the pastorate, 1927-1930.

Having spent twenty-five years in the Methodist pastorate in Louisiana and Mississippi, respectively, it is my great desire to give the remainder of my active life to this character of evangelism to the same territory, if my brethren will kindly permit.

Being only sixty years old, and greatly restored in health, I feel that I can render some acceptable and efficient service of this character, even though I am a superannuate.

I loved the work of the pastorate, and my heart throbs and wells as I look back; but some twenty-five years ago I felt a distinct call from God to go into this special line of evangelism. Preferring the pastorate, I rebelled. And so, here goes at this late day.

Yours for service,

H. G. ROBERTS.

268 Segura St., Jackson, Miss.

TO THE LOUISIANA ANNUAL CONFERENCE, IN SESSION AT SHREVEPORT, LA.

(Continued from page 7)

found a great many difficulties confronting us, about proposing any plan to be adopted by the Louisiana Conference, or one to be adopted by the General Conference, for the reason that there is now pending the question of Unification, and any plan that might be adopted by our Annual Conference, or even by our General Conference, would have to be a plan that would fit into a general plan growing out of Unification. Until we can definitely determine the outcome of Unification, and its effect upon any Conference plans which may be adopted, providing for adequate old age pensions, we would recommend that we memorialize the General Conference to take some very definite action on this matter, which will be submitted to the United Conference, in the event that Unification is assured, and that the matter be put into very definite shape or plan, to be acted upon by the General Conference of the United Church, at its first meeting.

We would recommend that the plan as used by the Protestant Episcopal Church be used, to the extent that it is possible, and fits into the needs of our itinerant system.

Pending, however, some very definite action by United Methodism, we would recommend that something be done by our own Louisiana Annual Conference, to

relieve the present situation.

We find, from an examination of the minutes of our last Conference, that we now have on our rolls 27 superannuates, who are receiving the sum of \$6,730, or an average of \$258.85. We have 36 widows, who are receiving the sum of \$5,690, or an average of \$158.05, to which must be added the amount paid by the General Board of Finance.

We do not believe that it requires any argument on our part to prove that this is totally inadequate, and that something should be done.

We would therefore recommend that, in addition to what is now being paid to our superannuates, an assessment of 3 per cent of the preacher's salary be assessed against each charge, and carried into the benevolences, to augment the present fund. We realize that this will be inadequate to do what we should do, but it will help to some extent.

These observations, none of which are original, are brought to your attention for your consideration.

In closing this report, we cannot help but say that we regard the ministry as falling second to none in honor, dignity, and holding the highest respect of every community, and we believe that within the next few years its importance in the preservation of our national life and of the Christian religion cannot be estimated; and we hate to see the minister, in the final years of fear and deprivation,

and the humiliation of charity—because in most cases the salaries are inadequate to provide for his old age. Long before the advancing years make themselves felt, the clergy begin to feel within themselves the gnawing fear of the future, when active work for God and the Church will be over. In many cases the simple struggle with life was more than they could cope with. The minister suffered, the Church suffered, and the work of God suffered.

We cannot but believe that our great Methodist Church can be, and will be properly aroused, and that some plan can be adopted which will adequately care for and support our ministers in the eventide of their lives.

COMMITTEE ON PENSIONS,

W. B. Clarke, Chairman.

There is an elevation of purity and personal exaltation which robs life of its sweetness. The Edelweiss is white as the snow which it reflects, but is utterly destitute of perfume.

Christian unity must be on a heart basis, for we are more alike in our hearts than in our heads.

Righteousness is constructive. Sin is destructive. With which force are you aligned?

Some there are who take pleasure in standing like Gibraltar, even against the winds of God.



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Salary and Commission

The Standard Coffee Company may hold the opportunity you are looking for. This Company furnishes its permanent route representatives with DeLuxe Sedan Delivery Trucks, gives them a weekly salary, pays all automobile expenses, and then pays a generous commission on collections over a certain minimum amount. Route salesmen earn net—

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Successful route salesmen can become territorial managers, some of whom now earn over \$150.00 a week.

The type of man best fitted to make good in this business is a married man, between 25 and 35 years of age, who can furnish first-class references and cash or real estate bond.

There is a Standard Coffee routeman near you. We will be glad to make arrangements for you to discuss with him the possibilities of this business.

With Standard you can grow just in proportion as you are willing to put in a sincere, honest day's work selling and delivering Standard merchandise right to the homes, and can hire and train others to do the same.

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Please send me application form for position of salesman with your company.

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Christian Education

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CHURCH SCHOOL LESSON, NOVEMBER 7

By Dr. J. R. Countiss

CHRISTIAN CHARACTER AND PEACE

Only those who have experienced the blessed fellowship of Christ are able to understand and practice the lofty teachings of this lesson. The true Christian is portrayed as having gone all the way with that Jesus who went all the way to the cross and the tomb for our sinful humanity; as having died to the world of self and sin, and entered into the glorious and triumphant life with the risen Christ. Old things have passed away and

all things have become new. Henceforth vices and passions have no more dominion over him. Material things are no longer an end, but a means to spiritual growth and achievement. Sin is no longer a fair and delightful flower to be cultivated, but a noxious weed to be destroyed—"put to death." The Christian is to enthrone the human above the animal, to put aspiration above appetite. Not only the grosser sins and vices must go, but also the subtle sins of the soul and disposition, such as spiteful temper, anger, and jealous or malicious thoughts.

This marvelous new life is no personal achievement for which one may congratulate himself, but the gracious gift of God. Those who have so freely received can well afford to be generous—to give and forgive, to bear and forbear. It is no negative, ascetic, cloistered life that the Christian is to live, but one filled with activity, mercy, and kindness, a life such as Jesus himself lived. He spent whole nights in prayer and meditation, and his days were spent in ceaseless activity along the crowded ways of men. He counted deeds the only evidence of life, and judged character by fruits alone.

Peace is one of the joyous fruits of the Christian life—peace in his own heart, peace in his home, his church, his community. National and international peace must be won by the same methods, as they must be rooted in the same soil. There must be an attitude of good will, a sane, rational view of both sides of questions at issue, and final settlement by the arbitrament of competent and disinterested courts or committees. Some wars are but national duels, fought for honor, while some are but national banditry, fought for possession of the lands and wealth of other peoples. No permanent peace can come through treaties and temporary compromises and agreements born of self-interest, or from fear of some other combination of powers. Such compacts arise from policy, not from principle, and they are often no more than a ruse to gain time to prepare for war. The extended hand of professed friendship conceals the dagger of hate.

Love is the only tie that can bind an enduring peace. Sworn treaties cannot do it, nor can mere exposure to a common enemy. Enemies have a way of doing an about-face, and becoming friendly for gain. The one solid basis for peace is brotherhood, and the only basis for the brotherhood of man is in the Fatherhood of God, as taught by Jesus. Americans and Canadians have lived for many years in peace, "because blood is thicker than water." But character is more than

blood, and the Christianity of these two great peoples has done more for peace than their common English blood. We be brethren in Jesus Christ, sons of one Father.

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Ladies' and Misses' Chardonize Hosiery, 5 pairs postpaid \$1.00. Guaranteed, write for NEW CATALOGUE.

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Capudine eases the pain, soothes the nerves and brings speedy relief.

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Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

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For Biliousness, Sour Stomach, Flatulence, Nausea and Sick Headache, due to Constipation.

Gray's Ointment
USED SINCE 1820 FOR—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

What Two Things Happen When You Are Constipated?

When you are constipated two things happen. FIRST: Wastes swell up the bowels and press on nerves in the digestive tract. This nerve pressure causes headaches; a dull, lassy feeling, bilious spells, loss of appetite and dizziness. SECOND: Partly digested food starts to decay forming GAS, bringing on sour stomach (acid indigestion), and heartburn, bloating you up until you sometimes gasp for breath.

Then you spend many miserable days. You can't eat. You can't sleep. Your stomach is sour. You feel tired out, grouchy and miserable.

To get the complete relief you seek you must do TWO things. 1. You must relieve the GAS. 2. You must clear the bowels and GET THAT PRESSURE OFF THE NERVES. As soon as offending wastes are washed out you feel marvelously refreshed, blues vanish, the world looks bright again.

There is only one product on the market that gives you the double action you need. It is ADLERIKA. This efficient carminative cathartic relieves that awful GAS at once. It often removes bowel congestion in half an hour. No waiting for overnight relief. Adlerika acts on the stomach and both bowels. Ordinary laxatives act on the lower bowel only.

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WARNING!

ALL REPUTABLE DRUGGISTS know that Adlerika has no substitute. Always DEMAND the genuine.



Adlerika
MORE THAN
A LAXATIVE

The Christian Fireside

CHILDREN IN COURT

By Judge Malcolm Hatfield

Judges recognize that fear is one of the most important emotions and frequently determines the future success or failure of children. Many men and women today are chained by fear to a life of drudgery when they could be in positions of responsibility and honor.

The importance of this subject was revealed last week when a mere boy was committed to a state hospital for the insane. As a small youngster, his relatives had amused themselves by watching his reactions when they related stories of ghosts, or explained frightful and grue-

some incidents of murders and hangings.

* * *

A freshman in college was forced to discontinue her education upon her physician's orders.

This young woman was the only daughter of a highly neurotic invalid mother. Each day during the present school term the mother had written long letters in which she vividly pictured her imagined afflictions for her daughter. As a result, the daughter worried so much over her mother's condition that she not only failed her courses but had to be placed under the observation of a psychiatrist for observation and treatment.

WE HEAR WHAT WE LISTEN FOR

A naturalist, walking with his friend through the busy streets of a great city, stopped suddenly and asked, "Do you hear a cricket?"

"Of course not," laughed the friend, "You could never hear a cricket with all this roar of traffic."

"But I hear a cricket," insisted the naturalist, and turning over a board in the alleyway, he uncovered the little insect.

"Did you actually hear that cricket chirping above the noise?" asked the astonished friend.

"Certainly," replied the naturalist. "I spend my time listening to nature, whether I am in the forest, the field, or the town. Everyone hears that for which he is listening."

Taking a coin from his pocket he dropped it on the pavement, and each passerby put his hand in his pocket to see if he was the one who had dropped it. They were listening for coins.

You hear just the kind of things you are listening for. What are your ears tuned to hear? The noise of the streets, or the song from the open spaces?—Chaplain Walter D. Oberholtzer, in The Army Chaplain.

"BILLY," THE PET RACCOON

By Edward L. Van Dyke

What seems like gratitude for being spared from a fiendish death is shown by a raccoon kept as a pet by Donald Blauvelt of Wilawana, Pa., not far from the Waverly-Elmira, N. Y., highway.

The raccoon, "Billy," seems also an answer to the question, Can a raccoon, kept as a pet, be allowed to run loose without obeying normal instincts, and disappearing in the woods?

Two years ago, Billy's parents were living in a hollow tree near a farmhouse. The farmer shot the old male 'coon when he found him raiding a hen coop. Then the farmer's hired man saw the mother,

with a hen, climbing into the tree. With cruelty, the man set fire to the tree. Then mother and four baby raccoons perished, but young Blauvelt, 18, racing to the scene, was able to save one of the young animals.

For two years Billy has lived in a barrel in a small shed. He responds quickly when one of the Blauvelt family calls his name, and comes loping toward the house for an expected delicacy of a piece of bread or some tidbit from the table. He also loves bread and milk. He has learned to open doors and ambles about the Blauvelt house like one of the family. Never has he tried to run away, nor has he ever revealed an appetite for fresh chicken—a weakness which was fatal to his parents.

Billy is such an affectionate fellow the Blauvelts often say they think he remembers and appreciates his rescue two years ago.—Our Dumb Animals.

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Wherever it occurs and however
irritated the skin, relieve it
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Resinol

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**Get After that
Cough Today
with PERTUSSIN**

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe; acts quickly. Sold at all druggists.



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"MOIST-THROAT" METHOD OF
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440 Washington Street, N. Y. C.
Please send me a large trial bottle of
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Children Readily Take

Syrup of Black-Draught

When a child is sick, or upset by constipation, it is no longer necessary to irritate the little sufferer by giving a bad-tasting medicine. Keep on hand a bottle of Syrup of Black-Draught. It is easily given to children. Made of senna and rhubarb, with sugar syrup and flavoring to make it pleasant-tasting. Sold in 5-ounce, 50-cent bottles.

ANY CASTLES-IN-THE-AIR?

We Underwrite Them

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Write for additional information.

To Get the Best Cough Medicine, Mix It at Home

Saves Good Money, No Cooking.

This famous recipe is used by millions of housewives, because there is no other way to obtain such a dependable, effective remedy for coughs that start from colds. It's so easy to mix—a child could do it.

From any druggist, get 2½ ounces of Pinex, a concentrated compound of Norway Pine, famous for its effect on throat and bronchial membranes.

Then make a syrup by stirring two cups of granulated sugar and one cup of water a few moments, until dissolved. It's no trouble at all, and takes but a moment. No cooking needed.

Put the Pinex into a pint bottle and add your syrup. This gives you a full pint of cough remedy, far superior to anything you could buy ready-made, and you get four times as much for your money. It never spoils, and is very pleasant—children love it.

You'll be amazed by the way it takes hold of severe coughs, giving you double-quick relief. It loosens the phlegm, soothes the inflamed membranes, and helps clear the air passages. Money refunded if it doesn't please you in every way.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street, New Orleans, La.

"A mist on the far horizon,
An infinite tender sky;
The rich ripe tint of the cornfields
And wild geese flying high;
And over the upland and meadow
The charm of the goldenrod.
Some call it Autumn,
Others call it God."

Yes, glorious fall days are here, and the great Artist is calling to us from every flaming bush and crimson sunset.

Let us not miss the wonder of these still, cool nights, when falling acorns and leaves and silver moss proclaim God is not far from any one of us.

It is easy to commune with Him during these golden days, and the coming Week of Prayer gives us a great opportunity. Can we not carefully plan for these meetings so that it will indeed be a session of soul-refreshment and heart-warming!

The Retreats so recently held in Nashville and Houma have proved to many of us that we need more meditation and silence, and more thoughtful discussions in our religious gatherings. Some Retreat feature could be presented in every auxiliary during the Week of Prayer, thereby introducing many women to the country of Silence and Meditation. We so sadly need it.

Another suggestion is that we plan to hold a Retreat in every District before our Conference next April; that in every zone meeting the spiritual life and message shall be presented if possible by some one who has had the privilege of attending a Retreat.

One last word is this: Could we read one good devotional book this fall? Your executive committee has pledged itself to circulate ten or twelve spiritual books until every member of the committee has read them all. This list will be published in these columns.

How many of our women are missing the ministry of great books!

"Master, speak! Thy servant heareth,
Waiting for Thy gracious word,
Longing for Thy voice that cheereth;
Master, let it now be heard.
I am listening, Lord, for Thee;
What has Thou to say to me?"

MRS. R. E. SMITH,
Supt. of Spiritual Life and Message.

John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

Auxiliaries, Please Note!

During our annual meeting at Yazoo City in April, we made a number of verbal promises which, in the rush of required work, we have overlooked.

Perhaps you remember Mrs. Alma G. Rileys' plea for quilts for the Memorial Mercy Home in New Orleans? Thirty-one quilts were promised, but only seven have been sent. Have you sent the one you promised?

We promised the World Outlook 1,200 subscriptions by December 31. How many have you sent? If each auxiliary will send in two new subscriptions we can "go over."

We promised the Moore Community House in Biloxi a new car. Mrs. Boone has received only \$491.75. Have you sent a contribution?

We promised ten adult life members and ten childrens' life memberships from each District. Have you helped your District to reach its goal? If each zone would make someone a life member that would help the District quota.

* * *

Check the points on the auxiliary Efficiency Aim. All except four points can yet be attained.

* * *

We note with regret the passing away of Mrs. R. B. Dacy, at her home in Biloxi. For a number of years Mrs. Dacy served our Conference as superintendent of supplies.

* * *

Zone No. 1, Brookhaven District, held its fourth quarterly meeting with the Bude auxiliary as hostess. Forty members of the six auxiliaries were present. A most interesting program was given, and Mrs. C. E. Williams, chairman, and Miss Sullivan as secretary, are to serve during 1938.

* * *

The Betty Hughes zone, Meridian District, held its fourth quarterly meeting with the auxiliary of Wesley Church, Meridian, as hostess. The Harvest Day program sent out by the Conference Secretary was used. Mrs. J. C. Porter, chairman, and Mrs. A. B. Peden, secretary, will serve the zone during 1938.

* * *

Dear Auxiliaries and Friends: Donations for the car for the Moore Community House have come in splendidly since the publication of the list three weeks ago. If those who have not contributed will do so at once we can get the car for our workers this quarter. Additional contributions are:

Brookhaven District—Brandywine, Gallman, Meadville, Oak Grove, Prentiss, McComb, Pearl River Avenue, Quentin, Summit, Magnolia.

Hattiesburg District—Bay Springs, Hattiesburg Court Street, Priscillians, Heidelberg, Laurel, First Church, Kingston; West End, Mt. Olive, Moselle, Richton, Shubuta, Waynesboro, Bonhomie.

Jackson District—Lake, Midway, Pelahatchie, Raleigh, Ridgeland, Canton, Carthage, D'Lo, Fannin, Forest, Farmhaven, Jackson, Millsaps Memorial; Grace, Florence.

Vicksburg District—Anguilla, Cary, Eden, Fayette, Gloster, Holly Bluff, Learned, Natchez, Jefferson Street; Nebo, Satartia, Woodville, Yazoo City, Centerville, Port Gibson, Crosby, Hermanville, Silver City.

Seashore District—Bay St. Louis, Biloxi, Mamie Anderson Circle; Epworth, Main Street; Wesley, Coalville, Gulfport, First Church; Hurley, Ocean Springs, Pascagoula, Picayune, Saucier, Mt. Pleasant, Vancleave, Purvis, Wiggins, Long Beach, Lucedale.

Meridian District—Lauderdale, Philadelphia, Union.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Fourth Quarter—Program of Work

October

1. Business Meeting—(a) Plan Week of Prayer; (b) Check on Life Membership; (c) Appoint nominating committee.
2. Mission Study.
3. World Outlook program.
4. Supplies.
5. Study Efficiency Aim.

November

1. Business Meeting—(a) Elect officers; (b) Report officers to District Secretary; (c) Each auxiliary officer write her corresponding Conference officer.
2. Observe Week of Prayer according to Council plan—(a) Program carefully prepared, prayerfully presented; (b) Strive to make this the high point in the year's work.
3. Begin World Outlook campaign—(a) Church-wide solicitation of subscriptions; (b) Talks on the World Outlook at meetings.
4. World Outlook program.
5. Study Efficiency Aim.

December

1. Business Meeting—(a) Check Efficiency Aim, send to District Secretary; (b) Send name of Life Member to Conference Treasurer; (c) Check C. S. R. Standard and send to C. S. R. Superintendent.
2. Harvest Day observed—(a) Bring to the altar gifts of money, service, prayer, lives.
3. World Outlook program.
4. Executive meeting, reports mailed, pledge paid in full.

In Memoriam

RESOLUTIONS OF LOVE AND AFFECTION

Whereas, in the passing of our dear friend and co-worker, Mrs. Maggie Bixler Felder, from this earthly life on September 13, 1937, the Missionary Society has lost a most faithful member; and

Whereas, the life and influence of Mrs. Felder upon the community and church organizations of Meadville have been as sweet incense poured forth; and

Whereas, because of the faith she lived by, and the consistent, devoted Christian life she lived day by day, she was honored and loved by all who knew her, and was a real inspiration to those who visited her.

Phone, RAYmond 8178

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Gottschalk's
METAL SPONGE

Be it resolved, that we, the members of the Methodist Missionary Society, cherish the memory of this patient sufferer, who so beautifully exemplified the life of the Master she served.

Be it further resolved, that a copy of these resolutions be sent to the bereaved daughters, with a prayer that the gracious Lord comfort them, as He comforts His own, and a copy be sent to the Christian Advocate, also to the local paper.

Signed: Mrs. Will Towns, Mrs. A. B. Cook, Miss Maggie Sullivan.

RESOLUTIONS OF SYMPATHY

Whereas, God in His goodness and wisdom saw fit to call from our midst John Travis Nolan, eight-year-old son of Mr. and Mrs. W. M. Nolan, of Oak Ridge. We bow in humble submission to His divine will, realizing that He knoweth and doeth all things well.

Be it resolved, that the members of the Quarterly Conference of the Oak Ridge charge extend our deepest sympathy to his father, mother and younger brother, and that a copy of these resolutions be sent to his family, one to the New Orleans Christians Advocate, and one put on the minutes of the Quarterly Conference.

Signed: Mrs. W. W. Whithorn, Mrs. A. P. Wimberley, Mrs. George W. Clarke, Mrs. Grace H. Wynn,

Committee for Quarterly Conference.

SANFORD OLIPHANT MOORE

Sanford Oliphant Moore, better known as "Oil," was born on May 20, 1868, in the Concord community, where he resided all of his life.

He was married on April 10, 1892, to Miss Sidney Moore, and to this union were born five children. She died on July 4, 1899, and in January, 1900, he was married to Miss Leila Bass. To this union four children were born. She died on January 31, 1909, and on November 3, 1909, he was married to Miss Aurel Parks, who lives to mourn his passing. Two children were born to this union.

Mr. Moore united with the Concord Methodist church in 1890, and was elected steward at the next fourth quarterly conference. He remained on the board until his death, which was a little over forty years. Few men have been more faithful to the church. He was always present at all services of the church, unless providentially hindered. He was just as faithful to his quarterly and District conferences, and was several times delegate to the Annual Conference. He was also faithful in his support of the church, and took a pride in seeing that his church paid all claims in full; usually paying himself what was short at the end of the year.

Mr. Moore will be badly missed in the community, as well as in the church, for he took an active part in all community affairs, and was always ready to help his neighbors in times of sickness and distress. He was the preachers' friend,

and they always found a hearty welcome in his home. He will therefore be badly missed by his many preacher friends, especially his present and former pastors.

He was a devoted companion, a kind and loving father. He filled his place in the home, the community, and the church. His useful life should be a challenge to his children and friends to carry on the work that he has laid down.

He was called to his eternal home on July 25, 1937, and was laid to rest in the Concord cemetery on July 26. The writer was in charge of the funeral, assisted by Rev. V. G. Clifford and Rev. O. H. Scott, former pastors. There were several hundred people present, which shows the large circle of friends that he had made, also the many beautiful flowers showed how he was loved by his many friends.

Surely it can be said of him, "He fought a good fight, he kept the faith; and henceforth there is laid up for him a crown of righteousness."

T. E. NICHOLSON, Pastor.



WALKING WITH GOD

Dear Dr. Duren: I would appreciate space in your paper to express my views concerning the scripture verses: Amos, third chapter and third verse, "Can two walk together except they be agreed?" And Acts, the second chapter, 44th verse, "And all that believed were together and had all things common." Then reading on to the last verse in this same chapter are these words, "Praising God and having favor with all the people, and the Lord added to the Church such as would be saved." This first verse of scripture quoted from Amos is satisfactorily answered by the one quoted in Acts. The answer to the question quoted in Amos is no, we can't walk together, neither can we agree unless we build a solid foundation on which to walk, and that foundation is Jesus Christ. His Spirit must be sufficiently incarnated in our hearts. When we think of the mod-

ern Church of today and compare it with what we believe to be the spirit and form of worship among the early Christians on the day of Pentecost, we can very easily see why there is so much agreement among the people and in the Church today.

The writer of the Acts of the Apostles tells us that all that believed were together, which I believe to mean sharing opinion with one another. They also divided their possessions with each other. And my frank opinion is this: I don't believe that we, as professed believers, are sincere or we would agree and work together in harmony and the Church as a whole would have more influence on the outside world.

The central thought in this subject is, "Walking together with God," which means being agreed. And when we agree on any certain matter we can accomplish great things, so the Apostle tells us.

Now the question comes to mind, how can this be done? As we go back to the second quotation in Acts, which says, "They had all things common," all agreeing and filled with the Holy Spirit, and having this power from above they were equipped to meet any problem, to face any difficulty.

In every vocation of life it is difficult for two or more to agree touching any one matter. For instance, the present issue we have before us concerning the unification of the Churches. There seems to be much division among the laymen as well as the ecclesiastical body of the Church which should not be and would not be if the Spirit of Christ was properly enthroned in every heart concerned and manifested in the effort to unionize as Christ would will it. Christ should be the central thought in this matter. He says, "I am the way, the truth and the life." And we are taught that Christ the Lord is love, and if we regard this love and accept His way, then we are drawn closer together through Him and are made to see our errors so we will regard our brothers' opinion as well as our own.

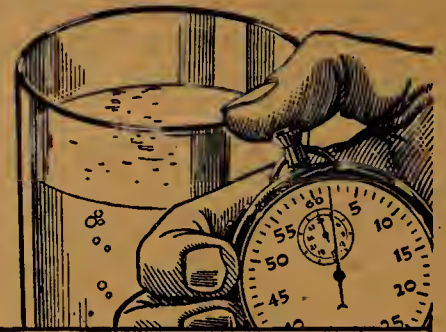
Can two walk together except they be agreed? No, because they have ceased walking with God. The Prophet Amos says, "Shall a trumpet be blown in the city and the people not be afraid? No, we don't hear the sound of the trumpet or the still voice of God. If we did we could be united not only in external organized bodies of the Methodist Church, but every branch of the Christian Church would come together as the early Christians did on the day of Pentecost, with one mind, praising God, and having favor with all the people, and the Lord would add to the Church such as should be saved.

We need a revival in the heart first. It is the Spirit that quickeneth, but all human efforts are in vain when we try to achieve spiritual success. Having the Spirit of Christ we are all made to agree so that we can walk in the knowledge and strength of the Lord.

REV. B. H. SIMMS.

Rev. J. J. Davis, of the Congo Mission, is helping the Belgian Government in its great fight against sleeping sickness. On a recent itinerary he and his assistants visited seventeen villages and examined 3,311 people for sleeping sickness. Seven victims of this dread disease were found. If taken in the early stages the patients stand a fair chance of being cured, but if the disease gets a strong hold upon the victim it is practically impossible to cure him.

THE REASON HEADACHES ARE RELIEVED SO FAST



THE REASON BAYER ASPIRIN WORKS SO FAST

Drop a Bayer Aspirin tablet into a tumbler of water.

By the time it hits the bottom of the glass it is disintegrating.

This speed of disintegration enables genuine BAYER Aspirin tablets to start "taking hold" of headache and similar pain a few minutes after taking.

All people who suffer occasionally from headaches ought to know this way to quick relief.

At the first sign of such pain, take two Bayer Aspirin tablets with a half glass of water. Sometimes if the pain is more severe, another dose is necessary later, according to directions.

If headaches keep coming back we advise you to see your own physician. He will look for the cause in order to correct it.

The price now is only 15¢ for twelve tablets or two full dozen for 25 cents — virtually, only a cent apiece.



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Virtually 1 cent a tablet

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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Many, Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow directions for its use. (Pronounced "Card-u-i.")

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"Oh! What a terrible headache! Now I'll have to stay at home all day and endure it!"

Mother always recommends STANBACK. I'll try it.



"Glorious relief. Headache gone in a few minutes. No bad after effect. STANBACK is great!"

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to STANBACK. At all drug stores. 10c & 25c.

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New Orleans

CHRISTIAN ADVOCATE



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Jan 38
Carnegie Library
Mississippi College

LIBRARY

JAMES HENRY JOHNSON



Col. J. H. Johnson, Treasurer of the North Mississippi Conference, was born at Hernando, Miss., June 4, 1867, joined the Methodist Church in 1883, has been a steward of the churches at Hernando, Tunica, and Clarksdale since 1883. No church ever had a more faithful steward, no Conference a more efficient treasurer, and no pastor a more loyal and devoted friend.

LIVING THOUGHTS OF JOHN WESLEY

I fear wherever riches have increased (exceeding few are the exceptions) the essence of religion, the mind that was in Christ, has decreased in the same proportion. Therefore, do I not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality; and these cannot but produce riches. But as riches increase so will pride, anger, and love of the world in all its branches.

DOWN THE ROAD

North Mississippi Conference
at Clarksdale, November 10

Mississippi Conference at Hat-
tiesburg, November 17

Louisiana Conference at First
Church, Shreveport,
November 24

Vol. 84. No. 45.

NEW ORLEANS, LA.

THURSDAY, NOVEMBER 11, 1937



Wallet of the Week



MISS COLGATE, daughter of the famous founder of the house of Colgate, has given fifty thousand dollars toward the endowment of the **Watchman-Examiner**, the official paper of the Baptists of the North. This choice of a worthy benevolence deserves the praise and the emulation alike of many others who may be considering the distribution of their properties in a manner to do great and lasting good. It occurs to us that a great paper offers a great opportunity for making permanent the message of one's faith and life.

* * *

THE NESTING HABITS of a bird is indicated in the shape of its egg, according to the **Literary Digest**. The bird which builds a deep nest lays an egg that is round, while birds that build shallow nests or lay their eggs on the ground, lay eggs that are round at one end and pointed at the other. Authorities hold that the shape of the egg causes it to roll in a circle when it is disturbed by the wind or the swaying of a branch. There is at least enough of suggestiveness in this story to give a new interest to one's study of birds.

* * *

WOLFGANG AMADEUS MOZART is said to have been able to produce attractive harmonies on the piano when he was only three years of age. At four he scrawled notes on paper, at five he is said to have produced "a harmonically sound concerto," at eight he had composed a symphony, at eleven he had written both an oratorio and an opera, at twelve he composed a mass, and he died at thirty-six, leaving more than six hundred compositions which have never been equalled for their inspiration. His music has been called "condensed sunshine."

* * *

THE GREAT WALL OF CHINA is not the only structure of its kind, nor are such confined to the Orient. Hadrian's Wall, built by the Romans, runs across Britain, from Bowness on the Solway to Wallsend on the Tyne, a distance of seventy-three miles. A part of this famous wall has been destroyed, the remainder is in a perfect state of preservation. The original wall was built in 120 A. D. and was a parapet of earth. Its replacement by masonry was done by the Emperor Septimus Severus nine years later. It was probably never more than a marking of the Roman boundary and it is now only an evidence of Roman conquest.

CONFETTI-THROWING is an English wedding custom which corresponds to our throwing of rice. Like our custom, it appears to be often abused by care-free and happy guests, and English church authorities are conducting almost a campaign in order to suppress it. They call it "silly horse-play" and indulge in other equally ineffective epithets for bringing to an end a practice which leaves behind a difficult and an unnecessary task for the keepers of the church and premises.

* * *

THE MARQUIS OF RIPON, a famous sportsman, is reported to have killed three hundred and seventy thousand seven hundred and twenty-eight animals of various kinds. His list includes rhinoceros, tiger, buffalo, sambur, pig, deer, red deer, grouse, partridge, pheasant, woodcock, snipe, wild duck, black game, capercailzie, hares and rabbits. No such amazing savagery can be redeemed by the euphemistic gloss of "sportsmanship." It is inexcusable that any person should have been guilty of such ruthless destruction of wild life.

* * *

ALEXANDER CRUDEN, whose concordance of the Bible is known and valued around the world, was a native of Aberdeen, Scotland, and at the age of thirty he moved to London. It was there that he produced his famous "concordance." It was published two hundred years ago and it has been the foundation of all other concordances. Cruden was not appreciated in his time. He presented a copy of the concordance to Queen Caroline, which she received with royal grace, but it remained for time to reveal the worth of the monumental work which he produced two hundred years ago.

* * *

THE GIANT REDWOODS of California have been standing for thousands of years. It is said that they once flourished in Europe and Asia as well as North America, but the glacial period seems to have destroyed every trace of them except the two species which exist in California. A curious fact is that, although they produce an abundance of seed, no new groves are forming, and it is said that there is nowhere any intermingling of the redwoods and other forest trees. There is an absolute break where the redwood grove ends. Present indications are that these giant trees may ultimately disappear from the earth.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

ARMISTICE DAY, 1937

Nineteen years ago at noon the Armistice went into effect and the booming of guns ceased in a war which left the whole world a practical ruin. After these years have passed, we are still battling against the social and economic consequences of that Titanic conflict. This day when fathers and mothers, laden with flowers and heartaches, look back in memory to the sons who perished in the maelstrom of war its deepest meaning should be a new appraisal of the sons and daughters at our firesides who face the constant threat of another world conflict. In 1916, President Wilson was elected for a second term on the slogan: "He kept us out of war." But within one short month after his inauguration he was standing before Congress asking for a declaration of war against the Central Powers. On that fateful day, he said somewhat apologetically: "It is a fearful thing to lead this peace-loving people into war." The country had been much irritated by the sinking of the Lusitania and the loss of Americans, but the note of Count von Bernstorff, on January 31, 1917, declaring that Germany would wage ruthless submarine warfare against American shipping, was the immediate and the avowed, if not the controlling reason for our entrance into the struggle. The Nye Commission of 1936 discovered, however, that the money lenders of New York had made such stupendous loans, with government permission, that Washington faced either war or financial panic. The choice was money rather than men, but the country did not escape the chaos which war entails, and its gesture of "good will" did not save its debtors from default. But more terrible than the toll of life and property was the effect of war upon the moral and religious life of the nation. The words of Doctor Albert Schweitzer are terribly true: "The one victim of defeat in the war was religion." May we not, therefore, enter the closing year of this second decade of peace with the prayer of the prophet upon our lips: "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." In that way, we believe, lies the hope for peace and the return of prosperity.

THE METHODIST CIRCUIT RIDER

The real circuit rider has come to be almost a legendary figure in the life of Methodism. It is true that we still have groups of churches served by one man, but they are definitely fixed pastorates and not the circuits of the early days. Methodism has become urbanized in its tastes and its methods to such an extent that the passionate urge of its early ministry is being lost. In explanation of the change, it is often alleged that the times have changed and that the ministry of today is an adaptation to a changed civilization. It is doubtful, however, if this justification does more than express the perfect satisfaction of a new order of Methodists with their social and cultural attainments. It is certain that its assumptions concerning the English society of two hundred years ago are far from correct. There were self-centered and self-satisfied groups then just as there are now. Methodism is not a reflection of backgrounds; it represents a process and a passion by which a new society was created out of the wastage of civilization. The heart-warmed leader of the Wesleyan Revival was keenly conscious of the failure of great churches and fixed pastorates to reach the unshepherded multitudes in English life. No efforts were made to gather in people outside their own parish—a responsibility with fixed local and social boundaries. So the first great task of Mr. Wesley was to develop a method and a ministry suited to the need and the culture of the people. Methodism became, therefore, a passionate evangel, a ministry on a ceaseless quest for souls, and not merely units of worship with established doctrines and ecclesiastical procedure. The Church and its polity crystallized, not about classes and centers, but in a great itinerating leadership. Its preachers were consciously separated unto a holy task and they constituted an order of homeless prophets. Theirs was no more a virgin field than it was an uncontested field, and the circuit rider was both a logical and a providential factor in the very structure of Methodism. The circuit is the elementary and the historical unit of Methodist service. It was a method evolved out of the life and the needs of the people. To replace this historic office with a

fixed pastorate is to surrender that which differentiates the Wesleyan movement from the other ecclesiasticisms of the world. It is scarcely less than a tragedy that the Methodist circuit rider has become a romantic and almost forgotten character of our history. If our quest for the recovery of the Aldersgate experience may recover for our ministry and people the passion and the devotion of that great and unselfish itinerant, then may we assert with confidence that a new day in Methodism is at hand.

RELIGIOUS AND CHARITABLE BEQUESTS

Various surveys conducted by public and private agencies show a somewhat surprising depression of the line representing church contributions and general benevolences during recent years. These graphs of our emotional and religious loyalties probably prove very little, but it is depressing to learn that during the period when the average individual income was increasing sixty-one per cent, religious contributions, now about sixty per cent of what they were a decade ago, actually lost thirty per cent. It makes little difference what excuses we may offer for this wide discrepancy between income and benevolence, we are faced with the fact that the institutions which have promoted the moral and spiritual life of the people, and the worthy charities which have ministered to every form of human deficiency and need are being left without adequate support. This means that, if we are to perpetuate the ideals which shaped American civilization, it is of the utmost importance that our people shall not forget those religious and benevolent agencies which exist for that end. In the disposition of the properties with which our Methodist people have been blessed, the many forms of charity and service maintained by their Church offer an appealing variety of beneficiaries to their loyalty and Christian devotion. The local church, the orphanage, the hospital, the college, the church paper, the superannuate preacher, the mission enterprise, and numerous other benevolences offer worthy options for the man who would perpetuate his thought and his religious devotion after he has entered into the joys of the heavenly home. The economic backbone of religion will always be the incomes of living men and women, but the stability, the permanence and the efficiency of every form of propaganda and benevolence may be helped by a Christian loyalty expressed in wills disposing of great estates. Our Methodist people do not need to make their church the sole beneficiary, as some others have done, but they may learn wisdom from those who have not permitted death to rob the living of an abiding interest in the accumulations of their people who die.

OUR DELINQUENT SUBSCRIBERS

Expiration notices have been sent to nearly fourteen hundred subscribers. Under the postal regulations we cannot continue delinquents indefinitely, and the Publishing Committee passed a resolution requiring us to discontinue those not responding. We do not want to lose a single subscriber, so please take notice of your card.

Editorial Miscellany

By Dr. H. T. Carley

MINOR TRAGEDIES

Not many lives suffer major tragedies—but the minor ones! One of the commonest, most painful, and least consequential of these little tragedies is to hit your thumb with a hammer. You may hold the nail as carefully as you please, take the utmost pains in swinging the hammer, and exercise extreme caution in every detail of the operation; but, sooner or later, that hammer is going to descend upon that thumb with a dull thud that will make you see stars and start you to talking baby talk.

Another minor tragedy is to drop a stick of wood on your foot. The sticks may be big or little; you may have an armful or a single piece; you may be toting it from the woodpile to the house or from the back porch to the fireplace; but, just as sure as fate, one of these days you'll drop a piece on your foot—and the end of the most perfect day that ever dawned is ruined. If you happen to have a bunion on one of your feet, the stick of wood is predestined to hit it. It almost becomes a major tragedy.

Not often—maybe once or twice in a lifetime—you are going to bite your tongue. There is no excuse for it, and you can't blame anybody but yourself. The tongue is a small member of the body, it has an oral cavity into which it fits perfectly, and ordinarily you are not conscious of its existence. But wait till it maliciously slips itself between your molars! The tragedy lies in not being able to do anything about it, and not knowing what to say.

And then, if you live in the country, some day a yellowjacket is going to sting you. One stung me this morning. I didn't even know the brute was about—till it clamped down on one side of my head. It must have surreptitiously crawled into my hat—my favorite old wool hat. I put it on in a very nonchalant manner. I took it off like nobody's business. The bug was in it; but before I could interview him, he flew innocently—and, I think, happily—away. My present plan is never to put on another hat without examining it carefully, within and without.

And so on.

A major tragedy is for us to let little worries make us permanently unhappy.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. L. C. Lawhon, pastor at Carrollton, adds to a business note a word of optimistic rejoicing concerning his work. He says: "I am ready, have everything in full and ready to go" (to Conference, of course).

Mr. Jack Avery, who was hurt in the wreck of the Panama Limited, near Batesville, last week, is a brother of Mrs. J. E. McClurg, of Vaiden. The reports indicate that his injuries are not serious and we sincerely trust that this may be the case.

Miss Tryphena Rogers, the daughter of a Methodist parsonage, has our very sincere thanks for a list of sixteen subscriptions from Grenada, where Rev. C. A. Parks is pastor. The names have been entered and we hope that every succeeding week may make them better friends of the paper.

Rev. James H. Felts, of Fulton, Ky., paid the Advocate office a call last week which we missed much to our sorrow. Brother Felts had gone to Clarksdale, not knowing that the Conference had been postponed, and then came on to New Orleans to see his physician. We hope to see him the next time he comes to the city.



BISHOP HOYT M. DOBBS

On Friday of last week, we had the pleasing news that Mrs. Lewis, the wife of Rev. H. P. Lewis of Charleston, is improving from the attack of pneumonia reported in the last issue of this paper. Brother Lewis expects that he will be

able to attend Conference unless some unforeseen backset in the condition of his wife should occur.

It is with sincere sorrow that we note the passing of Hon. W. L. Hemingway, on last Friday. Judge Hemingway was a teacher of law at the University of Mississippi, a staunch Methodist, and a worthy citizen. The cause of death was a heart attack, and the editor of this paper shares the sorrow of many friends in the going of a good citizen and a noble soul.

It is with great pleasure that we announce Bishop Dobbs' restoration to such

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1
Baltimore	217	99
Northwest	41	0
Holston	244	18
Virginia	395	37
Tennessee	187	72
Tex.-Mexican Mission.....	30	2
St. Louis	163	3
West Texas	247	5
Western N. C.	402	20
New Mexico	107	0
Pacific	102	14
North Texas	255	13
South Georgia	262	53
North Arkansas	244	2
North Alabama	344	100
Upper South Carolina.....	151	106
Texas	312	4

extent that Friday morning found him at his desk. In a telephone message to the editor, he announced his purpose to be on hand for the session of the Conference at Clarksdale, where he will have the assistance of Bishop Arthur J. Moore. This will bring rejoicing to the Bishop's host of friends throughout the Church.

JAMES HENRY JOHNSON

Fifty-nine years ago, in the little town of Hernando, Miss., a barefoot boy of eleven years of age was sent for by the late J. M. Hawkins, owner of a combined grocery store and dry goods department and given unsolicited a job as errand boy and instructed to wait on the trade, sweep out and make himself useful in a hundred ways, for which he was to re-

ceive the munificent salary of \$6 per month.

The boy is now a man of seventy years of age, and since that first job he has climbed the ladder of success and today has the distinction of having had more and greater honors thrust upon him, per-



BISHOP ARTHUR J. MOORE

haps, than any other living man in the State of Mississippi.

This man, who now resides at Clarksdale, Miss., where he operates the largest and oldest insurance agency in Mississippi, has a history which reads like the pages of a historical novel.

Mr. Johnson has held numerous political positions during his life and, unlike most people who have attained these appointments, has received all of these honors without solicitation on his part. He has enjoyed the highest tribute that can be bestowed upon a member of the Masonic Order in Mississippi; he was selected as Clarksdale's most useful citizen and awarded a loving cup for this distinction, he aided in the organization and building of a number of Methodist churches in Mississippi, served continuously on the Board of Stewards for fifty-four years, rendered distinctive service in the World War as Chairman of the Victory Loan drive and raised one and a quarter million dollars without sending out a solicitor, provided funds from his own private resources to educate numerous boys and girls in Mississippi, served as Postmaster, Vice Mayor, Police Justice in Clarksdale, was one of the organizers of the American Red Cross Chapter in 1917, and has held several important positions in the State of Mississippi during past years. In the Mississippi flood disaster of 1927, Mr. Johnson, as chairman of the Coahoma County chapter of American Red Cross, took charge of the relief work, rendering outstanding service. He was made Chairman of the Tri-State Masonic Relief organization for

Louisiana, Arkansas and Mississippi, and under his own signature raised \$605,000. He has a medal and an officer's helmet which was presented him for work in the Liberty Loan drive in the World War.

Mr. Johnson was born in DeSoto County on June 4, 1867, and reared in Hernando, Mississippi. He was the son of Wiley and Orentine Shearer Johnson, who were the parents of eight children. The subject of this sketch is the only surviving member of the family. His father and mother and seven brothers and sister are buried in the Baptist cemetery at Hernando. His mother's people sleep in Springhill cemetery. His father and two uncles served in the Confederate Army. Mr. Johnson attended public school at Hernando, private school under Professor Lawson, and took a business course at night school. His father died in January, 1879, and it was necessary for him to help support his mother and sister, so he went to work at the age of eleven years, working as a clerk. He worked for three firms up to January 1, 1891, when he went to Tunica to act as chief deputy to his brother, who was sheriff of Tunica County. His brother died in 1892. From Tunica Mr. Johnson went to Clarksdale, where he had previously purchased interest in a local insurance agency, and there he still resides. In January, 1896, he married Miss Oney Shaw, of Madison County, Miss., to which union were born five children, namely: Katherine, now Mrs. J. B. Lindsay, of Clarksdale; James H. Johnson, Jr., of Clarksdale; Elizabeth, now Mrs. Karl S. Brooks, of York, Pennsylvania; O. S. Johnson, married and residing in Clarksdale; and Mary, now Mrs. Louis H. Clement, of Salisbury, N. C. There are six grandchildren.

Having been interested in the insurance business in Clarksdale since 1894, he now has one of the largest agencies



Dr. J. R. Countiss

in the state and is one of the oldest resident agents of Mississippi. His business is not confined to the State of Mississippi but includes adjoining states. He was one of the organizers of the Mississippi Association of Insurance Agents in 1898, served as president for several years and was called to the helm several times later when his services were needed. He also organized the Yazoo Delta Local Agents' Association and was the first president. He is also a member of the National Association of Insurance Agents and served on several important committees.

While never having asked for an office, he served on the Board of Aldermen at Tunica for two years and was instrumental in laying the foundation for



FIRST METHODIST CHURCH, CLARKSDALE

a new town carved out of the woods. After moving to Clarksdale he served the city as Vice Mayor, Police Justice, was on the School Board for fifteen years, and helped build the present school system. During the World War, he took over the Postmastership and was custodian of the federal building for eight-

COMPLIMENTS OF

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een months, during which time his salary was divided with post office employees. In 1933, while in Mexico City as a delegate to the International Rotary Convention, he was appointed by Governor Conner to fill an unexpired term as Insurance Commissioner, from June 27, 1935, to January 20, 1936. Governor White appointed him as a Colonel on his Staff and also on the Board of Eleemosy-

(Continued on page 11)

CLARKSDALE METHODIST CHURCH

The Clarksdale Methodist Church was built in 1916 and it is valued at \$75,000. The remaining indebtedness of \$20,000 with accrued interest was raised during the current year, and the building was dedicated by Bishop Horace M. DuBose on October 31. Under the leadership of Rev. J. E. Stephens, the present pastor, the church is making substantial progress, all outstanding and current obligations have been fully met; and the total raised during the year amounts to approximately \$33,000.

EDGAR LEE ANDERSON

Mr. Edgar L. Anderson, Chairman of the Board of Stewards, is one of the staunch citizens and an influential man of the Delta section. For many years he has been one of the most successful planters of the entire Delta, he was at one time a member of the Federal Reserve Board, he has extensive banking connections, and he is the largest individual land owner in Coahoma County. He was an active and influential leader in the retirement of the church debt, he takes great interest in the affairs of the church, and he rarely misses the session of the Church School on Sunday morning.

F. G. BENNETT

Mr. F. G. Bennett, the Chairman of the Finance Committee of the Clarksdale

Methodist church, has raised every dollar of the budget for the past two years—the period of his incumbency. He came to Clarksdale a number of years ago, he is the manager of the Wade Hardware Company, a member of the Board of Levee Commissioners, a worthy and substantial citizen, and a man who

is loyal to his church. He took an active part in the campaign which resulted in liquidating the church debt.



EDGAR L. ANDERSON, CHAIRMAN OF THE BOARD

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MEN'S WEAR

LADIES' FOOTWEAR

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C. G. SMITH, Vice-President

T. R. FLEMING, Assistant Cashier

J. O. WALLIS, Vice-President

Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. J. M. Givens, Logtown, sends her renewal for the Advocate, a word of approval of its format, and expresses the hope that Whitworth College, the oldest college in the State, may not be closed.

Rev. Clyde H. Gunn, pastor at Morton, reports that his people closed their budget on October 10, with everything paid in full, and that they immediately started a campaign to remodel the church building. At the time of his writing, they had in hand \$1,000 of the \$1,250 required to complete the work then in progress and to be completed by Conference.

The editor appreciates a most cordial message of appreciation for the Advocate from Mrs. John H. Green, of Barlow. Mrs. Green was for two years city missionary at Mary Werlein Mission, New Orleans, under the Missionary Council. As superintendent of the Christian Literature Committee, of Brandywine church, she sends us two subscriptions for the paper.

Rev. T. J. O'Neil, Crawford Street, Vicksburg, accompanies a subscription to the paper with a word of praise for the Advocate. Needless to say that we appreciate his support and his good opinion. He reports his work as going well, one hundred and fifty-nine members have been added this year, maturities on the church bonds are being met promptly, and the budget for the year will be balanced before the Conference convenes next week.

NOTICE, MISSISSIPPI CONFERENCE

The Board of Finance of the Mississippi Annual Conference will meet Wednesday afternoon, at 2:30 o'clock, November 17, in the room provided, at Court Street Methodist Church, Hattiesburg.

C. A. SCHULTZ, President;
CLYDE H. GUNN, Secretary.

METHODISM IN NATCHEZ

"Methodism in Natchez," by Rev. Henry G. Hawkins, of the Mississippi Conference, has just come from the press. It was published by the Hawkins Foundation of the Mississippi Annual Conference, Methodist Episcopal Church, South, Jackson, Miss. The volume, which contains 222 pages, is the first substantial contribution to the history of Mississippi Methodism since 1908, when the second volume of Jones' "History of Methodism in Mississippi" was issued. The book is what its name implies, a history of Natchez Methodism, but it is much more than that, for it tells the story of the beginnings of Methodism in

Mississippi and the Southwest. All of Mississippi and the field developed from Natchez as a center has the common heritage in the history of Natchez Methodism. The labors of Tobias Gibson and the pioneers are told in "A Centennial Retrospect" by the late Dr. W. C. Black, for a time the editor of the New Orleans Christian Advocate, and long a pastor in the Mississippi Conference. Dr. Black's paper, prepared in 1884, is corrected and elaborated by numerous notes of Rev. H. G. Hawkins. Part II of the volume was prepared by Brother Hawkins himself, and it furnishes a more detailed and intimate study of the people and the achievements of Natchez Methodism. To the people of Natchez, the book will be an invaluable treasure, and to those interested in the history of the Church in this entire section, it provides material in a form and of a nature not to be found elsewhere. We commend the volume as a worthy contribution to our Methodist literature. The price of the book is \$1.25. Make check payable to W. B. Jones, Treasurer, and send your order to Rev. G. H. Jones, Ellisville, Miss.

THE EDITOR.

STATEMENTS MADE BY PROMINENT MISSISSIPPIANS REGARDING WHITWORTH COLLEGE.

We, the undersigned, believe that Whitworth College should be maintained in Brookhaven as a distinctive college for young women. Its long and noble history, its present rating and equipment, and its promise of future service to Church and State constitute a challenge to the Methodist Church and to the citizens of Mississippi.

The citizens of Brookhaven have raised \$25,000 on the endowment. The Alumnae have pledged the interest on another \$25,000, which amount may be used as an operating fund during the next five years. During this time it is believed that the permanent productive endowment of the college can be built up to meet all requirements.

We are contributing to the endowment fund, and request Methodist pastors of the Mississippi Conference and other friends of Christian education to cooperate to the full extent of their ability to the end that Whitworth College may go unafraid into another century of service to the young women of our Southland.

Signed: W. S. F. Tatum, Hattiesburg, Miss.; Hugh White, Governor's Office; Xavier A. Kramer, Mayor, McComb, Miss.; Mrs. H. J. Wilson, President, Mississippi Federation Women's Clubs, Hazlehurst, Miss.; Thad B. Lampton, merchant and banker, Jackson, Miss.; Dan R. McGehee, Member of Congress,

Meadville, Miss.; J. T. Drake, lawyer, Port Gibson, Miss.; W. F. Bond, State Commissioner Public Welfare, Jackson, Miss.; R. B. Wall, Administrator W. P. A., Jackson, Miss.; P. O. Brown, President Mississippi Power & Light Co., Jackson, Miss.; T. M. Hederman, Clarion-Ledger, Jackson, Miss.; Henry Boswell, Supt. State Sanatorium, Jackson, Miss.; R. H. Russell, Jr., wholesale grocer, Hattiesburg, Miss.; R. W. Dunn, manager, American Oil Co., Hattiesburg, Miss.; L. O. Crosby, lumberman and manufacturer, Picayune, Miss.; W. E. Lampton, banker, Columbia, Miss.; T. R. McDonald, farmer and banker, Tylertown, Miss.; E. W. Reid, cotton, Magnolia, Miss.; P. H. Enochs, lumberman, Fernwood, Miss.; G. W. Mars, banker and merchant, Philadelphia, Miss.; W. H. Davenport, banker and investor, Newton, Miss.; Paul B. Johnson, lawyer, Hattiesburg, Miss.

The aggregate amount contributed to the Whitworth endowment by these men is more than \$70,000.

MESSAGE FROM THE EXECUTIVE COUNCIL OF THE CHINA CONFERENCE

To the Board of Missions and the Church In America

(Note—This message was received by Dr. A. W. Wasson, Foreign Secretary, on October 28, 1937. The Executive Council is composed of Chinese and missionaries elected by the China Conference. The Chairman is Dr. Z. T. Kaung, a delegate to the last General Conference of the Church.)

We appreciate deeply the cabled message of sympathy and prayer from Bishop Moore and Secretaries of our Board of Missions. It has been announced as fully as possible to the churches and it has brought heartening comfort in these weeks of suffering and peril unparalleled, giving assurance of your abiding fellowship. This encourages us all in this dark hour.

While up to date all the territory served by our Church has not been included in the area of heaviest scourge of carnage and destruction, no city, town, or hamlet has escaped bitter experiences of this devastating invasion.

Homes, churches, and schools have been destroyed indiscriminately, while massed hundreds of helpless and harmless refugees have been bombed. No useful estimate can be furnished at this time of the destruction of civilian and non-combatant life and property, but of course in such loss our people must share.

But we write rather to share with you our increasing encouragement in the manifest efforts of our Church scattered throughout the country to carry on in order that this may stimulate continued fellowship with you in faith and love. Truly we are in deep distress, but we are not defeated. Some churches have been

razed, some congregations have been scattered, many homes have been broken up, but in it all there emerges the persistent determination of our church people to carry on. Churches are trying to function and everywhere they are becoming centers of help and comfort to the people. Our schools are opening, even removed from their plants, and our hospitals have carried on their services to all uninterruptedly. Thus our Church is in action with purpose and with energy.

Never before have the loyal confidences and intimate cooperation between the Chinese and the missionary groups of our Church in China been so plainly evident nor so distinctly stimulating, nor has the Church ever before stood out so clearly as a ministry of goodwill and helpfulness to our suffering people. Our Church people have the will to serve, and in this respect especially is coming into its own great field.

We appreciate your support and sympathy and we crave in this time of our severest trials to share with the Church everywhere in earnest and energetic efforts for the peace of our tortured world.

We pray earnestly that Christian efforts can help bring peace to our distressed world.

In brotherly love,

THE EXECUTIVE COUNCIL OF
THE CHINA CONFERENCE.

Shanghai, Sept. 28, 1937.

EMORY ANNOUNCES PLANS FOR MINISTERS' WEEK

The principal speaker for Emory University's Ministers' Week, to be held Monday, January 10, through Friday, January 14, will be Dr. George A. Buttrick, it has recently been announced. Dr. Buttrick is pastor of Madison Avenue Presbyterian Church in New York City, where he has been since 1927.

Dr. Buttrick is Director of National Missions of the Presbyterian Church, Professor in the Department of Homiletics of Union Theological Seminary, a member of the Committee on Religion and Medicine and the Committee on Evangelism of the Federal Council of Churches. He is the author of the widely-read "Parables of Jesus," "Jesus Came Preaching," and "Christian Fact and Modern Doubt."

"Prayer" will be the general topic of Dr. Buttrick's evening addresses at Emory, although the specific subjects have not yet been announced. In the mornings he will be the guest speaker at the students' chapel services, held in connection with Religious Emphasis Week.

The program for Ministers' Week also includes morning classes for visiting ministers, led by Emory Theology Professors Parker, Sledd, Watkins, and Floyd. "The Church and Social Action" will be the subject of open forum discussions, led by Dr. W. A. Smart, and to which special speakers will contribute. A forum for ministers' wives will be directed by Mrs.

H. B. Trimble, wife of the dean of the school.

A special feature on the week's program will be a banquet Thursday evening, followed by an illustrated lecture on "A Day in China," by Mr. and Mrs. J. Henry White, recently returned from the Orient.

THE PRIMAL CONSIDERATION IN UNIFICATION

By M. H. McCormack, Jr.

While some very fine reasoning has emanated from both sides in the current controversy over Unification, in most instances the real considerations have been beclouded by a haze of trivialities. A careful analysis of all the articles that have appeared on the subject would reveal that there exists only three basic attitudes: (1) we should have a united Methodism, and now is the time to realize it; (2) we ought to have Methodist union, but the time is not ripe for it; and (3) real union can never be had in American Methodism; and even if it could be realized, it should not be.

Many excellent arguments have been advanced—some affirming and some negating each of these assumptions. And after all is said, it remains a matter of personal choice and conviction on the part of the individual Methodist as to which of these attitudes he will assume. And it may safely be assumed that the considerations upon which he will base his choice of attitudes will not be the merits or demerits of the proposed Plan of Unification; his contentions to the contrary notwithstanding.

Those in favor of Unification would readily accept any reasonable basis for Union. Those opposed to Unification would doubtless discover upon close introspection that they would be opposed to it under any plan. And those who desire Union but find themselves dubious about this being the proper time would never find a suitable time for it.

It should be borne in mind by those seeking to carry their respective points that they will do so not by convincing the other sides that their understanding of the Plan of Unification or the technicalities concerning its adoption and final outcome is erroneous, but by bringing about a change in the basic desires and attitudes of their opponents.

At the bottom of the opposition to Unification lay sectional prejudice, distrust of the members and leadership of the other Methodist bodies, and inherent fear of a triumphant majority. Whether these attitudes are well founded remains a matter of individual judgment. Doubtless those holding these views think that they have good grounds for them. Their opponents would attribute such fears and distrusts to a lack of understanding, a reaction to progress, and possibly a shortage of religion. It then becomes the task of such opponents to bring about a change in the mental processes

of those holding against Unification, and not to waste their time quibbling over technical considerations.

At the heart of the movement toward Unification lies the conviction that Methodism has done for Americans of other sections essentially the same things that it has done for us, and that consequently the corporate character of other bodies of Methodists is little if any different from that of our own denomination. They feel that if the genius and spirit of Methodism has failed in all branches except our own there must be something wrong with its characteristic qualities, and the quicker we discover it the better off we will be. It is hard for them to believe that the character of 6,000,000 Methodists in other branches is such that they would seek to take advantage of their superior numbers to impose upon us unbearable burdens and subversive views. Indeed, they feel that there are no fundamental differences of character, creed, and spirit existing between Methodists of the bodies concerned in the proposed Union.

Their opponents would hold that such attitudes are the result of unthinking credulity, extravagant enthusiasm, and a reckless disregard of the experiences in our past history. It, therefore, devolves upon them to carry their point by dispelling the desire for Union, and this may be done only by a wholesale change of attitude.

The whole question boils down to this: you cannot change the vote of a man by pointing out that this change or that continuation will result in the event his side is victorious. That may be the very thing he eagerly anticipates. For instance, an opponent of Unification seeks to win over to his side a man who intends to vote for Unification by pointing out to him that when Union comes there will be no "Methodist Episcopal Church, South," but that we will all belong to "The Methodist Church in America." It is probable that the party of the second part has long wished that both the superfluous "Episcopal," and the sectional "South" might be deleted from the style of our Church.

On the other hand, an exponent of Unification might seek to win over to his cause one of the opposition by telling him that should Unification fail to be effected it would mean that our body of Methodism would continue to be a small, separate denomination handicapped by expensive, pernicious overlapping in the border areas. It is likely that this opponent of Unification prefers a small church to a large one, and sees no difference between overlapping with Methodists of another denomination and overlapping with Baptists or Presbyterians.

If either side is wrong it is a matter of attitude and not of judgment. It is not that either side is deceived in what it seeks. Its trouble, if any, is in what it wants.

A man who attempts suicide is doubt-

(Continued on page 14)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. G. W. Pomeroy, the aggressive and capable leader of Methodism in Crowley, has our thanks for material support and friendly greetings of the past week.

Rev. W. H. Royal was a caller at the Advocate office one day last week. His visit was in connection with a business trip to the city and we had only the fellowship at the lunch hour with him.

We are happy to report the very great improvement of Mr. J. A. Pharr, following his serious accident of a week ago. At last reports his condition seemed to indicate immediate and full recovery.

The Advocate makes due and appreciative acknowledgment of the renewal subscription of Mrs. K. I. Bean, of Bogalusa. Brother Bean and his wife have long been faithful workers in the church of that little city.

The Fellowship Banquet for the District was held at First Church, New Orleans, on the night of October 28. It had a record attendance and the enthusiasm matched the crowd. Hon. R. E. Brumby, of Franklin, and Hon. W. B. Clarke, of Monroe, were the speakers.

Drs. Serex and Dawson have more than enough to do with the added responsibility of entertaining the Conference on short notice. Dr. Serex is concluding the work of the year in his District and Dr. Dawson has engagements at two Annual Conferences which are meeting during this time.

From a letter received the past week, we quote the following: "We have not heard of a thing being done to help the starvation-salaried circuit preacher. He is just as deserving as the foreign missionary who was remembered in the Bishops' Crusade, and maintaining the charge he serves is of primary importance."

The announcement of the engagement and the approaching marriage of Miss Halcyon Rhodes Colomb, daughter of Mr. and Mrs. James Marion Colomb, to Mr. William Walter Holmes, son of Dr. and Mrs. W. W. Holmes, is of interest to a wide circle of friends in Louisiana and Mississippi. The wedding will take place in February.

Rev. John Rasmussen, pastor at Mansfield, held a week's Training School for Christian Workers recently, and twenty-four persons received credit. The fourth quarterly conference for the year was scheduled for last Thursday night, and effort was being made to reduce the budget deficit to a sum which would make it easy to handle in the days which remain until Conference.

Rev. C. D. Atkinson, pastor at Opelousas, sends a list of three subscriptions and a message of personal greeting, both of which we genuinely appreciate. He serves one of the most historic fields of Louisiana Methodism. It was to Opelousas that Elisha Bowman went in 1805 when he failed to gain a footing in New Orleans, and it was there that the Louisiana Conference was organized in January, 1847.

A marriage of more than passing interest occurred in the little city of Franklin on the Teche on Wednesday evening of last week. The contracting parties were Miss Martha Brumby, daughter of Hon. and Mrs. R. E. Brumby, and Mr. Arnold Wilking, of Wood River, Illinois. The groom is in the employ of the Shell Petroleum Corporation. The Advocate joins with many friends of this section in congratulations and good wishes.

A marriage of interest to ministerial circles, especially, occurred at DeRidder on last Tuesday, when Miss Elsie Sensintaffar became the bride of Rev. Jerome Cain, pastor at Chalmette, New Orleans. The bride is a sister of Rev. J. C. Sensintaffar, of Jonesville, and the groom is a son of Rev. L. W. Cain, of Denham Springs. The Advocate extends good wishes for these happy young people and we join in welcoming the bride to the city and to the fraternity of service for the Master.

FROM NEWELLTON

Dear Editor: We have just closed a thirteen-day revival, with Rev. Maurice Fulkerson and Brother Valie preaching for us. There were several additions to the church and we enjoyed the services very much. Brother Fulkerson is the resident pastor. We all love the pastor, who is a young man, and certainly is doing a great work for Newellton. We have a lovely new church, just finished; it is a Union church, but we all worship in unity. I belong to the Methodist group.

Hoping that this may find a place in the Christian Advocate, I am,
MRS. JENNIE REEDER.

TO THE METHODISTS OF THE NEW ORLEANS AREA

Dear Brethren: We take this method of calling to your attention a matter that we deem highly important, namely, the high privilege of remembering your local churches and the institutions of the Church in the making of your wills. Numbers of you have been members of the Church almost your entire lives. The Church has been a mother to you. What

a fine opportunity of expressing your gratitude this is.

Among several reasons that might be given to Methodists for taking advantage of such an opportunity we give two:

First, the need of the Church for such gifts is very great.

Second, such remembrance of your Church perpetuates and expands the service of the Church thus remembered, and establishes a worthy and lasting memorial to the donor and his family, assuring the ministry and blessings of the Church to future generations.

It is urged and hoped that numbers of our people within this area will avail themselves of the privilege and opportunity in this proposal.

Your brethren,
HOYT M. DOBBS,
Presiding Bishop;
ELMER C. GUNN,
Presiding Elder;
C. P. ZENOR,
District Superintendent.

LET JUSTICE BEGIN AT HOME

By Benj. F. Rogers

A study of the minutes of the Louisiana Conference for last year reveals some very interesting facts. These facts I wish to set forth as a basis of what I shall have to say in this article.

Last year there were 151 pastoral charges. These paid to pastors and presiding elders the total sum of \$252,235. Seventy-four of these charges, or nearly 50 per cent of the total number of charges, paid to the pastors serving them a total of only \$63,096. Six of the seventy-four paid a little over \$1,200 each but less than \$1,300. Thirty-nine charges each paid \$900 or less. The total amount raised for Conference work was \$31,200. The total amount raised for the orphanage was \$37,717. The amount which the Conference Board of Missions had to appropriate to aid in pastoral support was \$4,125. This amount was divided among thirty pastoral charges and three hospitals. The Conference Board of Finance received from the Conference Treasurer \$5,070 to be disbursed among 62 Conference claimants. From other sources this Board had \$7,350 additional, so that the superannuated preachers and their wives and the wives of deceased preachers received an average sum of a fraction more than \$200 each. The orphans at Ruston received a fraction more than \$219 each. The Conference Board of Christian Education received from Conference funds \$16,250, or more than half of the total amount raised and nearly four times as much as the Conference Board of Missions had to aid pastors in the weak charges; \$10,400 of that amount, of course, went to pay interest on bonds. The seventy-four charges mentioned above paid \$8,283 on General and Conference work.

In this discussion I am concerned primarily about the woefully inadequate in-

come of the seventy-four pastors of the seventy-four charges mentioned. Not that I am unconcerned about the thirty-two pastors who received \$1,300 or more but less than \$1,800. I was born and reared in a Methodist circuit rider's home, and no one can tell me anything about the privations and hardships and heartaches that come to an underpaid minister and his family. Such a condition ought not to have existed then and it ought not to exist now. Our Church demands now that a minister be a college graduate and it also urges that we have a B. D. degree, and yet it appears that he is expected to keep himself well dressed, feed, clothe and educate a family, pay for and operate an automobile, buy and read good books, and give to every good cause out of his pitifully slender purse. Many of them have been living this sort of sacrificial life for many years. They are sometimes criticised because they cannot preach like a bishop and because they are not as efficient as some others. They have seen General Conferences come and go and the delegates elected return with membership on some General Board or Commission. Occasionally, as in recent years, Commissions have been appointed to study the question of ministerial support, but so far almost exactly nothing has been done. In a few instances, by Annual Conference action, the ministers who do receive a fairly adequate salary are assessed a percentage of what they receive to aid those who need more. I am sure that any true minister of the Gospel is ready to share what he may have with those of his brethren who may be in distress, but there are few who think this to be the proper solution. No minister, however small his income, wants to be made to feel that he is the private charity of one or a group of his fellow ministers. They labor for the Church and humanity just as their more fortunate brethren do, and they have a right to expect that their support shall come from the Church, and I assert that that is the source from which it should come. The Church supports its missionaries in foreign fields far more liberally than it does its missionaries in the home field, and while I am an ardent believer in foreign missions, yet in a sense we are killing the goose that lays the golden egg when we suffer our workers at home to be neglected and handicapped by paying them disgracefully inadequate salaries. Their happiness is marred, their efficiency impaired and their sense of justice outraged. No man can do his best work when he is constantly uneasy and uncertain about his income and distressed because even if he does get all that is promised him, he will not be able to make ends meet.

The Church is amply able to see to it that none of its ministers are required to labor on but little short of starvation salaries. The Methodist people of Louisiana this year contributed something less than \$15,000 to aid the General Board of Missions to pay the debt incurred. Shall

we continue to say in effect to all the faithful underpaid ministers of our Conference we are not concerned about your privations, for we expect you to continue to serve the Church because of your great love for the Lord, and you ought not to be concerned about the needs of yourself or family? Or shall we say to the Methodist people of the State of Louisiana that \$10,000 more than you have been paying is urgently needed to supplement the salaries of at least 75 ministers who are serving, preaching the gospel, visiting the sick, cheering the distressed, and comforting the dying?

I feel certain that the Methodist people of this great State would respond generously to such an appeal, because they know that the cost of living has greatly increased. They also know that if the work of the Church is to be done well that they cannot afford to be penurious with its workers. Fairness commends it, love approves it, expediency urges it, and justice demands it.

JAMES HENRY JOHNSON

(Continued from page 7)

nary Institutions, of which he was elected Chairman.

He helped organize the Coahoma County Chapter of the American Red Cross in 1917. He was made Camp Chairman and assisted in purchasing the first Boy Scout Camp, now known as Camp Tallaha, near Charleston, Miss., and under his personal supervision it was efficiently equipped. He received the loving cup, given by the Young Business Men's Club in 1932, as being the most outstanding citizen in Clarksdale and Coahoma County.

He belongs to the Woodmen of the World, Knights of Pythias, Elks and Rotary Clubs. Mr. Johnson has received all the degrees in the Masonic Lodge from the first through the thirty-second degree; he has received the degree of the Red Cross of Constantine; is a member of the Shrine, and holds life membership in Eureka Council of Memphis, Albert Pike Consistory, and Wahabi Temple of Jackson, Miss. In 1927-28 he was elected and served as Grand Master of Grand Lodge of Masons, F. & A. M., and in 1936 was elected as Grand High Priest of the Grand Chapter of Royal Arch Masons, which he is now serving.

He is also Captain General of the Grand Commandery, Knight Templar, and will be elevated to Grand Commander in 1939. He represented the Shrine at the Imperial Meeting at Atlantic City in 1934. For a number of years he served as chairman of the finance committee of the Grand Lodge.

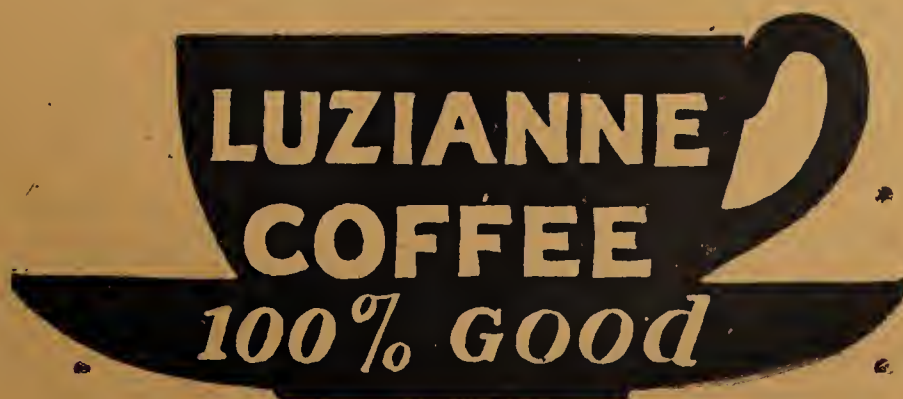
Mr. Johnson joined the Methodist Episcopal Church, South, at Hernando in 1883 and the same year was put on the board of stewards and served until he left in January, 1891. At Tunica he was also put on the board of stewards and, there being no church at Tunica, he was put on the building committee to erect the first Methodist church. In 1895 he was put on the board of stewards at Clarksdale, where he has served continuously since, serving also as a member of the board of trustees and chairman of the finance committee. He is also on the board of trustees of the Greenville District parsonage. He was elected by the Annual Conference as a delegate to the General Conference in 1932, and in 1934 was elected as Treasurer of the North Mississippi Conference, handling the Conference money for some one hundred sixty odd charges. He has also served as secretary, treasurer and chairman of the board of the local Methodist church.

TYRO CIRCUIT

Dear Mr. Editor: It has been some time since I have seen anything from the Tyro circuit in your paper, and I thought perhaps it would be of interest, especially to former pastors and friends, to know how our work is progressing. Also, since I believe in giving "honor to whom honor is due," to let you know what has been accomplished by the pastor, Rev. J. W. Holliday, during his two years' pastorate on this circuit.

He found the parsonage much in need of repairs when he came to the work. He at once sought the cooperation of the people and soon raised about two hundred dollars, which was used for repairs. Two cast-away rooms were put in good order, one was nicely fixed up for a study, the other was enlarged and made a convenient kitchen. New screens, floors, and screened porch were a few of the things done which has made it com-

(Continued on page 14)



Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, NOVEMBER 14

By Dr. J. R. Countiss

THE CHRISTIAN MINISTER

The lesson embraces a part of the instruction given by the aged apostle, Paul, to his young ministerial friend and protege, Timothy, pastor of the important church at Ephesus. Timothy needed to know—all preachers do. He was to "study to show himself approved unto God, a workman that needeth not to be ashamed." Being a bright young man, he might have picked up enough of news and gossip on the streets to concoct an interesting and breezy talk for Sunday

morning, or in that lazy self-indulgence improperly called faith, he might have opened his mouth for the Lord to fill it. Such is not the apostolic method. The Christian Gospel is not "bag of tricks," but a bundle of facts and a body of principles. The Christian ministry is essentially a teaching ministry. There is a body of truth to be learned and to be proclaimed. Men are not fitted to speculate on what may be till they have made themselves familiar with what has been. Above all is this true of those who would teach the truth concerning the dealings of God with men. If the Christian religion is not rooted in a body of fact, it is only another of the vain superstitions of men, and can have no valid claim to the interest of rational beings.

This Gospel of fact had scarcely been started on its redemptive way when men of good intentions and of bad began to overlay it with speculations and superstitions, even as the scribes and Pharisees had covered the Law of Moses with accretions of fancy and tradition. Against these "old wives' fables" Timothy was to give warning while he put the disciples in remembrance of the true teachings of Jesus. Earnest and honest dissemination of the truth is the very best antidote for error. For this work none is so well suited as one who has been "nourished up in the words of faith and good doctrine." No theological school can ever take the place of such Christian homes as that in which Timothy had been brought up, and in which he had learned the truth.

As knowledge is vain except as it is shared, so preaching is vain unless it is lived. Timothy was directed not only to proclaim the Gospel, but to live it—to be an example to the flock committed to his charge. The activities of the minister may differ widely from those of the man of business, but one spirit should characterize both. It is as easy to be greedy for place and power as for worldly goods; as easy to covet another's parish as to covet another's property—as easy, and as mean.

The good minister must not only know the past and live for the present, he must also plan for the future. As the aged Paul had trained the faithful Timothy, he in turn must prepare others to take up the burden when his own turn came to lay it down. Good preaching should kindle in the heart of youth a desire to enter the ministry, whose heroic unselfishness and tremendous importance are manifest not only in the Sunday sermon but in the daily service of the man of God. Not the pleasant plains but the rugged heights commend themselves to youth. There will ever be found aspiring Elishas to follow the noble Elijahs who keep high fellowship

with God, to sacrifice all manner of material substance if only they may obtain a double portion of the spirit of their leaders. No small part of the triumph of Elijah and the victory of Paul was due to those illustrious sons of the faith they left behind—Elisha and Timothy. Happy is the prophet whose ministry is reborn and perpetuated in his converts.

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The Christian Fireside

CHILDREN IN COURT

By Judge Malcolm Hatfield

Before a runaway girl could be returned home it was necessary for the court to insist that the parents alter their treatment of her.

As a child, this girl had been disciplined by threats of being chained in a basement infested with rats. At fourteen years of age, the girl was told by her mother that she would run away if the child refused to mind her. This left the girl in a constant state of insecurity and she finally concluded that if her mother could desert her she really didn't love her as much as she pretended. Rather than be a continued burden on her family she decided to leave home and took the first opportunity that presented itself to carry out her resolve.

TRUST AND OBEY

Abraham knew not whither he went. But he knew the God he followed, and that was sufficient. To demand that we always should see the end from the beginning is to adulterate faith with curiosity.

If we believe in God, believe in his goodness, wisdom, and power, we should know that he will lead us only into paths

that, eventually at least, will prove best for our feet.

If he loves us, as we profess to believe that he does, he surely will seek our highest welfare in all his dealings with us. He is our Father.

Even an earthly father desires the very best things for his children. And God, being better and wiser than any human father, not only desires the best for his children but also knows the way to the best.

That is exactly what divine guidance means—guiding his children to the best.

That is why we should be submissive to him. If we do not obtain that which is best for us in time and eternity it is because we are unwilling to commit ourselves to Him who is able to do more than we can ask or think.

Unbelief and disobedience are foolish attitudes of mind. Implicit trust is the very essence of wisdom.—The Religious Telescope.

FACTS ABOUT WILD GEESE

By L. D. Chapman

Very few persons, who see the wild geese winging their way regularly across the continent every spring and fall, have a very clear idea of how they really live in their natural environment.

With its dark gray body, black neck and white patch under its jaw, the wild goose is a picturesque character along the shore of any woodland lake or river.

The wild goose is a true weather prophet, and it is very seldom that it makes a mistake and is caught in a snow storm of any consequence. When the frosty nights of early fall appear on its northern range, the geese gather in bands of from thirty to a hundred or more and, led by an old gander, line up in a V-shaped formation to begin their annual migration.

During the flight, the geese stop from time to time to feed, but always when the flight is resumed, the old gander is in the lead, with the lesser geese strung out in the characteristic formation. Occasionally the birds in the two lines change places but the lead gander never gives up his position unless he is killed or wounded. If the leader is killed, the whole flock is thrown into a turmoil, often losing their bearings entirely and flying aimlessly around for several days, before another leader takes his place and once more leads the flock on its migratory course.

Wild geese nest in our most northerly states and Canada, and winter in our warm southern states. As the snow disappears from their northern nesting grounds, the migratory instinct warns them that it is time for them to commence their flight north and they travel

in the picturesque V-shaped manner with an old gander always leading the way.

The flight to the northward is usually most leisurely, as the birds are thin and make their way slowly as the spring opens up.

When protecting their young or nests, wild geese are exceedingly vicious and can inflict a very painful blow with their wings, but at other times they will take immediate flight at the first approach of man. The diet of wild geese is a varied one, comprising various grains and fish as well as all sorts of vegetation.

They are among the cleanest of all birds, and one curious characteristic that has been noted and much commented on is that in their wild state, as well as in the domesticated, all grass roots that are pulled up are carefully washed before being eaten. In that respect, more than any other, geese differ greatly from all other wild fowl.—Our Dumb Animals.

Compliments that precede requests for favors are like the "slightly soiled" goods that are on the bargain counter.

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Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there have been functional monthly pains, in the early 'teens, in the years of mature womanhood or in the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it by directions. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

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Methodist Women

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mrs. W. L. Honeycutt, of the Corinth circuit, sends the following report of a Circuit Mission Study Class. There must be many like this one, but we do not hear from them as we should like to. If you are out there in space write us about your way of conducting your missionary society:

The Mission Study Class of Gaines Chapel, Box Chapel, and Mt. Carmel churches met at Gaines Chapel Monday in an all-day meeting for the final study in "What is this Moslem World?"

These churches have shown a splendid spirit of fellowship and cooperation in this study: Together through September and October each church has been responsible for a lesson which has been dramatized and costumed according to plans developed at Grenada. Each of the three churches has been hostess to a meeting. At the final meeting, Monday, Mrs. Bailey gave some of the methods through which we might approach the Moslems. Mrs. Hugh Hammons gave a review of the past hundred and fifty years. Representatives from each of the three societies, Miss Lottie Jobe, Miss Alma Hooker, and Mrs. Green, had part in a round-table discussion led by Mrs. Lucy Babb and Mrs. Cossitt. Mrs. McCormack gave a clear definition to the task by leading us into a very helpful and inspiring devotional, which closed with Mrs. Bailey's singing "In the Secret of His Presence." This song was written by a converted Moslem.

The morning session was closed with prayer by our presiding elder's wife, Mrs. J. D. Wroten.

The noon hour was indeed one of fellowship.

As a fitting climax we were very fortunate in having Rev. Gilbert Henry bring to us in picture and lecture some of his experiences while in India as a missionary. This impressed in a very vivid way the things we had studied and we are grateful indeed to Rev. Henry for this helpful message.

As guests we had Mrs. A. M. West, of Kossuth, and a large number of ladies from First Church, Corinth.

TYRO CIRCUIT

(Continued from page 11)

fortable and livable. Meanwhile, each church was encouraged to give a "show-er," with the result that many useful things were given—a set of dishes, set of silverware for the table, a plentiful sup-

ply of table and bed linen, bedspreads, also several dozen towels, besides many other articles. Brother Holliday, with the cooperation of the young people of Tyro, put on a play, the proceeds of which were sufficient to put in a dining-room suit, a bed-room suit and art squares for the floors. New curtains were put up throughout the house. In fact, it is very nicely and comfortably fixed now.

Through the pastor's effort three commemoration suppers were given during the Bishops' Crusade which netted about seventy dollars. Several dollars' worth of work in repairs has been done on one church—Mount Vernon—and two hundred new hymnals have been placed in other churches, and an effort is being made to have the order of worship in all our church services.

Last year the finances were paid in full; in fact, our part of Conference claims was overpaid. This year, I think the financial affairs will come up pretty well.

Revivals have been held in all the churches and several names have been added to the rolls, and we are praying for spiritual growth.

We appreciate the work Brother Holliday has done during his two years with us and trust "the line will fall to him in pleasant places."

MRS. E. H. ROOK.

Como, Miss.

THE PRIMAL CONSIDERATION IN UNIFICATION

(Continued from page 9)

less wrong in his attitude, but if he selects potassium cyanide with which to do it, he is certainly not lacking in judgment as to the most effective method of accomplishing the desired end. And no sensible person would expect to deter him from his design by informing him that the results are certain to be fatal. And presumptuous, indeed, would be the person who would set out to restrain him by persuading him that potassium cyanide would be most ineffective, and that he would get much more rapid results from bicarbonate of soda.

Someone will be quick to point out that here is a brother who wants Unification, but will vote against it because he feels that we are not ready for it. The answer is that what this brother really wants is not so much Unification but tranquillity. He is like the woman who wants a baby but doesn't want to have it. She desires the sweet experiences of motherhood, but she prefers the comfort and convenience of her present state. She

dreads to undergo the sufferings and travail, without which her fondest wish cannot be realized. Inasmuch as this is true, she allows her preference to usurp her longing, and consequently it becomes her principal desire.

It will be noted that I am arguing neither for nor against Unification. I am simply pleading for the reduction of the controversy to its primal consideration. The only question before us is, do we or do we not want Unification? Let us sound our hearts and ascertain our basic attitude, and then determine for ourselves whether we are right and Christian in assuming the attitude we have assumed.

If we really feel that Northern Methodists and Methodist Protestants are as sincere, as Christians, as intelligent as we, then it does not matter about the terms of Union. The United Methodism will eventually work out its destiny to the satisfaction of all. If we are right in assuming that all Methodists have the same heritage and are made of the same stuff, then sectional boundaries, racial antagonisms, social differences, and variations in polity and creed and spirit—if any—will disappear; and we will be "one big, happy family."

If we have assumed—and are right in assuming—that there are such differences between us that we could not work together in harmony and thus promote the best interests of the kingdom, then no sort of plan would be satisfactory.

Whenever we are bound together in indissoluble Union, any plan that might have brought us together will gradually disappear, and we will become a single entity, blended together like two elements in a compound.

A handshake between two gentlemen is sufficient to form a partnership, but all the contracts imaginable would not guarantee success to a partnership where one or more of the contracting parties proved to be insincere and untrustworthy.

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In Memoriam

CHARLES E. LOCKETT—AN APPRECIATION

Whereas, God in His infinite wisdom did, on October 2, see fit to remove from our midst a good and useful man, our friend and brother, Charles E. Lockett; and,

Whereas, in his death the community has lost a good citizen, the church a loyal and faithful member, the Men's Bible Class a regular attendant, the board of stewards a valued member, and

Whereas, we feel that the entire community will feel keenly the great loss sustained in his death; therefore be it

Resolved, That we, the members of the Fourth Quarterly Conference of the Grenada Methodist Church, do hereby express our sincere gratitude for the noble life he lived, the good examples he set, and the fine and faithful service he rendered.

Be it resolved, that we assure the grief-stricken family of our sincere sympathy and of a continued interest in their temporal and spiritual welfare.

Be it resolved, that a copy of these resolutions be spread upon the minutes of the Conference, a copy sent to the family, and a copy to the local papers and the New Orleans Christian Advocate.

Signed: C. A. Parks, Pastor; C. T. Floyd, Presiding Elder; H. H. Heath, Secretary.

A PRINCE IN ISRAEL HAS FALLEN

Mr. Archie Hoffpauir, age 84 years, of Rocky Mount, Louisiana, died at his home early Thursday morning, October 21, 1937, following a lengthy illness, and was buried on Friday, October 22, at 2 o'clock p. m., from the Rocky Mount Presbyterian church, with the Rev. P. B. McCullin, Methodist pastor at Plain Dealing, officiating, assisted by Rev. M. M. Miller, Presbyterian pastor of the same town.

His body was laid to rest in the Rocky Mount cemetery beneath a wilderness of flowers, and surrounded by a host of relatives and friends.

Mr. Hoffpauir was ever the preachers' friend, and the Methodist church at Alden Bridge, of which he was a member, has sustained a great loss. His presence

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It is better for you if your body keeps working as Nature intended. Food wastes after digestion should be eliminated every day. When you get constipated, take a dose or two of purely vegetable Black-Draught for prompt, refreshing relief.

Thousands and thousands of men and women like Black-Draught and keep it always on hand, for use at the first sign of constipation. Have you tried it? Sold in 25-cent packages.

at the Sunday morning services and his fervent prayers will be greatly missed by the pastor and congregation at that place.

Mr. Hoffpauir ranked high as a public servant. He served as Representative of Bossier Parish in the State Legislature from 1916 to 1924. He was also a former member of the Bossier Parish Police Jury and School Board. He has been a resident of Bossier Parish since 1901 and was a native of Arcadia Parish.

He is survived by his widow, three sons—J. L. Hoffpauir, of Plain Dealing, La.; B. S. Hoffpauir and L. E. Hoffpauir, of Benton, La.; one daughter, Mrs. J. L. Thomas, Plainfield, N. Y., and three brothers, Abner Hoffpauir, Eress Hoffpauir and Raymond Hoffpauir, all of Crowley, La. Four grandchildren also survive him.

Mr. Hoffpauir was a life-long member of the Methodist Church and is now gone to join those immortals who sing in the Church Triumphant.

His pastor,

P. B. McCULLIN.

SAMUEL COLLWELL SAMPLE

Samuel Collwell Sample, son of the late Dr. John Sample, a practicing physician and a local preacher in the M. E. Church, South, died at his home near Summit, Miss., on September 13, 1937, being in his eighty-first year. He was born in Franklin County, Miss., near McCall Creek postoffice, on October 18, 1856.

Early in life he became a member of the Methodist Church and lived a life in keeping with its teachings. He was a man of dependable integrity and established character. His opposition to wrong and his support of right were well known. A sister-in-law says of him, "I know he was a pious, good boy. He was always good to me and treated me as a real sister."

He is survived by his wife, Ella Bethea Sample, a son, Robert, and a foster-son, William Elam.

A nephew,

D. B. RAULINS.

SUMMER CONFERENCES, 1938

The following dates have been agreed upon for enterprises that will be conducted by the General Board of Missions and the General Board of Christian Education at Mount Sequoyah, Fayetteville, Arkansas, and Lake Junaluska, N. C., for next summer:

Lake Junaluska

Leadership School, July 25-August 5.
Missionary Conference, August 1-7.
Pastors' Conference, August 9-13.
Young People's Leadership Conference, August 9-20.

Mount Sequoyah

Young People's Leadership Conference, July 12-23.
Missionary Conference, July 25-31.
Leadership School, August 8-19.

J. FISHER SIMPSON.

FRANCE ISSUES U. S. SESQUICENTENNIAL STAMP

The French Government has issued a special postage stamp in commemoration of the 150th anniversary of the U. S. Constitution. Meeting the enthusiastic approval of the general public, this action of the French Government will also be received warmly by the citizens of the United States, especially since it is connected with France's recent participation in the celebration of the Sesquicentennial of the Constitution.

The stamp shows two female figures before a plaque, clasping hands, to represent the sister republics. At the top of the plaque are the words, E Pluribus Unum, and below in the space between the two figures are the words, "Federal Constitution of the United States of America, September 17, 1787."

At the left and right of the plaque and back of the figures are, respectively, suggestions of the American flag and the French tricolor.

Printed in blue and larger than the usual French postage stamp, the value of this issue is 1 franc, 75 centimes, the present cost of mailing a letter from that country to the United States.—Scottish Rite News Bureau.

Places in Brazil where there are only one or two Methodists or Methodist families, often the people do not speak of the Methodist Church or the Methodist religion, but simply call this church "the religion of Senor So-and-So," whatever the name of the Methodist happens to be. In such instances the life of this one man or his family can greatly retard or promote the spread of the evangelical gospel in that town.

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Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. At all druggists.



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Please send me a large trial bottle of
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RHEIMS RESTORED

Short days after the present government of Germany had signed another piece of paper, pledging the protection of Belgium, Cardinal Archbishop Suhard, of Rheims, reopened the historic cathedral that was left an unsightly heap of smoking ruins after the German invasion of Belgium and France twenty-three years before. Memories of those horrible days were forgotten, as the ceremonies stressed good will rather than hatred. The walls, torn by screeching shells, had been mended. The twin towers that had become familiar to all Americans had been built up again, largely through the generosity of America's John D. Rockefeller, Jr. The crumbling roof had been restored, so that the great nave was again a place of dim dignity and almost ghostly silence. Cardinal Suhard and six hundred other clergymen entered the doors to the strains of "Veni Creator," a victory march suggesting the triumph of good over evil, of peace over war. Salt (symbol of incorruptibility), ashes (symbol of penitence), and wine (symbol of generosity) were used by the cardinal in consecrating the high altar. The universality of the church was suggested as he traced on the arms of a great St. Andrew's cross on the floor the letters of the Roman and the Greek alphabets.—The Christian Advocate, New York.

REPORT BY CHARGES OF SUBSCRIPTIONS RECEIVED FROM NORTH MISSISSIPPI CONFERENCE

Aberdeen District

W. P. Buhrman, P. E.

Aberdeen, V. C. Curtis	20
Algoma, C. B. Love	2
Amory, J. A. George	38
Becker, J. B. Burns	2
Bellefontaine, R. C. Mayo	1
Buena Vista, L. B. Wimberly	1
Calhoun City, T. W. Lewis	22
Coffeeville, J. B. Conner	3
Derma, G. R. Meaders	1
Eupora, J. M. Guinn	1
Fulton, W. W. Hartsfield	1
Greenwood Springs, T. F. Sartain	5
Houlka, E. M. Shaw	5
Houston, W. J. Dawson	26
Mathiston & Mahen, E. L. Jernigan	6
Nettleton, W. W. Bruner	2
Okolona, W. L. Stormont	1
Paris, T. A. Moody	1
Pittsboro & Bruce, K. E. Clark	1
Pontotoc, C. M. Chapman	4
Prairie & Strongs, W. D. Smith	3
Randolph, C. L. Elliott	1
Salem & Friendship, W. V. Stokes	1
Shannon, H. D. Suydam	13
Smithville, W. C. Mattox	1
Toccopola, J. A. Biffle	1
Tremont, B. D. Benson	1
Tupelo, H. F. Brooks	22
Vardaman, T. G. Lowrey	1
Verona, C. A. Northington	25
Water Valley, First Church, T. H. Dorsey	4
Water Valley, Main St., W. M. Jones	5
Woodland, F. H. McGee	1

Columbus District

L. P. Wasson, P. E.

Ackerman, A. Y. Brown	13
Artesia, W. R. Crouch	9
Brooksville, R. P. Neblett	1
Caledonia, T. W. Smallwood	1
Chester, E. M. Allen	1
Columbus, First Church, E. N. Broyles	12
Columbus, Central, W. N. Dodds	5
Crawford, W. M. Hester	8
Durant, E. S. Lewis	18
Ethel, H. N. McKibben	3
Kosciusko, T. E. Gregory	26

Kosciusko Circuit, A. L. Davenport	..
Longview, J. L. Nabors	..
Louisville, E. R. Smoot	11
Louisville Circuit, W. A. McAlilly	10
Macon, J. W. Robertson	20
Macon Circuit, J. T. Lawhon	1
Mashulaville, M. S. Brantley	23
Noxapater, J. S. Maxey	2
Pickens, G. C. Gregory	13
Sallis, H. F. Tucker	4
Shuqualak, B. F. Bullard	2
Starkville, Melville Johnson	11
Sturgis, L. H. Floyd	16
Weir & McCool, S. W. Hemphill	2
West Point, J. H. Holder	7

Corinth District

J. D. Wroten, P. E.

Abbeville, R. E. Wasson	..
Ashland, R. C. Nanney	3
Baldwin, W. C. McCay	8
Belmont, N. H. Twitchell	..
Blue Mountain, W. R. Liming	2
Booneville, P. F. Luter	4
Burnsville, G. M. McCord	6
Chalybeate, N. M. Maxey	3
Corinth, First Church, E. H. Cunningham	14
Corinth, South Side, W. J. Wood	..
Corinth Circuit, W. P. Bailey	16
Dumas, J. N. Humphrey	1
Guntown, J. V. Stewart	2
Hickory Flat, D. R. McDougal	13
Holly Springs, T. M. Bradley	18
Iuka, S. E. Ashmore	25
Iuka Circuit, L. P. Jumper	11
Kossuth, A. M. West	..
Mantachie, W. H. Heath	2
Marietta, W. H. Andrews	..
Mooreville, M. E. Armstrong	5
Myrtle, L. M. James	4
New Albany, N. J. Golding	..
New Albany Circuit, S. P. Ashmore	..
Oxford, W. R. Lott	1
Potts Camp, E. P. Craddock	4
Rienzi, Huntley C. Lewis	..
Ripley, W. J. Cunningham	12
Sherman, A. J. Henry	4
Tishomingo, W. L. Whitener	..
Waterford, Travis Filgo	4
Wheeler, N. L. Threet	..

Greenville District

J. R. Countiss, P. E.

Arcola & Murphy, H. E. Carter	4
Boyle & Pace, W. W. Jones	1
Clarksdale, J. H. Stephens	3
Cleveland, J. J. Baird	3
Coahoma & Jonestown, C. W. Avery	..
Dubbs, W. R. Goudelock	1
Dublin & Mattson, C. A. Baker	4
Duncan & Alligator, R. H. B. Gladney	..
Friars Point & Lyon, W. L. Pearson	10
Glen Allan & Winterville, N. D. Guerry	..
Greenville, J. W. Ward	2
Gunnison & Bobo, C. L. Oakes	..
Hollandale, W. C. Galceran	9
Indianola, W. N. Duncan	2
Leland, R. G. Moore	2
Lula & Dundee, W. T. Phillips	1
Merigold & Sherard, E. G. Mohler	..
Rosedale & Benoit, W. W. Woolard	11
Shaw & Litton, G. L. Rogers	3
Shelby, H. H. Wallace	8
Tunica, R. G. Lord	10

Greenwood District

A. T. McIlwain, P. E.

Acona, G. W. Robertson	11
Belzoni, W. B. Baker	25
Blackhawk, G. W. Curtis	3
Carrollton, L. C. Lawhon	23
Drew, T. B. Thrower	22
Duck Hill, S. B. Potts	18
Ebenezer, Guy Ray	4
Greenwood, First Church, S. H. Caffey	51
Greenwood, Price Memorial, George D. York	2
Inverness & Isola, S. A. Brown	18
Itta Bena, G. H. Boyles	20
Kilmichael, W. O. Hunt	8
Lexington, J. T. McCafferty	22
Minter City, W. I. Henley	8
Moorhead, J. R. Murf	18
Poplar Creek, M. A. Burns	1
Ruleville & Doddsville, W. M. Campbell	14
Schlatter & Cruger, W. D. Bennett	16
Sunflower, J. O. Dowdle	25
Swiftown, A. W. Bailey	12
Tchula, A. R. Beasley	24
Tutwiler, R. T. Hollingsworth	16
Vaiden & West, J. C. Wasson	19
Webb & Sumner, J. W. York	9
Winona, W. H. Mounger	16
Winona Circuit, W. M. Langley	5

Sardis-Grenada District

C. L. Floyd, P. E.

Arkabutla, J. A. Patterson	..
Batesville, H. R. McKee	..
Byhalia, W. C. Beasley	6

Charleston, H. P. Lewis	7
Cockrum, B. F. Hammond	..
Coldwater, G. R. Williams	12
Como, Seamon Rhea	12
Courtland, G. H. Ledbetter	..
Crenshaw & Sledge, E. B. Sharp	6
Grenada, C. A. Parks	22
Hernando, W. L. Robinson	13
Horn Lake, T. M. Dye, Jr.	20
Holcomb, J. W. Gibson	4
Lake Cormorant, E. C. Driskell	2
Lambert & Crowder, N. H. McCormack	1
Longtown, C. W. Bailey	..
Marks-Belen-Darling, W. W. Milligan	3
Mt. Pleasant, C. R. Tollison	1
Oakland, K. I. Tucker	1
Olive Branch, J. D. Simpson	10
Pleasant Hill, H. N. Hamill	..
Red Banks, W. S. Solomon	1
Sardis, M. E. Scott	10
Sardis Circuit, R. L. Ellis	..
Senatobia, A. C. McGorkle	..
Shuford, E. G. Potts	..
Tyro, J. W. Holliday	..

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WORK?
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HEADACHE
IN A FEW
MINUTES**



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Make sure to get the genuine by insisting on Bayer Aspirin.



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CHRISTIAN ADVOCATE



LIVING THOUGHTS OF JOHN WESLEY

Let it be particularly observed, if the Gospel be "glad tidings of great salvation which shall be to all people," then those only are in the full sense gospel ministers who proclaim the "great salvation"—that is, salvation from all (both inward and outward) sin, into all "the mind that was in Christ Jesus;" and likewise proclaim offers of this salvation to every child of man.

A PRAYER OF JOHN WESLEY

O my God, . . . Let thy infinite goodness and greatness be adored by all angels and men. May thy Church, the catholic seminary of divine love, be protected from all powers of darkness. O vouchsafe to all who call themselves by thy name one short glimpse of thy goodness.

DOWN THE ROAD

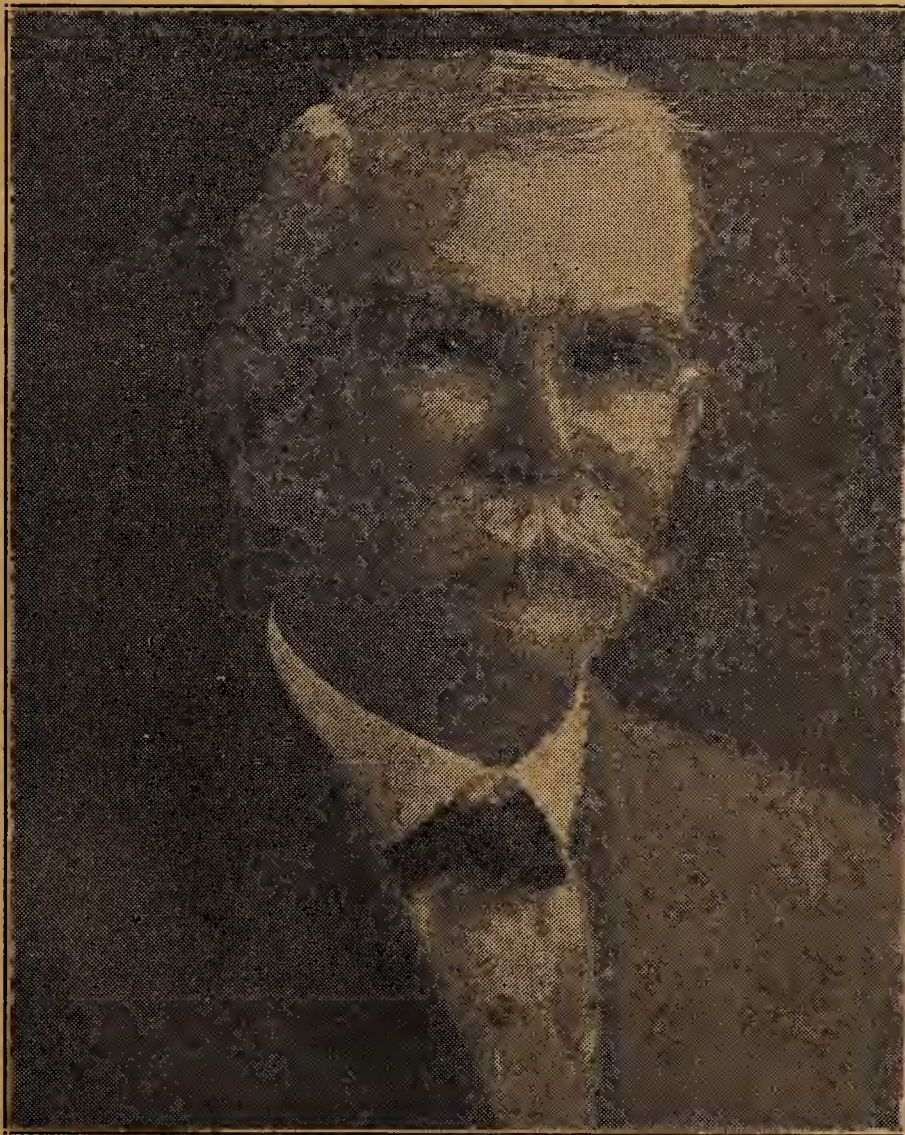
Mississippi Conference at
Court Street, Hattiesburg,
November 17, 1937

Louisiana Conference at First
Church, Shreveport, No-
vember 24, 1937

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Jan 38

Duplicate

J. C. CAVETT



John Connor Cavett was born in Macon, Miss., March 1, 1853. He moved to Meridian in 1882, where he lived until 1898, during which time he was a prominent churchman and distinguished for his service. He moved to Jackson in 1898 and joined the Capitol Street Methodist Church. In 1899 Mr. Cavett moved his membership to the Galloway Memorial Methodist Church where he has been a member for thirty-eight years. He is loved by his church and city for his unsullied character and life of service to the church and community. He is now in his eighty-fourth year, has been 59 years a member of the church, 53 years a steward, 34 years a Sunday School Superintendent, and often a delegate to District and Annual Conferences.



Wallet of the Week



PROTESTANT MISSIONARY WORK in the Belgian Congo was started about sixty years ago. In that time five thousand Sunday schools with an attendance of over two hundred thousand pupils is the record. These results have been achieved in spite of the many obstacles interposed by Roman Catholic opposition, and the fact that Roman Catholic missions are heavily subsidized by the Belgian government. The Protestant work depends entirely upon the benevolence of the missionary-minded people of the world.

* * *

THE SEVENTEENTH ANNIVERSARY of broadcasting, recently observed, calls attention to its enlarging field of service. It is employed for evangelistic purposes in several of the Latin-American republics, and such a station has been established in Central America by the Methodist Mission. Over this station, devotionals are broadcast every Sunday morning and missionary messages are put upon the air every Sunday afternoon. Concessions have been secured and the use of this method of evangelism is to be a permanent feature of the work.

* * *

JOSEPHINE ROCHE, Assistant Secretary of the Treasury in charge of Public Health, gave recently an interesting summary of a survey showing the effect of poverty on the death rate of low income groups as compared with higher income groups. She pointed out the fact that fifty years ago ninety-four per cent of deaths from disease were acute illnesses, mainly infections, but today seventy-five per cent of all mortality from disease is from chronic illness, and ten diseases, which account for three out of four deaths, strike most often and hardest in the homes of the poor.

* * *

CHRIST'S MISSION, at 229 West 48th Street, New York City, was founded fifty years ago by James A. O'Connor, an ordained priest of the Roman Catholic Church who voluntarily resigned his priesthood. The services of the Mission are undenominational and the present board of trustees has Baptists, Methodists and United Presbyterians in its membership. It is said that the services feature the experiences of those priests and laymen who have left the Roman Catholic Church and have become Protestants, and the Mission undertakes to give counsel to those who have problems growing out of mixed marriages and other matters relating to the Church of Rome.

DEAN H. L. SMITH, of the Indiana University of Education, thinks that moral and religious instruction in our American schools is totally inadequate. After the completion of a nation-wide survey, he says: "There is growing up a generation lacking in necessary religious and moral qualities." He says that only a few states require Bible reading, Bible courses or character courses. We wonder if the withdrawals from the field of education by our churches might not be considered a species of surrender to paganism?

* * *

AT OLD ORCHARD, Maine, a Christian fellowship was organized more than fifty years ago. It came to be known as the Missionary Alliance, and its pledge is to take the Gospel to the whole world. The Alliance now has organizations in most states of the Union and has a membership variously estimated at from twenty-five to forty thousand. It maintains missions in twenty fields with a population of seventy-two million people, and it supports more than five hundred missionaries, fifteen hundred native workers, and conducts missions in ninety-five languages.

* * *

LYNN DOYLE, famous Irish author, resigned from the Bureau Expurgatorius of the Saorstát Eireann, established in 1925 by President de Valera of the Irish Free State, after a service of only five weeks. It appears that the Bureau Expurgatorius was inspired by the "Holy See's Congregation of Forbidden Books," and Mr. Doyle refused to be a party to withholding from the public the list of books listed as outlaw literature by the Bureau. His resignation, sent to the Minister of Justice, contained adverse comment upon the policy of the Bureau.

* * *

THE OPHTHALMOGRAPH is a new invention for testing the efficiency of the eye. Experiments which have been made with it indicate that poor reading ability is due in considerable measure to eye deficiency. It has been discovered that the average person sees two words at a glance and only one out of three thousand can recognize more than six words at once. The difference in reading ability of different persons is probably due chiefly to the rapidity of optic reaction and the range of the individual eye. Office tests show that the reading ability of stenographers varies from two hundred and seventy-five to six hundred words per minute.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

THE NORTH MISSISSIPPI CONFERENCE

The session of the North Mississippi Conference just held was one of the most harmonious and constructive assemblies of many years. There was manifest a change of leadership in the Conference, but no unhappy cross-currents and an utter absence of a spirit of organized attack. The vote on the Plan of Union made the first break in the chorus of approval, but we believe it registered the convictions of the majority expressed in the Conference. The Conference took a forward step in its planning for supplementing the salaries of the men who serve the weaker charges, and also in the resolution to concentrate its educational effort in its one outstanding school—Millsaps College. The high notes of the Conference were the addresses of Bishop Moore and the very clear and effective short talks of Bishop Dobbs on the Plan of Union, and the Aldersgate Commemoration. The reports showed 2,062 received on profession of faith and a net gain of 464 members. Payments on benevolences were \$1,292.42 in advance of last year. The entertainment of the Conference seemed to have been satisfactory, and we believe that the list of appointments represents a remarkable adjustment of one of the most difficult situations which the Conference has faced in many years. There were fifty-five charges, counting the filling of the place of four who were superannuated.

EDITOR.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE

The sixty-eighth session of the North Mississippi Conference met in the First Methodist Church, Clarksdale, at 7:30 p. m., November 10, with Bishop Hoyt M. Dobbs in the chair. Bishop Dobbs made acknowledgment of the solicitude of his brethren in the hour of his recent illness, and then introduced Bishop Arthur J. Moore, who officiated in the administration of the Sacrament of the Lord's Supper. Welcome addresses were made by Rev. J. E. Stephens, Dr. T. M. Dye, Mayor of Clarksdale, and Rev. J. L. Sandlin, pastor of the Disciples Church, and Hon. Gerald Fitzgerald, of the Board of Stewards. To these greetings, Bishop Dobbs made fitting response on behalf of the Conference.

Rev. W. R. Lott called the roll of the Conference, and he was elected secretary. The nominations of the presiding elders for the various committees were confirmed, and other details of the organization of the Conference were completed. The presiding elders then made reports of the work in their districts, and Conference adjourned with the benediction.

Conference met at 9:00 a. m. Thursday, with Bishop Arthur J. Moore in the chair. After the approval of the journal of the previous session, Dr. Winnfield was granted the privilege

of the floor for the purpose of representing Whitworth College.

To the call of the roll of superannuates, J. H. Felts, J. J. Brooks, J. W. Bell, B. P. Fullilove, J. J. Garner, R. S. Lawson, W. M. McIntosh, A. A. Martin, H. M. Young, and W. W. Mitchell answered with personal words to the Conference, Bishop Moore spoke words of appreciation, and to the list were added the names of L. B. Wimberly, J. A. Biffle, B. F. Bul'ard, and R. H. B. Gladney.

The Class of the Second Year was called, and W. S. McAlilly and J. N. Hinson were received into full connection.

Hon. J. G. Houston, Conference Lay Leader, then addressed the Conference on the Lay Activities program.

Arthur Morse O'Neill, L. A. Bennett, F. E. Luny, and J. L. Nahors, Jr., were admitted on trial.

The first ballot for delegates to the General Conference was taken, after which the Conference adjourned with the benediction by Rev. J. J. Brooks.

Afternoon Session

J. A. Smith, of the Mississippi Conference, led in prayer, after which, the order of the day having arrived, the consideration of the Plan of Union was taken up. It was decided to vote by ballot without debate. At the invitation of the Conference, Bishop Hoyt M. Dobbs gave a brief interpretation of the Plan and a concise analysis of its bearing upon the Church and its future. The ballot resulted in 117 votes for the Plan and 125 votes against it.

The first ballot for delegates resulted in the election of Rev. J. D. Wroten, clerical, and J. G. Houston and J. G. McGowen, lay delegates. The Class of the First Year was called and Rev. Basil E. Moore was discontinued at his own request. The Classes of the Third and Fourth Year were called, and the questions relating to same were answered.

Report Number 1 of the Board of Education was presented, and Dr. D. M. Key, Dr. J. L. Decell, and Mrs. C. L. Lomax addressed the body on the college plans and proposals. The report was adopted.

Rev. W. J. Wood's name was called and went to the Committee on Memoirs. Miss Sampley, of the Wesley Foundation, Mississippi State College for Women, addressed the Conference on her work. Rev. J. G. Snelling then spoke in behalf of the Memorial Mercy Home in New Orleans. Following this address, routine was resumed. Rev. S. M. Butts asked and was granted a location to go into the evangelistic work.

The tellers announced the result of the second ballot for delegates to the General Conference. L. P. Wasson and W. R. Lott, clerical, and no lay delegates were elected. The third ballot was taken and sealed for the night, and the Conference adjourned with the benediction by Dr. J. R. Countiss.

Statement of Bishop Dobbs on Plan of Union in Response to Request of the Conference

Your action to vote by ballot is altogether fitting and proper. The right of a man to vote his honest convictions without duress or coercion is one of the basic principles of the Kingdom of Christ.

He should approach this whole question demanding the right to be trusted and granting to others the same honor and privilege.

If Christian men and women in and of the Church can not find it in their hearts to place confidence in one another, they may not rightfully expect the outside world to do so.

Since 1874 we have been thinking of, talking about, and looking toward a reunited Methodism in America.

The proposed plan is the first one thus far presented upon which the two major Methodisms may or can agree to become one Methodism.

Every General Conference of this generation has with practical unanimity voiced and voted the request for earnest and continued effort toward Methodist Union in the U. S. A.

The total and combined tasks and responsibilities confronting us today are too much for a divided Methodism.

Some have asked what have we to gain through Union? This is not a question of profit and loss—but taking that view for a moment, it should then also be asked with equal earnestness and sincerity, what may be the outcome if we do not unite?

The proposed plan has four major divisions which will constitute the basic and fundamental law of the United Church. These divisions are as follows:

- One. The Declaration of Union.
- Two. Conferences.
- Three. Episcopacy.
- Four. The Judiciary.

Any change, division, or alteration of these can be brought about only by the concurrent legal three-fourths vote of the Annual Conferences and a two-thirds vote of the General Conference. This of course applies to any proposed change in the number or the boundaries of Jurisdictional Conferences.

Some have expressed the apprehension that there may be confusion in the minds of some, concerning a possible change, by the first General Conference, in the status of the Negro in the United Church.

Your own College of Bishops last May in session at Nashville commissioned Bishop John M. Moore, the Senior Bishop of the Church, to go to Minneapolis where the Board of Bishops of the Methodist Episcopal Church was in session, and to seek a plain statement from them, if their Annual Conferences had voted for the proposed Plan expecting it to be altered at the first General Conference. They received him warmly and gave official assurance that no such misunderstanding existed, and that any proposal to change the number and boundaries of Jurisdictions could be done only through the usual constitutional method.

Bishop Jones, one of the colored Bishops, and a very able man, then made an impassioned plea for the proposed Plan on the ground that he did not wish responsibility for the failure of the Plan to rest upon the Negroes of Methodism.

Thus far every Annual Conference in Southern Methodism which has voted has given its approval. The vote as it stands today is 4,821 for Union and 662 against. The ratio is approximately 8 to 1.

On Thursday evening, the Educational Anniversary was held and the speakers were Dr. J. Fisher Simpson and Bishop Arthur J. Moore.

Friday

Conference convened at the appointed hour with Bishop Arthur J. Moore in the chair. After the devotional service, the journal of the preceding session was approved. The third ballot for delegates was announced and J. H. Johnson was elected a lay delegate. No clerical delegate was elected. The fourth ballot was taken.

The editor of the New Orleans Christian Advocate addressed the Conference in the interest of that paper, which was followed by an exhortation by Bishop Moore. Report number 3 of the Board of Education was presented. It had to do with the subject of lynching, and after discussion was adopted. Then followed an address by Rev. H. C. Chapman, State Evangelist of the Colored Methodist Episcopal Church. The Conference responded with an offering of \$67.41. On the fourth ballot, A. T. McIlwain and Melville Johnson were elected clerical delegates, but no lay delegates were elected. The fifth ballot for delegates was taken.

The next subject for consideration was the Methodist Orphanage at Jackson. It was proposed to take up the payment of the remainder of the indebtedness during the remaining weeks of 1937. After discussion by H. Vaughn Watkins and J. H. Sherrard, the report was adopted. On the fifth ballot R. W. Sharp and A. W. Milden were elected lay delegates. The sixth ballot was taken.

Rev. T. H. Mills, once a member of the Conference, addressed the Conference in his own behalf. Dr. W. G. Cram then spoke in the interest of missions. On the sixth ballot, J. E. Stephens was elected clerical delegate, completing the clerical delegation as to principals. The seventh ballot was taken. A report on Temperance, relating particularly to the efforts to legalize liquor in Mississippi, was discussed by Judge Hugh Clayton, of New Albany, and after a few supporting words by Mr. Coulter, the report was adopted.

On the seventh ballot, J. R. Countiss was elected first clerical alternate, and J. W. Kyle was elected, completing the lay delegation. The eighth ballot was taken.

At a meeting of the Conference Historical Society in the afternoon, S. H. Caffey was elected chairman, and M. H. McCormack, Jr., was elected secretary. S. E. Ashmore read a paper on the payments of church debts and the improvement of property in 1936 and 1937, and T. W. Lewis spoke of his Conference recollections, discussing a great many of the preachers and laymen who contributed to the building of the church in the years that are gone, and whose names should abide for their heroic and sacrificial part in the history of the Conference.

Saturday's Session

Saturday's session was occupied largely with the reports of Boards and Committees. First came the Report on Conference Relations, which was followed by the American Bible Society and the Orphanage reports. New Albany and Louisville were seeking the next session of the Conference, and the choice went to New Albany.

The report of a Committee appointed a year previous had to do with plans for a more adequate support of underpaid ministers. Rev. W. C. Newman read the report which, after considerable discussion, was adopted.

Next came the order of the day: The report on the Aldersgate Commemoration. The report was read by Dr. E. Nash Broyles. Bishop Arthur J. Moore addressed the Conference in this very important interest which is absorbing the attention of world Methodism. Bishop Dobbs followed with a short but very felicitous and feeling message on the same subject.

Rev. R. G. Moore and Rev. J. H. Holder were elected second and third clerical alternates respectively; and Herbert

(Continued on page 13)

Mississippi Conference

PERSONAL AND OTHERWISE

Rev. G. E. Allan, Purvis, completes his Advocate quota for the year with two to spare. He also reports a good year and an optimistic outlook.

Mrs. T. B. Cottrell, formerly President of the Conference Missionary Society, writes a much appreciated note concerning the Advocate. Sister Cottrell was visiting the Texas Conference, but her heart has lost nothing of its love for Mississippi.

It will be a matter of sincere interest and regret to the members of the Mississippi Conference to know that Mrs. Barry, wife of Rev. A. B. Barry, has been in the State Hospital at Jackson since October 8. She is reported to be in a "very serious condition," but the hastily written note does not furnish us very definite information.

A card from Rev. O. S. Lewis, East End, Meridian, brings us the sorrowful news of the death of Mrs. I. H. C. Cook, of Hattiesburg. She had reached the age when life becomes beautiful in its ripeness, and she leaves a large and worthy family as her legacy to the world. In addition to her own family she leaves two brothers, Mr. H. S. Stevens of Hattiesburg, and Judge J. Morgan Stevens



REV. W. B. ALSWORTH, Presiding Elder

of Jackson. We hope that a suitable memoir may be prepared.

The reason some people have so much to say about the weak and crooked church members is that they are so much better acquainted with that class than they are with the other kind.

HATTIESBURG DISTRICT

Since the 1937 session of the Mississippi Conference is to meet in Hattiesburg, attention of Methodism is centered in this territory at the present time.

Under the efficient leadership of Rev. W. B. Alsworth, presiding elder of the District, the complete program of the church has been projected in every charge. While reports covering finances and membership have not as yet come in, the following is pertinent:

Under the leadership of Rev. J. D. Slay,

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1
Baltimore	217	99
Northwest	41	0
Holston	244	18
Virginia	395	37
Tennessee	187	72
Tex.-Mexican Mission.....	30	2
St. Louis	163	3
West Texas	247	5
Western N. C.	402	20
New Mexico	107	0
Pacific	102	14
North Texas	255	13
South Georgia	262	53
North Arkansas	244	2
North Alabama	344	100
Texas	312	4
Upper South Carolina.....	151	106
Little Rock	199	0
Memphis	179	92
North Mississippi	117	125

Collins will be a station appointment next year. Rev. G. H. Jones, at Ellisville, has installed gas in the church and parsonage and rebuilt a number of rooms in the educational annex. Broad Street Church, in Hattiesburg, will report more than 100 additional members for the church and mission; Rev. T. O. Prewitt and Rev. T. A. Carruth, assistant, have been most diligent in revival work, especially with the young people of the Hattiesburg union. Court Street Church has paid off the debt on the parsonage of \$1,500 two years in advance of the date of last payment, has raised over \$300 for painting the church, and has placed 100 new hymnals in the church. Rev. James W Sells is the pastor, and this church will be the host church for the Annual Conference. Dr. A. J. Walton, of

the General Board of Christian Education, led in a two weeks' series of special services, the results of which will be felt for many days. Main Street Church, the first in the District, Dr. J. T. Leggett, pastor, was the seat of a city-wide Young People's Revival with splendid re-



REV. J. W. SELLS, Pastor-Host

sults. Payments on the indebtedness are being regularly met and next year this great church will be out of debt with one of the finest plants in the Conference completely paid for.

Laurel, First Church, Rev. J. F. Campbell, the inimitable "Swiftly," as pastor, has been host to a number of District wide meetings, notably, the District stewards' meeting, the two-day pastors' retreat, with Dr. J. Fisher Simpson, of the General Board of Christian Education and Rev. Irl H. Sells, Conference Educational Secretary, as leaders, and most recently a district-wide pastors' and group meeting. This church also is meeting all its financial obligations. Laurel, Kingston, Rev. R. A. Allums as pastor, led in a most helpful revival, the pastor doing the preaching. While at Laurel, West End, Rev. Phil H. Grice, a recent Duke man, has this year painted the church and has a new parsonage almost completed, the lot and building valued at \$4,000, with \$1,000 indebtedness. Mount Olive, Rev. J. L. Sells, pastor, has painted the church and parsonage also this year; and at New Augusta Rev. Seth W. Granberry, a recent graduate of Asbury, has paid off a long-standing indebtedness that has greatly embarrassed the work of the church.

Rev. L. D. Haughton, pastor at Rich-ton, and Rev. Andrew F. Gallman, at present a supply pastor, both report increases in salary for their charges for next year. Sumrall, under the leadership of Rev. L. M. Reeves, a Princeton man, will soon build a new parsonage. And Rev. E. A. Kelly, at Shubuta, has also recovered and repainted the church. Revs. H. C.

Castles, at Magee, and Rev. E. E. McKeithen, at Petal, are both closing very successful quadrenniums.

Three young men from the District will be before the ad interim committee for recommendation for admission on trial; and the ad interim committee, meeting on November 1, will examine three young men for license to preach, two of these being from Court Street Church, J. Michael McElheney and W. Baylis Alsworth, the latter being a son of the presiding elder of the Hattiesburg District. Paul Griffith, from Waynesboro, a recent Millsaps College graduate and a school teacher, will also ask for license to preach. McElheney is a student at Millsaps and Alsworth at State Teacher College in Hattiesburg.

While Court Street Church will have the honor of entertaining the Conference, the three churches of the city are equally sharing the privilege and bearing the burdens of Conference entertainment.

Methodism also is represented in Hattiesburg in the splendid Methodist Hospital which is doing a monumental service for suffering mankind. It is an odd coincidence that at the present time the principal benefactor of the hospital, Mr. W. S. F. Tatum, is a patient in the hospital, suffering from a fractured left arm.

The activities of the laymen of the District are ably led by Colonel M. Shelby Pickett, and Mrs. R. E. Rollings, as District secretary of the Woman's Missionary Society, is leading in the work of the women of the church.

PLEASE READ TO YOUR SUNDAY SCHOOL OR MISSIONARY SOCIETY

Dear Friends: Through all the days of every year we are thankful to God for the blessings He sends us. Our friends are the channels of these blessings, and our Thanksgiving surely reaches every heart that honors us with its friendship.

There comes a climax in the cycle when all the land with one accord lifts up its voice in thanksgiving for nature's bounteous golden harvest, for the multiplied friendships that bind the world together, and for the peace that lives in the hearts of mankind.

Only a little over three hundred years separate us from the day when the Mayflower discharged its cargo from wars and strife, came to find unfettered worship and a God of Peace, who thereupon inaugurated our national custom of Thanksgiving.

As the official calendar day, November 25, approaches we think of the great necessity for peace in a world girdled by the forces of hate and unrest. And as the day of uplifted hearts draws near, we realize as never before the tremendous blessings we enjoy even in the midst of the threatening skies.

Love is the greatest leavening power of life and it is for that love that we are so unceasingly thankful. Friends and their affections transfuse a living force

into the lives of others and send happiness and peace into the darkest corners.

If the motives that prompt your daily remembrance of the children in the Methodist Orphans' Home could be inoculated into the lives of all creation, greed and hate would disappear, war would be abolished and the Prince of Peace would be universally acclaimed.

The records of the past years in the Methodist Home teem and overflow with kindnesses of friends to our children. May we not therefore judge the days ahead by what has happened before? May we not think that the continued peace and well being of our children rests happily in the hands of their friends?

Children naturally measure Thanksgiving in terms of good things to eat and their youthful lightness of heart knows



BISHOP H. M. DuBOSE

very little of the financial budget of our Home. But those in charge of the destinies of the young folks have to think not only of food but clothing and the myriad things that claim attention every day for days in advance. The future of the children is our earnest and first care and it is on their account that we appeal periodically to our friends for support.

We shall give thanks today, tomorrow and tomorrow for your goodness in the past and for your kindness during the Thanksgiving season now nearly here. When you share your means with the children, you make certain that the buildings not built with hands, the souls in our charge, are being erected with the consent and approval of the Master. Food will develop the bodies, clothes will protect them from the inclemencies and make them presentable, money will buy necessities not found in our Home, and your prayers will bid them God's speed.

Date free cars will pass through your home town will appear in your local

paper. Please make your contribution most liberal. Please remember, the food, clothes and money you give becomes an investment in the rehabilitation of children.

Very sincerely,
FRED J. McDONNELL, Supt.

EAST END, MERIDIAN

Dear Brother Duren: East End, Meridian, repeats. A year ago the pastor was ready for Conference ten days before it met, so far as the financial report was concerned. On Monday night, November 1, every item in the budget was provided for in actual cash. Thus the new Conference year begins on November 1 with a perfectly clean slate—a "balanced budget"—a most unusual situation in these days of sadly off-balance budgets. The long-standing debt on church and parsonage was paid by Easter.

A fine spirit prevails in the church. We have recently been blessed with a gracious revival. Beginning on September 26 and running through October 6, Rev. Sam E. Ashmore, for six years pastor at Iuka, preached twice daily to the delight and spiritual uplift of all who heard him. His talented wife greatly added to the effectiveness of the services by her gospel messages in song.

Some of the finest Christian workers and saints in Mississippi are members of East End. When convinced that a certain thing needs to be done in a given time they go ahead and do it. When the time came for the "annual tug and grunt" meetings of the official board, no tugging was necessary, no groaning and sighing was manifest. Gratitude and praise featured the meeting instead. We had a delightful session of the fourth quarterly conference on Tuesday night, November 2. This pastor would like to have the Annual Conference this week but will have to wait two more weeks. We hope to make good use of this time in getting East End off to a fine start for another year. And what a year it should be for all Methodism and God's Kingdom on earth! The present world situation challenges our faith and devotion and calls for self-forgetfulness and united effort to make our Lord supreme in all things.

Joyously and earnestly,
O. S. LEWIS.

A MESSAGE FROM MRS. MARTIN

I want to send you these words to tell you I like the new dress your paper is wearing these days. When I received my first copy I felt sure the mail carrier had made a mistake and put the wrong paper in my box. May you ever continue to succeed in your good work.

We have been ready for Brother Lewis to go to Conference for several days. Our church at East End is free from debt for the first time in its history.

I would be so glad to go to Hattiesburg to Conference, but circumstances over which I have no control prevent my doing

so. I know there is much business to be attended to. May a spirit of brotherly love be in every meeting, and may that intelligent body of men inquire of the Lord in all they do.

Again wishing you continued success with your good paper, and praying God's blessings on you ever,

MABELLE B. MARTIN.

A RURAL MINISTERIAL DELEGATE

Dear Dr. Duren: I am heartily in favor of the suggestion that our Conference elect a rural pastor as a delegate to the approaching General Conference. There are many reasons for it and none against it. It was a very common practice during the first half-century of the Mississippi Conference, and I shall be happy to see it revived. I trust the laymen will do the same thing. J. B. CAIN.

THE CONFERENCE BOARD OF MISSIONS AND ITS BENEFICIARIES

Much has been said and written in the last several years about the country church, its needs and problems, along the line of cultivation and support of the rural section. In the meantime, the Board of Christian Education has provided a course of study as an approach to this problem which purports to point the way to the solution of the rural church problem.

Yes, much has been said to emphasize the importance of the rural work and its maintenance but precious little done to relieve the situation that is growing, year by year, more acute until it is about to prove itself a disastrous liability upon the Church.

To concentrate at other points cannot countervail the Church's damage for the loss of her country heritage, won from the wilderness and possessed by our fathers—a goodly foundation on which and out of which the Church of today has been built. and handed over to this generation of sons who, while acknowledging their debt, seem to despise and neglect the inheritance and would cast out of their sight the original source and power of their present greatness.

Oh, yes, they praise and extol it to the very sky, while they suffer it to lay prone upon the earth and dying for the want of support; in practice they call it "Nehushtan"—a thing of naught.

It is a matter of common knowledge that upon the recommendation of the presiding elders the Conference Board of Missions make their appropriations to the several Districts, which amount is distributed to the several charges upon the basis of the asking of the presiding elders for this or that charge.

The distribution of these monies to the several charges is such as to discredit the interest of the Church in the country section, and make her appear insincere in both her research and propaganda, purporting to find a solvent for her country church problem.

To the man up a tree the present manipulation in the distribution of this Conference fund appears to assume all the characteristics and uses of a patronage in the gift of the presiding elders.

For instance, the Conference Board of Missions appropriated to the Shreveport District \$400, which was distributed as follows: To a charge that pays the pastor \$1,800 was given \$100; to a charge paying the pastor \$1,100 was given \$200; to another charge, paying \$1,200, was given \$50; while a country charge with five points that paid last year \$350 was supplemented by a church assessed \$200, and to this charge, of a possible \$550 salary, was given \$50. This marked disparagement of the country charge is apparent in every District of the Conference—in some more pronounced than in others.

The following tabulations taken from Table No. 3 and from pages 48, 49 of the 1936 Annual, is proof conclusive of the above statement. There are 41 charges in the Conference that group as follows: Six charges pay less than \$1,000 each; five charges pay less than \$900 each; nine charges pay less than \$800 each; eight charges pay less than \$700 each; four charges pay less than \$600 each; one charge pays less than \$500; four charges pay \$400 or less; one charge pays less than \$300; and four charges pay \$200 or less. Fifteen of these charges, ranging all the way from \$200 to \$775, were supplemented by the Board in amounts ranging from \$50 to \$200, totalling \$1,650, while three charges ranging in salary paid from \$800 to less than \$1,000, were given \$425. Besides these, there are nine charges ranging in salary of more than \$1,000 to \$1,800 that were supplemented to the amount of \$1,100.

Now, the question is not that any of these favored charges were given more, nor less, than they deserve, but that charges paying a living wage and sufficient salaries to insure at least a comfortable living have been given help from the Conference Mission Board at the expense and hurt of the weaker charges. In many of these needy and struggling charges the pastors are having a hard time making ends meet with a \$400 to \$700 salary, and some with much less.

Now, there is nothing either great or affluent in an \$1,800 salary plus \$100

supplement; but it is like a king's ransom to that brother who is struggling along on a \$700, or less, salary. And again, the charge paying \$1,200 salary plus the \$350 from the Mission Board does not even approach extravagance, but to the brother who must live within the bounds of a \$500 or \$600 salary the plus cannot be explained by the law of equity.

Again, the charge that paid \$1,100 salary plus \$200 from the Conference Board of Missions could not be accused of rolling in wealth, but to the brother struggling along on a \$300 or \$400 salary it appears but little less than princely. Many of these are among the twenty-three country charges, most of them in the sub-normal group as to support, are given no help at all.

When will the Conference arouse itself to the fact that under the present rule of applying the funds of the Conference Board of Missions many a struggling country charge faces problems that forebode the early closing of their doors unless they can obtain help. In the meantime other denominational groups stand by ready to occupy the ground. A few more years under the present rule, and the Conference will have forfeited beyond redemption her rich and glorious heritage of the forest, hills, plains and valleys with their unspoiled people.

S. S. BOGAN.

Converse, La.

THE ANGEL AT THE GATE

A story is told about a little boy who wanted a Bible very much indeed, but he was poor and could not afford to buy one; for he lived many years ago, when Bibles cost more than they do now.

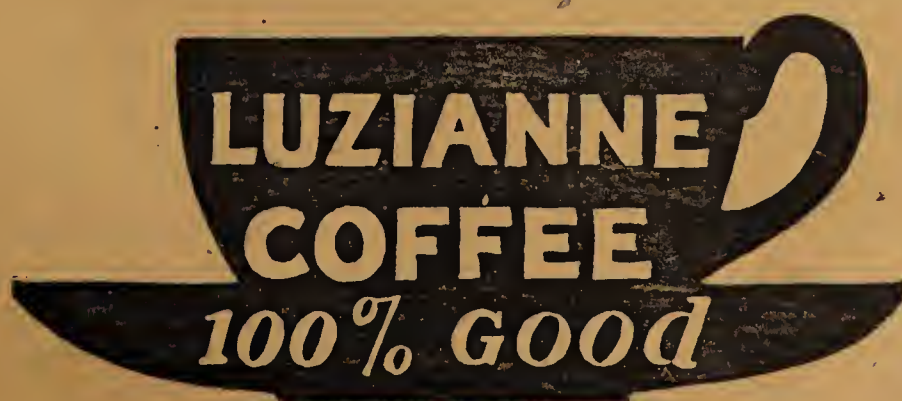
One day two strange gentlemen came to his house, and asked his mother for something to eat. Although she had only plain food, she gave them a welcome to what she had. As they ate, they saw the little boy looked sad. They asked him what he wanted, and he told them that he wanted a Bible.

His mother said, "Never mind. I'll take you to see General Washington next week."

"But I'd rather have a Bible than go to see General Washington," the boy said.

One of the gentlemen seemed much

(Continued on page 10)



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Louisiana Conference

PERSONAL AND OTHERWISE

In renewing her subscription, Mrs. J. S. Rutledge, Walker, was kind enough to say: "The Advocate is good company." We sincerely appreciate this expression of approval from Sister Rutledge.

We learn through Rev. T. J. Holladay, Zwolle, that Mrs. W. G. Shuford died on July 10, after an extended illness. Since her death the children have been living with Brother Holladay and will continue to live in his home.

We acknowledge with thanks the receipt of a note from Rev. T. D. Lipscomb, Hall Summit, in which he says that he appreciates the "good paper you are giving us, and am glad that you have been re-elected editor." Brother Lipscomb adds that he is closing out the year in good shape.

Rev. Carl Lueg, Hammond, reports a great day on November 7, when the new church was opened for service. Seven thousand dollars has been raised on the building this year, a debt of only five thousand dollars remains, and there has been a very large increase in the Church School enrollment.

Rev. G. A. Morgan, Winnfield, reports thirty additions to the church this year and that all financial claims will be paid in full. In addition a fund has been started for the erection of a new parsonage. The return of the pastor and the presiding elder was requested by the fourth quarterly conference.

Rev. Otis W. Spinks sends us a report of the activities at Houghton and Doyline during the year, but we are forced to defer its publication until next week. We will not anticipate the report except to say that thirty-five members have been added to the church this year, and the three churches comprising the charge are in fine condition.

A note from Rev. W. F. Henderson, Jr., Clay, La., brings us the news of his father's death at Stephenville, Texas, on November 13, in his eighty-fifth year. The passing of Brother W. F. Henderson will bring sorrow to many people throughout Louisiana. He was licensed to preach in 1873, supplied for eight years, joined the Conference in 1888, and devoted more than fifty years to the service of his Master. A suitable memoir will be supplied later.

FROM HAMMOND, LA.

The greatest day for Methodism in Hammond was observed on Sunday, November 7, on which day the \$20,000 new church was formally opened. The morning and evening services were held with

more than a capacity crowd, approximately 400 being in attendance at the morning service, and nearly 500 at the evening service, while many were turned from the door.

Owing to Bishop Dobb's illness, Rev. Carl Lueg preached at both services. His subject for the morning was appropriate for the opening service, being "The Lifting Power of Jesus' Yoke." The evening service celebrated Armistice, the subject being "The Unlearned Lesson."

The many floral offerings sent by sister churches and other organizations were a fitting testimony of love and appreciation, and added to the beauty of the occasion.

The building is of brick and tile structure, located in the heart of the city, beautifully finished with oak floors and celotex ceilings, and modernly equipped. The auditorium has a normal seating capacity of about 300, and in it has been installed a Hammond Electric Organ. It presents a beautiful picture with its three large memorial windows and its rich florentine windows. The department for the Church School is very efficient, with its class and assembly rooms having a capacity of about 250.

Too much praise and commendation cannot be given the Rev. Carl Lueg for his consecrated and faithful leadership and untiring labor in the building of the church.

MRS. C. B. JOHNSON.

THE WARSAW ANTI-ALCOHOL CONGRESS

The Congress gave its keen attention to a proposed International Congress on Alcoholism, and commissioned the World Anti-Alcohol Union to summon an international conference for drawing up a final scheme. A detailed resolution on "alcohol and road traffic" was adopted at Warsaw, calling for a thorough and strictly scientific inquiry into the causes of road accidents, into the reasons for the suspension of driving licenses and into infractions of traffic regulations as a result of the use of alcohol. Measures were recommended that would insure no driver taking the road with more than a fixed maximum of alcohol in his system. The provision of specially favorable terms to clients who were abstainers was suggested to insurance companies. Particular stress was laid on the importance of interesting young people in the problem, and the World Anti-Alcohol Union is to organize a special youth division. Considering drunkenness to be curable, the Congress also pressed for legislation empowering a judge to order a drunkard's detention in a special establishment, instead of, or in addition to, a sentence. The Congress urged that the Hygiene Section of the League of Nations

should concern itself with the whole matter. It took note of a statement submitted by the Scientific Committee of the Union, concerning the food properties of alcohol. Decisions were also adopted concerning possibilities of further action afforded by the increase in leisure among workers. The Catholic Congress, in session at the same time, also passed resolutions regarding alcoholism, and the student group condemned the over-academic character which the work in their circles had assumed, and insisted that students must carry out active propaganda not only among their comrades, but among young people in general.

I. C. P. I. S., Geneva.

THE ANGEL AT THE GATE

(Continued from page 7)

pleased with this, and told him he hoped he would always be so fond of the Bible.

The next day the little boy received a beautiful Bible, and on the flyleaf was written, "From George Washington."

The little boy did not know it, but he had been talking to George Washington. —Selected.

In Memoriam

MRS. J. D. BEGGS

Mrs. J. D. Beggs, who was a member of the Park Avenue Methodist Church, Shreveport, for many years, died on Oct. 3, 1937. Mrs. Beggs leaves her husband, J. D. Beggs, three girls and one son to mourn her loss. She would have been seventy-four years old in just a few more days had she lived. She was a Methodist for more than sixty-five years. She taught the Bible class in the church of which she was a member several years, to the full satisfaction of the entire class. Many of her kind deeds, which were numerous, will be forgotten, but that smile she always carried shall never be forgotten. All her troubles were so deeply buried beneath her smiling face, no one could ever detect one wave of trouble, even then sweeping over her soul. She never complained or worried others with her problems; she always said every one had plenty of their own.

The parsonage and the parsonage family always had a great place in her heart. In sickness she always was among the first to hear about it and was there to do her best. In the care and upkeep of the parsonage she was always interested. Her finger prints, I'm sure, can be found on every piece of furniture in the building, both at the church and parsonage.

Among the latest pieces found filed away in her scrap book, which she kept with great care, was these words, which so beautifully describes her life:

"Beautiful toiler, her work is done,
Beautiful soul, into glory gone,
Beautiful life, with crown well won,
God giveth her rest."

R. T. WARE, Pastor,
Park Avenue M. E. Church, South.

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Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe, acts quickly. Sold at all druggists.



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So, at the first sign of a headache—take BROMO-SELTZER! At drugstores, soda fountains. Keep it at home, too!

Bromo-Seltzer

MRS. WALTER SEALS

Henrietta May White was born at Evergreen, La., on May 15, 1872. She was joined in wedlock to Walter Seals on January 26, 1898, by the Rev. H. S. Johns at Wilburn, La., and passed to join the redeemed on September 6, 1936, from a hospital in Alexandria, La., at the age of 64 years, three months and twenty-two days. Her body was laid to rest in the cemetery at Evergreen, La., to await the resurrection. Her pastor conducted the funeral services, assisted by Rev. L. W. Cain and Rev. M. Monk. She is survived by one son, Sidney Seals, of Gold Dust, La., and three step-daughters, as follows: Mrs. L. H. Hazlewood, of Opelousas, La.; Mrs. W. M. Morrison, of Bunkie, La.; and Mrs. A. J. Nurdin, of Beaumont, Texas; one brother, Carl K. White, of Gold Dust, La.; and one sister, Mrs. W. C. Townsend, of Bunkie, La.

Sister Seals was a faithful wife, a devoted mother, a kind neighbor, and a true friend. She professed faith in Christ in early life and united with the Methodist Episcopal Church, South, and lived a consecrated Christian life until her translation. She was a patient sufferer during the years of her illness and never murmured or complained. She possessed a gentle disposition, and her faith was strong in God. She loved her church, and her hope in Christ was steadfast and sure; hence she leaves a consolation to her loved ones, and they have the bright hope of joining her in heaven.

May the comforting power of the Holy Spirit abide upon the bereaved ones.

A former pastor,

T. D. LIPSCOMB.

A. B. WEEKS

Mr. A. B. Weeks was born in Copiah County, State of Mississippi, on February 1, 1867, and passed to his richly deserved reward from his home in Hazlehurst, on August 15, 1937, being seventy years and six and a half months old at the time of his death. He was a consistent member of the First Methodist Church in Hazlehurst, Miss.

Early in childhood, Brother Weeks united with the Methodist Church, in which he lived, served and died throughout the years of his earthly stay with us. He was a man in whom there "was no guile"—a consistent, beloved Christian gentleman whose "gentleness made him great." He loved his Lord, was devoted to his church, and was an inspiration to his brethren. During almost his entire adult membership he served his church in some official position of leadership.

He lived his useful life and served his Lord in Copiah County, where he had many friends who felt a personal loss at his going. All men respected him and most men loved him for his many excellencies and for his unassuming goodness. "Blessed are the dead who die in the Lord, that they may rest from their labors; and their works do follow them."

Brother Weeks was married on May 11, 1892, to Miss Etta Herlong, who sur-

vives him, with the following children: Mrs. Howard Rush, Columbia; Roy Weeks, Perkinston; Edgar, Albert, and George, all of Hazlehurst, Miss.

By his friend and pastor,

CHAS. W. CRISLER.

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CHURCH SCHOOL LESSON, NOVEMBER 21

By Dr. J. R. Countiss

CHRISTIAN WORKERS

Happily there are workers suited to every type of work, though all are builders. There are foundation men, pioneers of thought and action, like Paul, restless, creative souls who look to the far horizons; while others, like Peter, are incapable of breaking precedents, crossing borders, entering new ground, carrying the gospel to the Gentiles. The hardy, adventurous Paul was better fitted for pioneering in mission fields, while the polished, eloquent Apollos found his de-

light in instructing those who had already become disciples of his Lord. Temptation constantly beckons men to beaten paths, and many preachers, parents, teachers, and capable leaders succumb to deadly routine and content themselves with the mediocre service of "holding their own," when they might push exploration and conquest into new fields with glorious and satisfying results.

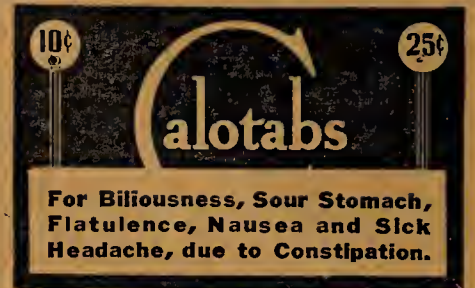
Paul was careful of his foundation. Every master builder is. The foundation practically determines the character of the superstructure, decides whether it is to be low or lofty, temporary or permanent, a shack or a skyscraper. Jesus Christ is the only foundation for holy living, for high fellowship with the Father God. No man striving for the best can ignore him. He not only taught that God condescends to dwell in men, but he so lived that those who saw him saw the Father. If we reject him, there is none to whom we may go for the words of life, none we may approach for an introduction to God. Unless the world is able to see God in Jesus, it can make but a dim guess as to what God is like. To reject him is to disown the Son of Righteousness and so walk forever in the dark. While he is an historic person, he is also a representative person—"the firstborn among many brethren." Men are privileged to enter into the same blessed fellowship with the Father, to become joint heirs with Jesus, and to participate in his glorious work—even to do greater works.

While the foundation is fixed and unalterable, men have large options as to their building, being permitted to choose whether they will use "gold, silver, precious stone (costly marble), wood, hay, stubble." Not all good men are wise, and some truly good men persist in building foolishly—contending over non-essentials, striving to set forth the secret counsels of the Almighty, to determine the day and the hour of the end of the world, to explain all the works of God, but neglecting to expound the whole duty of man. Such are destined to suffer fearful loss in the destruction of their work, even though they come at last to be numbered among God's own.

The lesson turns to practical duties. Pupils are to support the teacher; the congregation is to minister to their pastor. He must be a man of one work, not required to busy himself with secular affairs. Given this freedom, he must not entangle himself with business cares and responsibilities. Not even a minister can serve God and Mammon, and he who attempts it is not likely to be a success in either role.

Men are unrestricted in their sowing, but they are under inexorable law as to their reaping. When God gave men the

freedom of the earth, he did not by any means abdicate his throne in the heavens. Men may disobey him, but they cannot dethrone him. We have full choice as to sowing, but none whatever as to reaping. The law of seed and soil, of soul and spirit is one: "Whatsoever a man soweth, that shall he also reap." From that law there is no exemption, no escape.



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CAPUDINE

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE

(Continued from page 4)

Holmes, Mrs. R. P. Neblett, and Mrs. H. L. Talbert were elected lay delegates in the order named.

Another matter which brought forth considerable discussion was the plan for the merger of Grenada College with Millsaps College, and the ultimate liquidation of the now closed Grenada College. Rev. J. T. McCafferty, Judge J. G. McGowen, Mr. D. H. Hall, Rev. C. A. Parks, Rev. G. H. Boyles, and Dr. A. T. McIlwain spoke to various features of the proposed action. The plan as submitted was adopted.

Afternoon Session

The afternoon session was occupied with various reports, the election of J. G. Houston as Conference Lay Leader, the report of the Statistical Secretaries, and a tentative report of the Conference Treasurer. The report showed substantially increased Benevolent collections over last year.

APPOINTMENTS

Aberdeen District

W. P. Buhrman, P. E.

Aberdeen, V. C. Curtis; Algoma, G. B. Love; Amory, J. A. George; Becker, G. W. Robertson; Bellefontaine, R. C. Mayo; Buena Vista, G. R. Meaders; Calhoun City, T. W. Lewis; Coffeeville, C. L. Oakes; Derma, Milton Peden (supply); Eupora, J. M. Guinn; Fulton, W. W. Hartsfield; Greenwood Springs, T. F. Sartain; Houlika, E. M. Shaw; Houston, W. J. Dawson; Mathiston & Mabon, E. L. Jernigan; Nettleton, W. W. Bruner; Okolona, W. L. Stormont; Paris, J. L. Nabors, Jr.; Pittsboro & Bruce, K. E. Clark; Pontotoc, C. M. Chapman; Prairie & Strong's, W. D. Smith; Randolph, O. L. Elliott (supply); Salem & Friendship, W. V. Stokes (supply); Shannon, H. D.

Suydam; Smithville, W. C. Mattox; Tocopola, M. S. Brantley (supply); Tremont, J. W. Holliday; Tupelo, H. F. Brooks; Vardaman, T. G. Lowry; Verona, C. A. Northington; Water Valley, First Church, T. H. Dorsey; Water Valley, Main Street, W. M. Jones; Woodland, W. M. Hester; Conference Evangelist, S. M. Butts (supply); U. S. Chaplain, Navy, J. H. Brooks; Assistant Secretary, Board of Education, W. R. Hammontree; District Missionary Secretary, C. A. Northington.

Columbus District

L. P. Wasson, P. E.

Ackerman, A. Y. Brown; Artesia, W. R. Crouch; Brooksville, R. P. Neblett; Caledonia, S. B. Potts; Chester, E. M. Allen; Columbus, First Church, E. Nash Broyles; Columbus, Central Church, W. N. Dodds; Crawford & Mayhew, N. N. Maxey; Durant, E. S. Lewis; Ethel, T. W. Smallwood; Kosciusko Station, T. E. Gregory; Kosciusko Circuit, A. L. Davenport; Longview, J. L. Nabors; Louisville Station, E. R. Smoot; Louisville Circuit, W. S. McAlilly; Macon Station, J. M. Bradley; Macon Circuit, E. B. Sharp; Noxapater, J. R. Murff; Pickens & Goodman, G. C. Gregory; Sallis, E. F. Tucker; Shuqualak, M. E. Armstrong; Starkville, Mellville Johnson; Sturgis, L. H. Floyd (supply); Weir & McCool, J. N. Humphrey; West Point, J. H. Holder; Conference Evangelist, A. P. Stephens (supply); Conference Evangelist, J. W. Gibson; Conference Evangelist, B. F. Bulard (supply); District Missionary Secretary, J. H. Holder.

Corinth District

J. D. Wroten, P. E.

Abbeville, B. D. Benson; Ashland, R. C. Nanny; Baldwin, W. P. Bailey; Belmont, J. Noel Hinson; Blue Mountain, J. B. Burns; Booneville, W. L. Robinson; Burnsville, W. T. Bazzell (supply); Chalybeate, W. R. Liming; Corinth, First Church, E. H. Cunningham; Corinth, Southside, E. P. Craddock; Corinth Circuit, H. R. McKee; Dumas, A. M. O'Neil; Guntown, J. V. Stewart; Hickory Flat, D. R. McDougal; Holly Springs, T. M. Bradley; Iuka Station, S. E. Ashmore; Iuka Circuit, L. P. Jumper; Kossuth, A. M. West; Mantachie, W. H. Heath; Marietta, W. H. Andrews (supply); Mooreville, R. E. Wasson; Myrtle, L. M. James; New Albany Station, N. J. Golding; New Albany Circuit, S. P. Ashmore; Oxford, W. R. Lott; Potts Camp, L. A. Bennett; Rienzi, H. C. Lewis; Ripley, W. J. Cunningham; Sherman, A. J. Henry; Tishomingo, W. L. Whitener (supply); Waterford, Travis Filgo (supply); Wheeler, N. L. Threet; District Evangelist, J. T. Gullett (supply); Student Emory University, W. F. Howell; Chaplain, U. S. Navy, M. H. Twitchell; District Missionary Secretary, W. J. Cunningham.

Greenville District

J. R. Countiss, P. E.

Arcola & Murphy, K. I. Tucker; Boyle & Pace, W. W. Jones; Clarksdale, J. E. Stephens; Cleveland, J. J. Baird; Coahoma & Jonestown, C. W. Avery; Dubbs, W. R. Goudelock; Dublin & Mattson, G. A. Baker; Duncan & Alligator, W. W. Milligan; Frairs Point & Lyon, W. M. Campbell; Glen Allen & Winterville, N. D. Guerry; Greenville, J. W. Ward; Gun-nison & Bobo, J. B. Conner; Hollandale, W. C. Galceran, Jr.; Indianola, W. C. Newman; Leland, R. G. Moore; Lula & Dundee, W. T. Phillips; Merigold & Sher-

ard, E. G. Mohler; Rosedale & Benoit, W. W. Woollard; Shaw & Litton, C. L. Rogers; Shelby, H. H. Wallace; Tunica, R. G. Lord; District Missionary Secretary, J. J. Baird.

Greenwood District

A. T. McIlwain, P. E.

Acona, W. M. Langley; Belzoni, W. D. Baker; Black Hawk, M. A. Burns; Carrollton, L. C. Lawhon; Drew, T. B. Thrower; Duck Hill, H. N. McKibben; Ebenezer, B. F. Hammond; Greenwood, First Church, S. H. Caffey; Inverness & Isola, S. A. Brown; Ittabena, G. H. Boyles; Kil-michael, W. O. Hunt; Lexington, J. T. McCafferty; Minter City & Glendora, W. L. Pearson; Moorhead, J. C. Wasson; Price Memorial & Phillip, Geo. D. York; Poplar Creek, A. S. Brisco (supply); Ruleville & Doddsville, W. N. Duncan; Schlater & Cruger, W. D. Bennett; Sunflower, J. O. Dowdle; Swiftown, A. W. Bailey; Tchula, A. R. Beasley; Tutwiler, R. T. Hollingsworth; Vaiden & West, E. C. Driskell; Webb & Sumner, J. W. York; Winona Station, W. H. Mounger; Winona Circuit, S. W. Hemphill; District Missionary Secretary, S. H. Caffey.

Sardis-Grenada District

C. T. Floyd, P. E.

Arkabutla, J. A. Patterson; Batesville, P. F. Luter; Byhalia, W. C. Beasley; Charleston, A. C. McCorkle; Cockrum, Guy Ray; Coldwater, G. R. Williams; Como, Seamon Rhea; Courtland, G. H. Ledbetter; Crenshaw & Sledge, W. C. McKay; Grenada, C. A. Parks; Hernando, H. P. Lewis; Horn Lake, T. M. Dye, Jr.; Holcomb, F. H. McGee; Lake Cormorant, J. S. Maxey; Lambert & Crowder, M. H. McCormack, Jr.; Longtown, C. W. Baley; Marks & Belen, J. E. Lawhon; Mount Pleasant, Geo. W. Curtis; Oakland, J. D. Simpson; Olive Branch, E. M. Sharp; Pleasant Hill, F. L. Looney; Red Banks, W. S. Selman; Sardis Station, M. E. Scott; Sardis Circuit, R. L. Ellis; Senatobia, J. W. Robertson; Shuford, E. G. Potts (supply); Tyro, H. E. Carter; Executive Secretary, Board of Christian Education, R. A. Grisham; Executive Secretary, Education Commission, W. L. Henley; District Missionary Secretary, H. P. Lewis.

MRS. PHILIP WERLEIN PASSES

The death of Mrs. Philip Werlein, one of the staunch figures in the building of Methodism in New Orleans, occurred after the forms of the paper for this issue had been closed. She was a member of Rayne Memorial Church and her going removes one of the few remaining figures who shared in the establishment of Methodism in New Orleans.

To Relieve Bad Cough, Mix This Recipe, at Home

Big Saving. No Cooking. So Easy.

You'll never know how quickly and easily you can overcome coughs due to colds, until you try this famous recipe. It gives you four times as much cough medicine for your money, and you'll find it the finest thing you ever tried, for real relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking needed—it's no trouble at all. Then put 2½ ounces of Pinex (obtained from any druggist) into a pint bottle. Add your syrup and you have a full pint of medicine that will amaze you by its quick action. It never spoils, lasts a family a long time, and tastes fine—children love it.

This simple mixture takes right hold of a severe cough. For real results, you've never seen its equal. It loosens the phlegm, soothes the inflamed membranes, and quickly eases soreness and difficult breathing.

Pinex is a compound of Norway Pine, in concentrated form, famous for its prompt action in coughs and bronchial irritations. Money refunded if it doesn't please you in every way.



Even though you are half-crazy with ITCHING, burning skin on your body or face—DON'T SCRATCH and make it worse. Do what thousands have done for 97 years! Use Palmer's "SKIN SUCCESS" OINTMENT and get soothing relief for surface pimples, blackheads, and other surface irritations. Also for itches due to external causes. Only 25¢ at your druggist's. Begin using Palmer's "SKIN SUCCESS" OINTMENT today.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,

2631 Prytania Street, New Orleans, La.
Mrs. D. C. Metcalf, Conference Superintendent of Christian Social Relations, and Mrs. Roger Sharp, chairman of Citizenship, send the following information to auxiliaries:

Wagner-Van Nuys Anti-Lynching Bill

When this bill was being debated in the lower house there were a few speeches made in defence of lynching as being necessary for the protection of white women. Southern white women refuse to be used as an argument for lynching. We do not accept a lawless and destructive type of violence as a greater protection to us than the courts and the Constitution.

All chairmen of Christian Social Relations departments and all Citizenship chairmen are urged to write their senators in regard to this. Indeed, all individuals interested in social justice and Christian principles in our daily life are invited to join by simply writing two letters, one to each senator.

* * *

"Remember the Forty-Six," is the prayer motto that has been suggested for the Foreign Work Committee by Dr. A. W. Wasson, Foreign Secretary, General Section of the Board of Missions, on behalf of the forty-six missionaries, men and women, not including wives and children—who are now ministering to the people of China even within sound of the guns and bombs that are destroying the people they love.

The forty-six missionaries in China and their families are staying voluntarily. The American State Department has advised all American citizens to withdraw for their own safety. The Board of Missions has offered to provide travel for any one who wishes to leave. But the missionaries stay on. Why? One writes: "I think the missionaries never had such opportunities as they now have. . . . The village people cannot run away, no matter how many bombs fall. I believe our place is to stay by and with our Chinese friends." Another says: "We are doing work in many ways. Perhaps one of the most valuable kinds of work is fellowship in suffering."

Dr. Wasson says: "The missionaries in China are under great strain. For the most part they are in places of comparative safety, but day and night they are within hearing of the guns; at least six of the nine cities where they are stationed have been bombed; telegraphic and postal communications have been disrupted and often they must depend solely on the radio for news. The necessities

of life are difficult to secure; financial burdens are heavy. But the forty-six are staying on because they are needed and because they have the mind of the Good Shepherd. Is it too much to ask that daily you 'Remember the Forty-Six' and their families?"

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

Members of the Council Spiritual Life and Message Committee are urging the presidents of all auxiliaries to present, through the Spiritual Life groups or other interested persons, a call to continue in earnest prayer on behalf of the peoples of the Far East who find themselves in the present tragic situation. We suggest that intercession be made:

1. For our fellow Christian in China.
2. For our fellow Christians in Japan.
3. For our fellow Christians in Korea.
4. For our missionaries in China, Japan and Korea.
5. For world peace.

* * *

It is with deep regret that we announce the resignation of Mrs. A. S. Oliver as district secretary of the Brookhaven District. Mrs. Oliver has been untiring in her work and much success has crowned her efforts. We hope that in appreciation, her district will make a special effort to meet all obligations.

We are fortunate to have Mrs. C. E. Mullins, of Bude, to succeed Mrs. Oliver, and feel she will prove a worthy successor in every way.

* * *

Mrs. Lillie B. Davis, Conference Superintendent of Baby Specials, reports Mrs. Hugh McIntosh, of Collins, as the leading "Baby Specialist" of Conference for the third quarter. She sent a very liberal mite box offering and reported three baby life members in her local auxiliary.

Other Baby Special Superintendents, please notice.

* * *

You remember that one of our 1937 goals is 1,200 subscriptions to the World Outlook. A recent letter gives the following figures:

	May 20	Oct. 20
Brookhaven District	184	180
Hattiesburg District	142	143
Jackson District	309	202
Meridian District	153	161
Seashore District	157	198
Vicksburg District	178	148

If each auxiliary will send in two new subscriptions we can reach our goal. Why not make someone a Christmas gift of a year's subscription?

Friends of Mrs. T. B. Cottrell (428 S. Fannin St., Tyler, Texas) will deeply sympathize with her in the death of her brother, Dr. J. M. Barnett, of Canton, Miss.

* * *

According to the statements sent out by our Conference Treasurer, Miss Weems, we must raise approximately \$8,000 during this quarter. This means each member and each auxiliary must pay their pledge in full—in addition there must be sacrificial giving. Are YOU meeting the challenge?

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

TRIBUTE OF RESPECT TO MRS. PATTIE O'GUINN

"Thou shalt come to thy grave in a full age, like a shock of corn cometh in, in his season." These are the mellow and moving words with which the writer of the Book of Job portrays the majesty and meaning of death. We can say it to our dear sister, Mrs. Pattie O'Guinn, who was so devoted to her Savior and to her Church. Truly it can be said of her:

"For her my tears shall fall,
For her my prayers ascend,
To her my toils and cares be given
Till toils and cares shall end."

Whereas, the Heavenly Father has called home our dearly beloved sister; therefore, be it

Resolved, That we shall express our appreciation of her service to the missionary society and to the church at Louisville, Miss.; and be it

Resolved, That we extend to her family our profound sympathy and pray God's blessings upon them during their time of sorrow.

And be it further resolved, that a copy of these resolutions be spread upon the minutes of the society, and that a copy be sent to the Winston County Journal and the New Orleans Christian Advocate for publication.

Respectfully submitted,
WOMAN'S MISSIONARY SOCIETY,
Methodist Church, Louisville, Miss.

Doubt creates mountains; faith removes them.



“USE THE UPPER ROOM TO DEEPEN THE SPIRITUAL CONSCIOUSNESS OF THE METHODIST PEOPLE”

This is the urgent suggestion of Bishop A. Frank Smith, one of Southern Methodism's chief pastors and director of the “Aldersgate Commemoration” program, in a letter directed to pastors and other religious leaders.

The Aldersgate Commemoration period begins January 1 and culminates on May 24 in the world-wide observance of Wesley's “heart-warming” experience. Preparation for the observance of this momentous event is individual and personal, and heading the list of suggestions offered by the Commemoration Committee is

“USE THE UPPER ROOM DAILY”

Bishop Smith, in his letter to the pastors and religious leaders, says:

“All over Methodism next year our pastors will be emphasizing religious experience, and endeavoring to deepen the spiritual consciousness of their people. **BY ALL MEANS, USE THE UPPER ROOM TOWARD THIS END!** I do not believe that a larger contribution toward the success of Aldersgate Year will be made by any agency of the Church than will be made by this publication.”

The January, February, March issue is ready for distribution. We are prepared to place a million copies of this issue in the hands of Methodist people. We suggest that you place your order early to insure prompt delivery. Use one of the order forms below.

Consignment Order

Issue for January, February, March
(For use of Pastor or Group Leader.
Order ten or more copies.)

THE UPPER ROOM,
Doctors' Building,
Nashville, Tenn.

Gentlemen:

Please send me _____ copies of *The Upper Room*, postpaid. I will sell these for five cents per copy and pay for same when sold. It is understood that I have the privilege of returning for credit any unsold copies.

Name

Street or Route

Post-office

State

Individual Subscription

THE UPPER ROOM,
Doctors' Building,
Nashville, Tenn.

Gentlemen:

I am inclosing herewith thirty cents * for which please send me *The Upper Room* for one year, postpaid, be-

ginning with _____

_____ quarterly issue.

Name

Street or Route

Post-office

State

* Foreign, forty cents.

DR. U. D. MOONEY DIES

After the forms of our paper were made up, news reached us of the sudden death of Dr. Urban D. Mooney, Presbyterian minister of this city. We feel that we could not be true to the memory of this worthy man if we failed to pay some modest tribute to his life and character. We have known Dr. Mooney for seventeen years as minister and friend. Never once did he disappoint us, and we esteemed him one of the most unselfish and sacrificial ministers that we have had the good fortune to know. We sorrow for his sudden and untimely going away and we extend to his children our sincere sympathy in their great loss. EDITOR.

REPORT BY CHARGES OF SUBSCRIPTIONS RECEIVED FROM MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg, P. E.

Adams, L. T. Nelson	10
Barlow, W. S. Cameron	5
Bayou Pierre & Bogue Chitto, M. R. Jones	1
Brookhaven, J. L. Nell	1
Crystal Springs, J. W. Leggett	5
Foxworth, D. W. Ulmer	3
Gallman, L. F. Alford	1
Georgetown, Percy Vaughan	5
Harrisville, M. H. Wells	21
Hazlehurst, C. W. Crisler	2
Magnolia, J. L. Smith	10
McComb, Centenary, Otto Porter	5
LaBranch Street, L. P. Anders	11
Pearl River Avenue, A. M. Broadfoot	10
Meadville & Bude, A. S. Oliver	12
Monticello & Pleasant Grove, J. M. Lewis	2
Osyka & Fernwood, W. H. Saunders	6
Prentiss, L. L. Roberts	8
Scotland, L. L. Matheny	3
Silver Creek, J. H. Moore	4
Summit & Topisaw, J. B. Holyfield	5
Tylertown, Ira E. Williams	15
Utica, E. L. Ledbetter	1
Wesson, H. L. Daniels	6

Hattiesburg District

W. B. Alsworth, P. E.

Bay Springs, E. A. Kling	21
Bonhomie, R. E. Rutledge	6
Bucatanua, W. M. Tabb	14
Collins, J. D. Slay	10
Ellisville, G. H. Jones	17
Hattiesburg, Broad St., T. O. Prewitt	56
Court St., J. W. Sells	38
Main St., J. T. Leggett	21
Heidelberg, M. M. Black	14
Laurel, First Church, J. F. Campbell	40

Kingston, R. A. Allums

West Laurel, P. H. Grice	11
Magee, H. C. Castle	10
Matherville, L. R. Shumaker	3
Montrose, W. L. Blackwell	4
Moselle, W. H. McRaney	9
Mt. Olive, J. L. Sells	16
New Augusta, S. W. Granberry	13
Petal, E. E. McKelthen	6
Richton, L. D. Haughton	18
Seminary, J. B. King	21
Shubuta, E. A. Kelly	11
Sumrall & Advance, L. M. Reeves	12
Taylorville, A. Gallman	8
Waynesboro, J. T. Weems	20
Waynesboro Circuit, J. W. Loudenslager	12
Williamsburg, A. J. Leggett	8

Jackson District

T. M. Brownlee, P. E.

Benton, R. L. Lane	22
Bolton & Raymond, S. F. Harkey	11
Brandon & Pelahatchie, J. E. Williams	11
Camden, D. P. Yeager	3
Canton, C. W. Wesley	15
Carthage, G. P. McKeown	1
Carthage Circuit, J. H. Cameron	10
Clinton, C. E. Downer	7
Edinburg, T. B. Winstead	9
Fannin, R. E. Case	9
Flora & Bentonla, B. H. Williams	9
Florence, J. E. J. Ferguson	3
Forest, W. M. Sullivan	16
Harperville, W. F. Baggett	2
Homewood, H. S. Westbrook	7
Jackson, Bessie Shands, D. W. Ulmer	24
Capitol, B. M. Hunt	75
Galloway, J. L. Decell	5
Glendale, J. A. Wells	12
Grace, J. H. Jolly	12
Millsaps, M. L. McCormick	3
Lake, J. H. Grice	2
Lena, E. W. Ulmer	6
Madison & Pocahontas, J. H. Morrow	11
Mendenhall & D'Lo, H. E. Raley	11
Morton, C. H. Gunn	12
Raleigh, O. H. Scott	11
Shiloh, W. B. Hollingsworth	3
Terry, T. M. Almsworth	15
Vaughan, A. J. Beasley	2
Walnut Grove, S. N. Young	2

Meridian District

W. B. Jones, P. E.

Burnside, L. G. Sigrest	6
Chunky, G. G. Yeager	3
Cleveland, M. S. Coleman	17
Daleville, J. C. Jackson	3
Decatur & Hickory, H. J. Moore	18
DeKalb, M. Cox	9
DeSoto, T. R. Holt	12
Enterprise, T. E. Nicholson	11
Lauderdale, E. D. Simpson	42
Meridian, Central, J. A. Smith	40
East End, O. S. Lewis	10
Fifth, J. L. Carter	17
Hawkins, Roy Wolfe	12
Poplar St., R. L. Walton	1
Wesley, N. U. Boone	12
Newton, M. K. Miller	11
Pachuta, W. J. Walters	29
Philadelphia, C. C. Clark	25
Philadelphia Circuit, W. C. M. Baggett	1
Porterville, W. C. Black	32
Quilman, V. G. Clifford	16
Rose Hill, G. A. Broadus	3
Scooba, S. C. Moody	5
Union, L. M. Sharp	1
Vimville, W. H. Lane	12

Seashore District

L. J. Power, P. E.

Americus, N. S. Loftus	10
Bay St. Louis, A. J. Boyles	30
Blox, Main St., W. J. Ferguson	15
Epworth, S. Noblin	5
Brooklyn & Bond, E. M. Lane	4
Carrierre, C. Y. Higginbotham	5
Coalville, B. M. Lawrence	30
Calumbla, B. L. Sutherland	5
Escatawpa, A. S. Byrd	1
Gulfport, First, C. Varner	1
Handsboro & Second, H. W. VanHook	5
Kreole, H. Mellard	3
Leakesville, S. H. Flurry	1
Logtown, F. S. Flurry	18
Lucedale, W. H. Lewis	7
Long Beach, J. W. Thompson	3
Lumberton, G. H. Thompson	3
Mentorum, R. I. Moore	3
Moss Point, L. E. Alford	5
Ocean Springs, H. W. F. Vaughan	6
Oloh, A. J. Martin	10
Pascagoula, J. W. Moore	22
Playune, J. O. Ware	12
Poplarville, V. R. Landrum	16
Purvis, G. E. Allan	5
Saucier, D. E. Vickers	10
Vancleave, P. O. Nix	13
Wiggins, D. T. Ridgway	13

Vicksburg District

H. A. Gatlin, P. E.

Anguilla, T. C. Cooper	2
Centerville, W. A. Terry	8
Eden, J. F. McClellan	14
Edwards, F. L. Applewhite	17
Fayette, J. M. Corley	10
Gloster, C. H. Stralt	1
Hermanville, S. B. Watkins	2
Lorman, A. W. Willson	1
Louise & Holly Bluff, L. J. Snelgrove	2
Mayersville, F. O. Lewis	15
Natchez, C. A. Schultz	3
Nebo, J. A. McRaney	6
Oak Ridge, E. W. Wedgeworth	10
Port Gibson, J. E. Gray	7
Rolling Fork & Cary, P. H. Grice	4
Roxie, F. M. Oasey	10
Satartia, F. J. Jones	30
Silver City, W. Ezell	4
Vicksburg, Crawford, T. J. O'Neill	5
Glbson Memorial, J. V. Bennett	25
Washington, F. B. Ormond	
Woodville, W. O. Sadler	
Yazoo City, J. B. Cain	

**I'M FEELING
FINE THIS
MORNING**
— FREE FROM
THAT THROBBING
HEADACHE
AND READY FOR
A GOOD DAY'S
WORK.

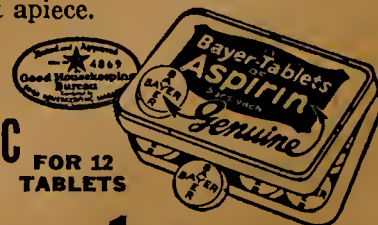


All people who suffer occasionally from headaches ought to know this way to quick relief.

At the first sign of such pain, take two Bayer Aspirin tablets with a half glass of water. Sometimes if the pain is more severe, a second dose is necessary later, according to directions.

If headaches keep coming back we advise you to see your own physician. He will look for the cause in order to correct it.

The price now is only 15¢ for twelve tablets or two full dozen for 25 cents — virtually, only a cent apiece.



15¢
FOR 12
TABLETS

virtually 1 cent a tablet

AN ECONOMIC PROBLEM!

**You might die too soon!
You might live too long!
Prepare to**

WIN BOTH WAYS

Through the Tested Plans
of the

METHODIST BENEVOLENT ASSOCIATION

**"Life Insurance for Methodists"
Founded 1903
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**"As Near You as Your Mail Box"
A Postal Card will bring
additional information.**

New Orleans

CHRISTIAN ADVOCATE



LIVING THOUGHTS OF JOHN WESLEY

A single man, setting aside the fear of flesh and blood, and going forth in the name of the living God, hath frequently saved a whole nation.

A PRAYER OF JOHN WESLEY

Extend, O Lord, thy pity to the whole race of mankind; enlighten the Gentiles with thy truth, and bring into thy flock thy ancient people the Jews. Be gracious to the holy catholic Church; and grant she may ever preserve that doctrine and discipline which thou hast delivered to her. . . . Bless all nurseries of true religion and useful learning, and let them not neglect the end of their institution.

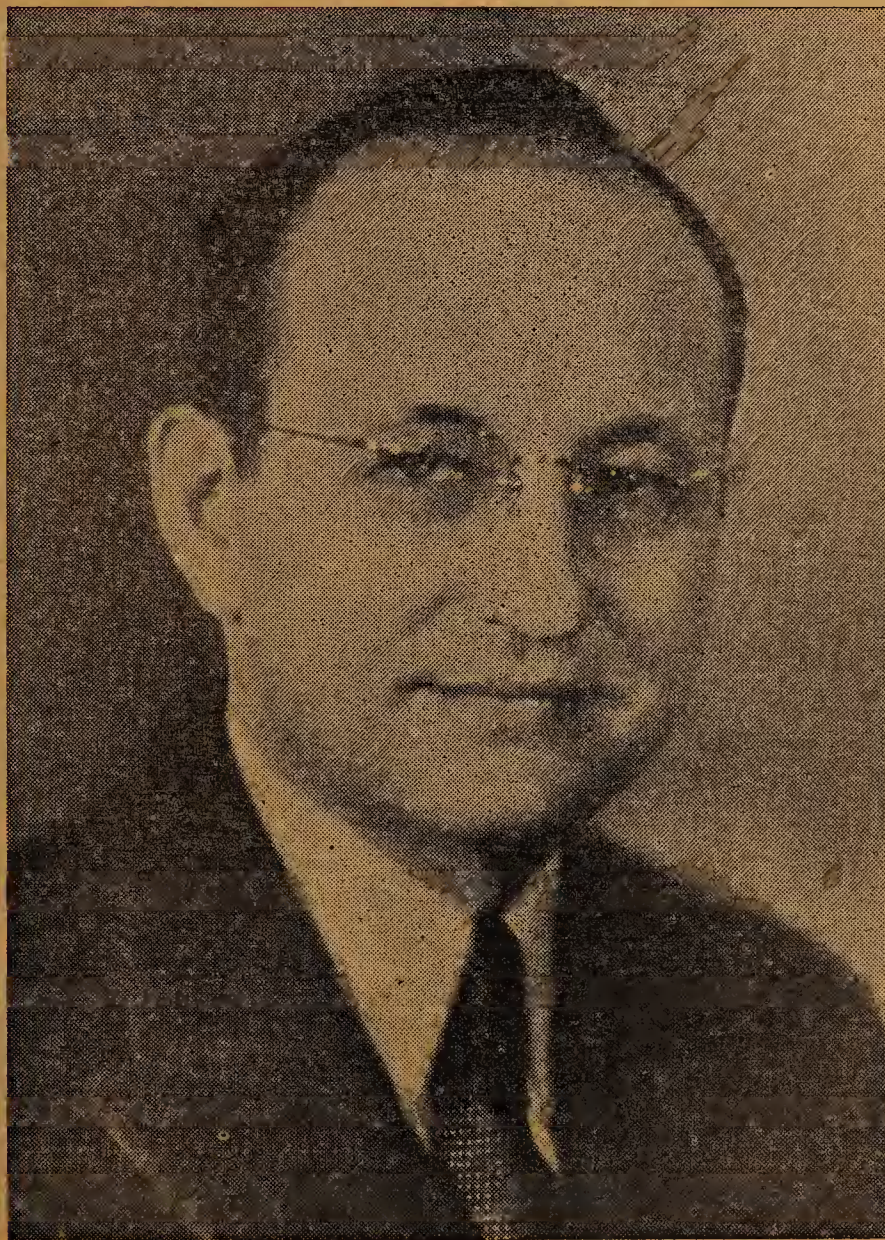
DOWN THE ROAD

Missionary Council, Savannah,
January 11-14, 1938

Emory Ministers' Week, Dr.
Geo. A. Buttrick Lectures
on Prayer, Jan. 24-28, 1938

Rev Geo H Jones Dec37

Duplicate



DR. DANA DAWSON, PASTOR-HOST



Wallet of the Week



THE PENGUIN loses so much weight during the moulting period, says **Our Dumb Animals**, that it cannot dive for fish, its main dependence for food. The fishy part of the story is the fact that the penguin procures a "sinker"—it swallows stones till it has the proper ballast and then goes after its fish. That story is a double first cousin to that about the toad that swallowed buckshot until it couldn't hop.

* * *

A WESTERN NEWSPAPER says that horses which have been severely stung by bees may be given complete and almost instant relief by wrapping them in blankets which have been wrung out of a strong salt brine. The blankets should be applied as hot as they can be handled with bare hands, and they should be wrapped around the animal. The application of this strong hot brine is said to effect a complete cure in two hours, and the recipe is certainly deserving of a place in the scrap-book.

* * *

A BISHOP OF THE ANCIENT COPTIC CHURCH in Egypt persuaded about one hundred and fifty young men and women to give voluntary service to teach the Bible to Christian children in the towns and villages of his diocese. This movement began something more than a year ago and its popularity and effectiveness have led others to undertake the same type of work in other places in Egypt, and the movement promises to bring new life into that ancient Christian communion.

* * *

ROBERT RAIKES, who has been considered the organizer of the Sunday school movement, seems to be about to lose the preeminence which he has held for the past hundred years. It is reported that some old congregational records have been found in Finland which show that the Sunday school movement was started in that country in 1700. Today there are twenty-five thousand Sunday school teachers in Finland, who attend a teacher's training school for a week or ten days each year.

* * *

HIGH SCHOOL ENROLLMENT for the session of 1937-1938 shows a decided shifting of educational emphasis. The enrollment for vocational courses is said to have reached a high-water mark. According to figures compiled, one million three hundred and eighty-two thousand youths and adults have been enrolled to study trades and industries, home economics, and vocational agriculture. Whatever else these figures may show, they certainly indicate a trend away from the purely academic and toward the practical.

THE JAPANESE GOVERNMENT, through the Department of Education, has issued instructions to the effect that all Common Schools adopt some kind of "spiritual drill." In compliance with this order it is said that many principals take the pupils to a nearby shrine once a month and make them bow before it. The National Sunday School Association is seeking to counteract the influence on Christian pupils, but reports indicate that there has been a marked decrease in Sunday school enrollment due largely to the rising tide of militarism.

* * *

RELIGION AND LITERACY are interestingly related in certain statistical comparisons of Christian and Moslem groups in Egypt. In Egypt, which is predominantly Moslem in religion, Protestant Christians number eighty-two thousand. Only nine per cent of the population of Egypt are literate, but forty-eight per cent of the Protestant Christians are literate. A generation ago, the Christian world was tremendously concerned about the practice of foot-binding in China. Today we need to feel concern about the binding of the minds of people. Give the people the ability to think and they will find their way to the light.

* * *

THE SOUTHERN BAPTIST CONVENTION is reported to have fifteen thousand churches which have preaching services once a month. More than twelve thousand of these churches are said to have no training program for the young people. A great many of these country churches are kept in perfect order as to the physical property, but when the hour comes for service on Sunday evening they are perfectly dark. This is a condition which is unfortunately true of church activity and religious training in rural sections regardless of denominational affiliations.

* * *

A FAMOUS AUSTRIAN PHYSICIST recently gave a demonstration of the use of radio short waves in the cooking of foods. During a lecture in Vienna, he reduced a large basin of water to the lowest temperature at which it would remain liquid, and then placed in the freezing water some fish, all alive. He pressed a button and in a few minutes the fish were dead and perfectly cooked. In the same manner he froze a piece of beef in a cake of ice and cooked it with radio short waves inside the block of ice. Despite all that we know, ours is still a wonderland.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE

In reporting the Mississippi Conference, we have sought only to indicate action—not to give the details. We have tried to mention every important item of business in what was a remarkable session in many particulars. At no time has the Conference ever, we believe, been called upon to face up to more momentous issues. We have in mind particularly the vote on Methodist Union and its action looking to centralizing its educational interest and effort in Millsaps College. In both instances there was a tug at the heartstrings of many, as the votes indicate, but the Conference faced both issues squarely and in good temper. So far as we could tell, no smallness was manifested on either side and, so far as the Conference is concerned, the issues seem to be settled. The appointments speak for themselves.

EDITOR.

The one hundred and twenty-fifth session of the Mississippi Annual Conference was called to order in Court Street Church, Hattiesburg, on Wednesday evening, November 17, 1937, at 7:30 o'clock.

After a preliminary song and prayer, Bishop Hoyt M. Dobbs took the chair and proceeded to the organization of the Conference. The roll-call completed, the committee nominations and recommendations of the presiding elders were approved. The names of the preachers having been called, their characters were passed and the presiding elders made reports of the work in their several districts. The Connectional and other visitors were then introduced, and Dr. Franklin N. Parker, by special invitation, brought a very felicitous and informing message on "Seashore Camp Ground and its Relation to Methodism."

Following the address by Dr. Parker, Dr. W. G. Cram, General Secretary of the Board of Missions, made an address in the interest of the Mission work of the Church, and he stressed particularly the situation in China. Bishop Dobbs, assisted by the presiding elders, then administered the Sacrament of the Lord's Supper. The Conference then adjourned.

Thursday Morning

Pursuant to adjournment, the Conference met at the appointed hour and Bishop Dobbs made the reception of the Class into Full Connection a part of the devotional service. Dr. Franklin N. Parker assisted in the reception of the Class by invitation of the Bishop, and the ceremony was concluded with a prayer by Rev. W. L. Duren.

Following the approval of the journal, Rev. W. L. Duren

was introduced and he spoke in behalf of the Conference Organ. Report No. 1 of the Board of Education was presented and, in that connection, Dr. W. M. Alexander addressed the Conference. Dr. Franklin N. Parker spoke in behalf of Candler School of Theology.

The order of the day having arrived, the Conference made ready to take the vote on the Plan of Union. After a statement by Bishop Dobbs, at the request of the Conference, and a brief word from Bishop Horace M. DuBose, the vote was taken by standing until counted. The result, 184 to 45 against. Dr. Harry Denman then addressed the Conference on the work of the Board of Lay Activities.

By special order, the first ballot for delegates to the General Conference was taken, an afternoon session was ordered, and the Conference adjourned.

Afternoon Session

Immediately after the assembling of the afternoon session the tellers reported on the first ballot which showed Dr. J. L. Decell and Dr. Jos. A. Smith elected as clerical, and Hon. Thomas L. Baily and Dr. J. M. Sullivan as lay delegates. The second ballot was then taken. On motion of his presiding elder, Rev. W. C. Black was discontinued. J. B. Shearer was announced as a transfer from the Louisiana Conference to the Mississippi Conference, and W. B. Hollingsworth as a transfer from the Louisiana Conference in exchange.

The call of the Class of the Second Year and other minute business were then attended to and the call of the roll of Superannuates brought twelve veterans to the bar of the Conference. To this list, the Conference then referred the names of six others for that relation. They were: M. R. Jones, L. F. Alford, W. H. Saunders, R. E. Rutledge, J. L. Sells, and George H. Thompson.

The second ballot resulted in the election of C. A. Bowen, clerical, and no lay election. The third ballot resulted in the election of B. L. Sutherland and J. T. Leggett as clerical delegates. A fourth ballot for clerical delegates was then taken and Conference adjourned for preaching by Dr. Harry Denman, Conference preacher.

Friday Morning

At the close of the session on Thursday, Miss Ethelene Sampley addressed the Conference on the work of the Wesley Foundation at M. S. C. W. and an offering of \$70.65 was made to increase the facilities for the work.

The morning session was called to order by Rev. J. L. Decell, and after the approval of the Journal, the tellers reported the ballot of the evening before. No clerical delegate was elected, but Mrs. Paul Arrington was elected a lay delegate. On the next ballot, T. M. Brownlee was elected, completing the clerical delegation as to principals.

After the call of the Class of the First Year and the minute business, Rev. J. G. Snelling addressed the Conference in the interest of the Memorial Mercy Home in New Orleans. Chaplain W. N. Thomas, of the U. S. Navy, a member of the Conference, spoke briefly of his work among men in the service.

The Class of the Third Year was called, an afternoon session was ordered, and then a report on the Methodist Orphanage was presented. After a discussion by Hon. H. Vaughan Watkins, Dr. Joseph A. Smith and others, the report was adopted.

R. H. Clegg, W. B. Alsworth and B. H. Hunt were chosen as alternate clerical delegates, and B. M. Stevens was elected lay delegate. On the next ballot, H. H. Crisler and W. D. Hawkins were elected, completing the lay delegation as to principals. By common consent, the afternoon session for the consideration of the College merger was changed to 3 o'clock.

The order of the day having arrived, Bishop Horace M. DuBose delivered an address commemorating the sixtieth anniversary of his ministry. Following the address, Bishop Dobbs spoke fitting and feeling words concerning the life and ministry of his honored friend and colleague, and the Conference made a love offering which amounted to \$75.80. The Conference then adjourned.

Friday Afternoon

At the appointed hour, Bishop Dobbs took the chair and Rev. J. T. Leggett led in prayer. Rev. J. L. Carter read Report No. 2 of the Board of Education which had been made the order of the day for the afternoon session. The final ballot for alternate lay delegates resulted in the election of R. L. Ezell, J. Morgan Stevens and O. C. Hull, thus completing the delegation.

Dr. Charles W. Crisler offered an amendment to the Report of the Board of Education, which proposed to eliminate the recommendation that Whitworth College be merged with Millsaps College. The amendment was signed by a number of the members of the Conference. For something more than two hours the issue was ably discussed on both sides. Those speaking for the amendment were C. W. Crisler, L. L. Roberts, J. L. Neill, Mrs. C. W. Crisler, and G. F. Winfield. Bishop Dobbs called Rev. J. T. Leggett to the chair. Those speaking against were Dr. H. M. Ivey, B. L. Sutherland, T. M. Brownlee, Joseph A. Smith, and J. L. Decell. The vote resulted in seventy-six for the amendment, the retention of Whitworth College, and one hundred and twelve against the amendment, or in favor of the merger. Report No. 2 as read was adopted. The Conference then adjourned.

The evening session was devoted to the anniversary of the Board of Missions and Bishops Dobbs made the principal address. An offering of \$70.50 was made for China Mission relief.

Saturday Morning

Conference opened with Dr. J. L. Decell in the chair. Following the devotional service and the approval of the journal, the Class of the Fourth Year was called, and F. M. Casey, R. L. Lane, W. H. McRaney, and J. D. Slay, having completed the prescribed course of study, were elected to elders' orders.

Reports No. 3 and 4 of the Board of Education were read and adopted. The former gave direction concerning the disposing of the assets of Whitworth College and made nominations for the newly created Educational Commission. The latter authorized a general financial campaign for Millsaps College in 1939.

The report of the Conference Treasurer filed for record showed that \$24,190.14 had been collected for General Work, and \$31,009.51 for Conference Work. This represents a gain for the Conference of only \$326 over the previous year.

In answer to the question, "Where shall the next session of the Conference be held?" Natchez was chosen. The Conference Historical Society then made a report, and State Evangelist Chapman of the C. M. E. Church, spoke to the Conference and was given an offering of \$31.56 for his work.

Mrs. Paul Arrington, President, spoke concerning the work of the Woman's Missionary Society. Rev. J. L. Niell presented the report on the Aldersgate Commemoration, following which Report No. 5 of the Board of Education was read and adopted. Rev. Geo. F. Winfield read the report of the Board of Christian Literature and Dr. J. T. Leggett spoke briefly in the interest of the New Orleans Christian Advocate. Thomas J. Norsworthy, having surrendered his credentials and joined another church a few years ago, requested the restoration of his credentials, and the application was granted.

Rev. W. F. Hamrick brought greetings from the Methodist Protestant Church. Dr. J. M. Sullivan then read the Report of the Board of Lay Activities, and Dr. Sullivan was re-elected Lay Leader of the Conference.

Reports Nos. 1 and 2 of the Budget Commission were read and adopted. The Statistical Secretaries then made report answering certain minute questions. The report showed that 2,399 had been received on profession of faith, and that the Conference now has a total membership of 79,067. The Report of the Board of Church Extension was presented by Rev. J. H. Morrow. Dr. George L. Harrell read the report of the Committee on Memorials and resolutions.

The Conference voted to hold an afternoon session; resolutions of sympathy and appreciation concerning Mr. and Mrs. W. S. F. Tatum, both of whom are ill, were passed, and telegrams were ordered to be sent to Rev. W. M. Sullivan and Rev. Swope Noblin, who were not able to attend the session of the Conference on account of illness. The report of the Committee on Public Worship was read making assignments for preaching in the various churches of the city, and the Conference then adjourned.

Saturday Afternoon

The afternoon session was occupied with reports and minute business, including the answer to the question: "Who are admitted on Trial into the Traveling Connection?" Deacons and elders were ordained following the preaching service on Sunday morning, and the appointments were read simultaneously by Bishop Dobbs at Court Street and by Rev. W. B. Alsworth at Main Street churches following the memorial service in the afternoon.

APPOINTMENTS

Brookhaven District

R. H. Clegg, P. E.

Adams, J. H. Grice; Barlow, W. S. Cameron; Brookhaven, J. L. Neill; Crystal Springs, J. W. Leggett; Foxworth, D. W. Ulmer; Gallman, F. E. Dement; Georgetown, Percy Vaughan; Harrisville, A. Joe Beasley; Hazlehurst, J. B. Cain; Magnolia, J. H. Jolly; McComb, Centenary, Otto Porter; McComb, La-Branch St., L. J. Snelgrove; McComb, Pearl River Avenue, A. S. Oliver; Meadville & Bude, E. E. McKeithen; Monticello & Pleasant Grove, J. M. Lewis; Osyka & Fernwood, J. B. Shearer; Prentiss, L. L. Roberts; Scotland & Bogue Chitto, R. E. Case; Silver Creek, J. H. Moore; Summit & Topisaw, J. B. Holyfield; Tylertown, Ira E. Williams; Union Church, D. P. Yeager; Utica, E. L. Ledbetter; Wesson, H. L. Daniels;;

(Continued on page 8)

Louisiana Conference

PERSONAL AND OTHERWISE

The reading of the appointments will be broadcast from First Methodist Church, Shreveport, over station KWKH next Sunday afternoon about 3 o'clock.

Rev. M. W. Beadle, Eunice, reports that the revival meeting held recently was well attended, interest high, and results still in evidence. The presiding elder, Dr. B. F. Rogers, did the preaching. Brother Beadle is hoping to close the best year Eunice has had for many years.

The passing of Mrs. O'Neill, wife of Chief Justice Charles J. O'Neill, occurred at Franklin on last Saturday morning. She had been ill for a long while and her going was not a surprise. Judge O'Neill and his children will have the sincere sympathy of a large circle of friends in Louisiana and Mississippi.

We regret to know of the serious illness of Mrs. Radcliffe, wife of Mr. S. H. Radcliffe of Rayne Memorial Church, New Orleans. When we called at the hospital to inquire about her on Sunday afternoon we found her condition undetermined. She has been ill for some time but grew worse a few days ago and was carried to the hospital. We join with others in the prayer that the means of healing may be honored of God in the restoration of this good woman to health.

A RE-UNION OF METHODISM

By W. W. Holmes

Four phases of this question I wish to emphasize:

1. The Plan of Union proposed for the Methodist Church is a plan for the Re-union of three Methodist Churches that are "essentially one in origin, in belief, in spirit, and in purpose." The reason for which they separated no longer exists.

The Methodist Protestant separation came about by the refusal of the Church to provide for lay representation in the councils of the Church. The objection raised by this group was that the Methodist Church was "a preacher Church," and the layman had no voice in it. The position of this group has won. The whole Church has long ago given recognition to the laymen. The new plan gives even larger recognition. The cause of separation having been removed, I see no reason why the Methodist Protestant Church could object to the Re-union.

The separation between the Methodist Episcopal and the Methodist Episcopal Church, South, in 1844 was due largely to a problem in administration growing out of Negro slavery in the South. There were certain conditions existing at that

time, with which we are all familiar, that made separation well nigh inevitable. Not only was the Church torn asunder, but the nation also. Time, with the passing of the years, has brought a healing ministry. Misunderstandings, strife, war and bloodshed are dimmed by the glory of a united country and a common task. The most ardent Southerner would not now vote for a divided country nor the return of slavery. The Negro is deeply appreciated in the South. The controversy concerning the Negro Jurisdiction relates more to a theory than it does to



DR. A. M. SEREX, Presiding Elder-Host

a fact. Some Northern Methodists object in theory to anything that separates the two races in the South while they, themselves, have already separated the Negroes from the Whites by providing for them separate churches and separate Conferences, and as far as I have been able to observe, the Negroes prefer this separation. The proposed Plan only continues this separation, but on a more equitable and common-sense basis. Friction points are removed and yet the Negro is given his rightful place in the General Conference of his Church and in the same ratio as the white Jurisdictions. He need have no fear of any prejudiced and unjust dealings on the part of his Southern white friends. The proposed Plan offers an opportunity for a real co-operation between the two races that is good for both—and on a high plane where intelligence and religion meet. Slavery was the occasion of a separation of American Methodism into two camps—North and South. Slavery is gone and

gone forever, and all sections of the country are glad of it. Since the cause of separation has been removed, I see no reason why the Methodist Episcopal Church, South, would be unwilling to become a part of Re-united Methodism.

2. The proposal to Re-unite Methodism is not new. It has been agitated for many years. Few questions have been so widely discussed. If there are any churchmen not informed on this question the fault is theirs. The proposed Plan now pending has been carried in all the church papers. It is printed in pamphlet form and our people have been urged to secure it and study it. While the vote was being taken in the other two Churches it was hardly proper for our papers to open their columns for discussion. Since that time, however, we have had discussions pro and con—sufficient, I think, for every interested Methodist to have gained an intelligent idea as to the meaning of the Plan. All the delegates to the Annual Conferences have been circularized with the Plan itself, and with arguments for and against it. This group of Annual Conference delegates has had the best opportunity to study the Plan. They have studied it. They have not been coerced. They have not been intimidated by an open ballot. They have cast their vote in the light of their understanding of the Plan and in the sight of God and for the welfare of the Church. We are using the "Methodist method" in taking this vote. Any other method would be contrary to our disciplinary rules and regulations. The delegates to the Annual Conferences are a selected group. It stands to reason that they are the best informed concerning the pending Plan of Unification. They are endorsing the Plan thus far with an overwhelming vote. Would the membership of the Church, voting individually, if informed, vote against the Plan? According to the rule of averages the present vote of the delegates endorsing the Plan would be confirmed.

3. Alarm is sounded in some quarters that in the Re-union our Church will be "destroyed," "annihilated," "swallowed up." All kinds of calamities are predicted. If the three Churches are to be really united, then each and all of them will lose their identity in the united group—The Methodist Church. It could not be otherwise. The merging of great business concerns into a new firm without loss to any concerned is a common occurrence with which we are familiar. The purpose of these members is not to "destroy, annihilate or swallow up," but rather to conserve. The Church should exercise the same kind of wisdom.

I cannot conceive of a Plan that would give larger and more magnanimous consideration and be fairer to our Southern group. In the Uniting Conference, where the many differences are to be adjusted and harmonized, we are given an equal representation with the Northern Church, notwithstanding it has a membership nearly twice as large as ours. The claim has been made that in the General Con-

ference the Southern group could be out-voted three to one. Some one has given the percentage in the voting groups about as follows: Northern, 72; Southern, 25; Protestant, 3. These figures are based on the present membership of the three Churches, I suppose. Anyway, they are wholly misleading. In the General Conference of the Re-united Church the delegates will represent quite a different alignment, not the Churches as they are now constituted, but the new Church with its jurisdictions. In the two Southern Divisions we will have 3,251,103 members; in the two Northern Jurisdictions there will be 3,289,751—a difference of only 38,654. If the 315,204 members in the Negro Jurisdiction are added to the members in the two Northern Jurisdictions and the 357,773 in the Western Jurisdiction, whose votes would probably be with the South, were added to the members in two Southern Jurisdictions the difference in these totals would be very small, the South leading with 3,915 members. If both the Western and Negro Jurisdictions were added to the Northern Jurisdictions the ratio in members, South and North, would be 32 to 39. I know that the number of delegates to the General Conference is not determined on the basis of membership. The number of clerical delegates in the different Annual Conferences has not yet been determined, but this exhibit of figures touching the membership of the different Jurisdictions would indicate that no one section of the country could stampede the General Conference. It would be exceedingly difficult to muster the two-thirds vote in the General Conference required to change any part of the Plan of Union. It should be remembered also that even the General Conference can not change the number and boundaries of the Jurisdictional Conferences without the consent of a majority of the Annual Conferences in each Jurisdictional Conference involved. All of our valuable properties and sacred funds fall within the Southern Jurisdictions. We need have no fear of "confiscation." These properties and sacred funds will be protected.

4. Some good Methodists object to the Re-union of Methodism on any kind of Plan. They are honestly opposed to Unification itself. They cannot feel that it will work out for the furtherance of the Church and Kingdom and to the glory of God.

Some good Methodists favor the Re-union of Methodism on any kind of Plan. They honestly believe that Unification will work out for the furtherance of the Church and Kingdom and to the glory of God.

It is hardly becoming to any of us to impugn the motives of those who differ from us. We be brethren. We have voted for the Re-union of Methodism on other plans. Those who opposed, won; but with narrow margin. Nobody contested the method, the vote nor the results. We are now voting for Re-union on another Plan. If the constitutional majority, which is very large—three-fourths of the



FIRST CHURCH, SHREVEPORT (AN OLD CUT)

members of the Annual Conferences and two-thirds of the members of the General Conference—votes for Re-union on this Plan, then, for the sake of good sportsmanship and the unity of the Church, some one who has opposed the Plan should make the motion, "I move we make it unanimous."

HAUGHTON CHARGE

Dear Dr. Duren: Will you allow me a little space in the Advocate this week to report the work of the Haughton charge, which consists of three churches—Haughton, McIntyre, and Doyline.

This year has been the best of all the four years since we have been here. The people have made a fine showing for themselves and are making every effort to pay every obligation in full. We have never served, or expect to serve, a more cooperative people and we wish to congratulate the preacher who is fortunate enough to be read out for this charge next year, for he will find a gracious, loyal people awaiting him.

The people at Doyline made a general repair of their church at the beginning of the year and they have one of the nicest little churches of any town of its size in the state.

About a thousand dollars has been subscribed to the remodeling of the Haughton church, to be started soon, and much of that amount is in hand. We are planning to add two Sunday School rooms and to repaint and reroof it.

A new church has been built and paid for this year at McIntyre, and is ready for dedication. The church is a nice large building with several Sunday School rooms. Much enthusiasm has been shown and attendance has more than doubled since the building was completed.

The churches answered the call to the

Bishop's Crusade in a liberal way, and our orphanage offerings have been unusually large for a charge of this size. The quota of Advocates was reached, and we are expecting to pay in full all Conference and District claims.

The revivals of this year were also very successful. It was our privilege to obtain the services of Rev. Guy M. Hicks for Doyline, Dr. O. B. McCullen for McIntyre, and Rev. W. C. Mason for Haughton. These men rendered excellent services, and all churches were greatly blessed by their coming. We received into the churches twenty-seven members during the revivals, making a total of thirty-five for the year.

In closing, I wish to congratulate our editor for the splendid paper he has given us this year. The paper is gaining in popularity with the people everywhere, making it easier for the pastor to obtain subscriptions.

Faithfully yours,
OTIS W. SPINKS.

CENTENARY COLLEGE

Centenary College began its 113th year of service with the opening of the present session; and everything points to one of the most successful sessions in its history. The enrollment, which is the largest in the history of the college, is distributed as follows: Regular session, 543; Night School, 275; Law School, 35. The figure indicated in the regular session represents only those students who are taking full time work which is aimed at fulfilling the requirements for a degree.

A large number of Centenary graduates than ever before are now pursuing their studies in graduate and professional schools; and reports from the institutions in which they are enrolled indicate highly creditable achievement on the part of all of them.

The Centenary College graduates are

doing distinguished research work in Industrial Chemistry at the University of Wisconsin. The highest ranking students in the law schools of the University of Texas and Louisiana State University are Centenary graduates; and those students in the medical schools of Tulane and Louisiana State University who received their pre-medical training at Centenary are, without exception, ranking high in their classes. Many fellowships are held by Centenary graduates at Louisiana State University, Tulane, University of Texas, University of Wisconsin, Southern Methodist University, and other universities.

Centenary also continues to furnish excellent ministerial graduates for the Departments of Theology connected with various universities, Southern Methodist University, Emory, Duke, Vanderbilt, and Drew, being among those notable institutions where Centenary has been represented in the Departments of Theology. Centenary has reason to be proud of the records of her graduates in schools of religion during the past several years.

The spirit of the Centenary campus—always of an exceptionally admirable quality—is during the present session enthusiastic and wholesome. Under the inspiration of such a spirit, the college is making excellent progress in performing the services which such an institution should render, and in developing the efficiency of the college.

A CASE WHERE THE DATA JUSTIFIED THE CONCLUSIONS

Our Brother Johnson, chairman of the Conference Board of Finance, takes exceptions to certain conclusions reached in an article, "The Right to Superannuate and the Superannuate's Rights."

May I ask why should the Board of Finance be obsessed with the idea that an abnormally large sinking fund was both a necessity and a virtue? With all due allowance for any justifiable mistake of the head, the facts do not justify the action of the Board of Finance. Certainly they had no precedent for anticipating any unusual run upon the Board for 1937. For, according to their own statement, as reported to the 1936 Conference, the 1935 Conference provided a sinking fund of \$966.97, while the Board during the year 1936 had three calls made upon them for help, and the aggregate response to these calls was \$90. Hence, the Board came up to the 1936 Conference with a balance of \$876.97 of idle money belonging to the superannuates. Yet, right on top of this fact, the Board of Finance proceeded to add to this already large sinking fund the sum of \$821.91 of new money, raising the sinking fund to the ridiculous sum of \$1,698.91. That a fact like this could and did obtain in the face of the extreme needs of our superannuates does most certainly justify the conclusion that such a procedure is enough to scandalize the Conference and put a

blush of shame on every face. Yes, the Chairman is right—something ought to be done about it. And it is up to the Board to correct this mistake of the head.

Furthermore, the facts in the case justify the conclusion that a maximum sum of \$500 is ample to meet any and all necessitous cases that might make demands on the Board during the interim of the Conference. Had the Board set aside \$500 for a sinking fund instead of \$1,698.91 they would have had \$1,198.91 more to divide between the superannuates of 1936. Or a sum equal to \$46.11 to each of the superannuates. So this particular mistake of the head was rather costly to these old brethren on the superannuate roll, don't you think?

Yes, something ought to be done.

With love,

SAMUEL S. BOGAN.

Converse, La.

NOTICE

The meeting of the First Year Committee will be held at 4 p. m., November 24, at the First Methodist Church, Shreveport.

L. W. CAIN, Chairman.

CENTENARY COLLEGE FIVE ACT PLAY

By C. E. Ewing, Jr.

A Five Act Play Entitled "The Five Conferences"

1. First Act—The Church Conference.
2. Second Act—The Quarterly Conference.
3. Third Act—The District Conference.
4. Fourth Act—The Annual Conference.
5. Fifth Act—The General Conference.

We enter the great building known as the theatre or "the central meeting-place for God's children," and are handed a program which is found to be the Methodist Discipline; and we hurry to our seats in order to get a glance at our program before the play starts. But we are too late; the overture has started and we would not dare to devote our interest to something else while that great song, "The Church's One Foundation," is playing, because we know that this is the start of a great, yet unfinished play in

which we are so vitally interested.

As the curtain rises on the first act, "the church conference," we see a typical church building—the only scenery on the stage. The auditorium is nearly filled and we can see the pastor in the pulpit and he has begun to speak—listen:

"Tonight we have called a special church conference to settle a matter which is of great interest to this church. As you all know, we have a secretary that is elected annually, and who is a member of the quarterly conference, and whose duties are:

1. To enter in chronological order—Full names of all who join the church.

Permanent record of all the baptisms and marriages.

To furnish the pastor with an alphabetical roll of the church.

"And we also should know that this Conference is not just to discuss the conduct of individuals or to see who should be dropped from the rolls but also to discuss money problems and inspect from month to month the Young People's League, prayer meetings, religious literature, and to receive reports from the preachers and the stewards. Now, good people, our special meeting today was to discuss these facts, and now that you know, the meeting is adjourned."

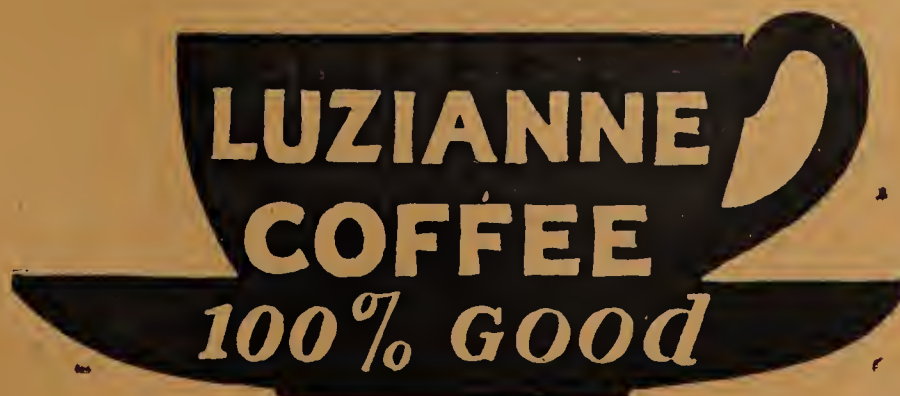
And the curtain goes down on the first act as we see the people leaving the church.

As we wait for the curtain to rise on the second act, we find by looking at our program (discipline) and talking to our friends next to us that the main character of the next act is a Presiding Elder—who is to preside over a meeting but, although being a member he cannot vote, and if he should be absent, the preacher in charge shall preside.

And up comes the curtain to start the second act, "The Quarterly Conference." We see the same scenery but a different group of people from the first act. Then the Presiding Elder raps for order and we hear the roll called. And the following attended this kind of a meeting four times a year:

1. Traveling and local preachers.
2. Exhorters, stewards and trustees of the circuits, stations, and missions.
3. Superintendents of Church School.

(Continued on page 10)



Mississippi Conference

PERSONAL AND OTHERWISE

We regret to learn of the illness of Rev. Swope Noblin in a Biloxi hospital. We trust that he may soon be on the way to complete recovery of his health.

Mrs. Josie Gann, Lena, in renewing her subscription for another year, says that she has been receiving the Advocate so long she can not do without it.

Friends of Rev. and Mrs. R. A. Sibley, of Gulfport, will regret to learn of the death of their son, R. A. Sibley, Jr., at Columbia, Miss., on November 6. We do not know the particulars of his going. Many hearts in the Mississippi Conference will share the sorrow of these faithful veterans.

It was with a sense of personal loss that we noted the absence of Rev. W. M. Sullivan from the session of the Mississippi Conference last week. In our opinion he is one of the most worthy and effective pastors of the Conference. We hope and pray for the speedy restoration of Brother Sullivan to health.

In the death of Brother John F. Hollinger last Friday, the little city of Meadville has lost one of its most valuable citizens. His death in a Natchez hospital followed an illness of only a few days. He was a worthy and influential citizen and a staunch Methodist. The Advocate joins in sympathy for the bereaved family.

Madison and Pocahontas charge, J. H. Morrow, pastor, reported every financial obligation in full at Conference. In addition to the budget, Pocahontas church, with fifteen families and forty members, erected a Church School annex. This is truly a remarkable record. Brother Morrow has just finished his third year as pastor.

Rev. M. P. Woods, representative of the Methodist Benevolent Association, was doing business at the Conference. His institution, as its name implies, seeks to protect, not to profit. We regard it as a sound institution and worthy of the patronage of our people. It probably offers one of the safest and best contracts for the Methodist minister.

APPOINTMENTS

(Continued from page 4)

President of Whitworth College, G. F. Winfield; Professor in Whitworth College, J. O. Leath; Chaplain U. S. Navy, W. N. Thomas; District Missionary Secretary, J. B. Holyfield.

Hattiesburg District

W. B. Alsworth, P. E.

Bay Springs, E. A. King; Bonhomie, J.

B. King; Bucatunna, W. M. Tabb; Collins, J. D. Slay; Ellisville, G. H. Jones; Hattiesburg, Broad St., T. O. Prewitt; Hattiesburg Circuit, T. A. Carruth; Hattiesburg, Court St., J. W. Sells; Hattiesburg, Main St., J. T. Leggett; Heidelberg, M. M. Black; Laurel, First Church, J. F. Campbell; Laurel, Kingston, R. A. Allums; Laurel, West Laurel, P. H. Grice; Magee, Geo. P. McKeown; Matherville, A. M. Ellison; Montrose, W. L. Blackwell; Moselle, G. H. McBryde; Mt. Olive, E. W. Ulmer; New Augusta, Seth W. Granberry; Petal, H. A. Wood; Richton, L. D. Haughton; Seminary, V. Sherrall Coleman; Shubuta, E. A. Kelly; Sumrall, L. M. Reeves; Taylorsville, A. F. Gallman; Waynesboro, J. T. Weems; Waynesboro Circuit, J. W. Loudenslager; Williamsburg, A. J. Leggett; Chaplain Mississippi State Sanatorium, W. M. Williams; District Missionary Secretary, T. O. Prewitt.

Jackson District

T. M. Brownlee, P. E.

Benton, Roy L. Lane; Bolton & Raymond, A. M. Broadfoot; Brandon & Pelahatchie, J. E. Williams; Camden, S. N. Young; Canton, C. W. Wesley; Carthage, T. C. Cooper; Carthage Circuit, J. H. Cameron; Clinton, C. E. Downer; Edinburg, T. B. Winstead; Fannin, W. R. Murray; Flora & Benton, H. E. Raley; Florence, J. E. J. Ferguson; Forest, W. M. Sullivan; Harpersville, W. F. Baggett; Homewood, L. T. Nelson; Jackson, Shands Mission, Elliot Jones; Jackson, Capitol St., B. M. Hunt; Jackson, Galloway Memorial, J. L. Decell; J. M. Jones, assistant; Jackson, Glendale, J. A. Wells; Jackson, Grace, J. L. Smith; Jackson, Millsaps Memorial, M. L. McCormick; Lake, L. L. Matheny; Lena, D. M. Ulmer; Madison & Pocahontas, J. H. Morrow; Mendenhall & D'Lo, B. H. Williams; Morton, C. H. Gunn; Raleigh, O. H. Scott; Shiloh, C. Y. Higgingsbotham; Terry, W. A. Terry; Vaughan, F. M. Casey; Walnut Grove, H. S. Westbrook; Chaplain Mississippi State Penitentiary, A. B. Barry; Editorial Section, General Board of Christian Education, C. A. Bowen; Executive Extension Secretary, Conference Board of Christian Education, I. H. Sells; Home Missionary, Chas. Assaf; Superintendent Mississippi Children's Home Finding Society, J. L. Sutton; Prof. Religious Education Millsaps College, H. M. Bullock; District Missionary Secretary, W. M. Sullivan.

Meridian District

W. B. Jones, P. E.

Burnside, Guy Sigrest; Chunky, G. G. Yeager; Cleveland, W. H. McRaney; Daleville, J. C. Jackson; Decatur & Hickory, T. M. Ainsworth; DeKalb, Murray Cox; DeSoto, T. R. Holt; Enterprise & Stonewall, T. E. Nicholson; Lauderdale & Electric Mills, E. D. Simpson; Meridian, Central, J. A. Smith; Meridian, East End, C. C. Clark; Meridian, Fifth St., J. L. Carter; Meridian, Hawkins Memorial, Roy Wolfe; Meridian, poplar Springs, R. L. Walton; Meridian, Wesley, N. U. Boone; Newton, M. K. Miller; Pachuta, W. J. Walters; Philadelphia, O. S. Lewis;

Philadelphia Circuit, W. C. M. Baggett; Porterville, Waddell Roberts; Quitman, V. G. Clifford; Rose Hill, G. A. Broadus; Scooba, S. C. Moody; Union, L. M. Sharp; Vimville, W. H. Lane; District Missionary Secretary, O. S. Lewis.

Seashore District

L. J. Power, P. E.

Americus, N. S. Loftus; Bay St. Louis, A. J. Boyles; Biloxi, Main St., W. J. Ferguson; Biloxi, Epworth-Wesley, J. S. Noblin; Brooklyn & Bond, E. M. Lane; Carriere, S. E. Flurry; Coalville, B. M. Lawrence; Columbia, B. L. Sutherland; Escatawpa, A. S. Byrd; Gulfport, First Church, Van R. Landrum; Handsboro & Second Church, Gulfport, H. W. Van Hook; Kreole, H. Mellard; Leakesville, Floyd O. Lewis; Logtown, E. E. Price; Long Beach, H. J. Moore; Lucedale, W. H. Lewis; Lumberton, H. W. F. Vaughan; Mentor, R. I. Moore; Moss Point, L. E. Alford; Ocean Springs, J. W. Thompson; Oloh, A. J. Martin; Pascagoula, John W. Moore; Picayune, J. O. Ware; Poplarville, H. C. Castle; Purvis, G. E. Allan; Saucier, D. E. Vickers; Vancleave, P. O. Nix; Wiggins, D. T. Ridgway; District Missionary Secretary, J. O. Ware.

Vicksburg District

H. A. Gatlin, P. E.

Anguilla, L. P. Anders; Centerville & Liberty, S. F. Harkey; Eden, J. F. McClellan; Edwards, M. H. Wells; Fayette, J. M. Corley; Gloster & Crosby, C. H. Strait; Hermanville, S. B. Watkins; Lorman, A. W. Wilson; Louise & Holly Bluff, F. L. Applewhite; Mayersville, John P. Payne; Natchez, C. A. Schultz; Oak Ridge, E. W. Wedgeworth; Port Gibson, J. E. Gray; Rolling Fork & Cary, P. H. Grice; Roxie, F. B. Ormond; Satartia, F. J. Jones; Silver City, Wesley Ezell; Vicksburg, Crawford St., T. J. O'Neil; Vicksburg, Gibson Memorial, J. V. Bennett; Washington, J. A. McRaney; Woodville, W. O. Sadler; Yazoo City, C. W. Crisler; District Missionary Secretary, T. J. O'Neil.

Transferred Out.—W. B. Hollingsworth, an elder, to the Louisiana Conference.

Transferred In.—W. B. Shearer, an elder, from the Louisiana Conference.

Advocate Committees

Brookhaven District.—Rev. J. B. Cain, Mrs. Robert Carney, Crystal Springs; Rev. Ira E. Williams, Mrs. L. W. Alford, McComb.

Hattiesburg District.—Rev. J. F. Campbell, M. Shelby Pickett, Hattiesburg; Rev. T. O. Prewitt, W. L. Caughman, Magee.

Jackson District.—Rev. O. H. Scott, Prof. Ross Moore, Jackson (Millsaps); Rev. M. L. McCormick, Prof. W. A. Langley, Forest.

Meridian District.—Rev. V. G. Clifford, J. W. Dement, Meridian; Rev. C. C. Clark, Prof. C. A. Massey, Pachuta.

Seashore District.—Rev. H. C. Castle, G. M. Thomas, Lucedale; Rev. Swope Noblin, N. M. Carter, Ocean Springs.

Vicksburg District.—Rev. J. V. Bennett, Mrs. T. W. Hegman, Holly Bluff; Rev. C. H. Strait, R. T. Liddell, Fayette.

Answer a fool according to his folly and he will become more foolish.

DALEVILLE, MISS.

On November 4, the Daleville missionary Society observed its annual day of prayer in the home of Mrs. Sallie Prouty and her sister, Miss Bettie Hughes, one of our retired missionaries to China, whom we delight to honor.

The meeting was called to order by the president, Mrs. C. R. Mosley, at 10 a. m. There was an unusually large representation of its membership present and an interesting program was given which was pervaded by the spirit of love and Christian fellowship.

A former pastor and his wife, Rev. and Mrs. John W. Ramsay, of Meridian, were much appreciated guests of the day.

A lovely luncheon was served at noon through the cooperation of those present, to the enjoyment of all.

QUARTERLY CONFERENCES**MISSISSIPPI CONFERENCE****Brookhaven Dist.—First Round**

(In part)

Crystal Springs, Nov. 28, a.m.; Q. C., Jan. 26, p.m.
 Barlow, at Center Point, Nov. 28, 2:30 p.m.
 Union Church, Dec. 5, 11 a.m. and 1:30 p.m.
 Scotland & Bigue Chitto, at New Hope, Dec. 12, 11 a.m. and 1:30 p.m.
 Brookhaven, Dec. 12, 5 p.m.; Q. C., Feb. 9, 7.
 Georgetown, at Providence, Dec. 17, 11 a.m. and 1:30 p.m.
 Gallman, at Bethesda, Dec. 17, 7 p.m.; Q. C., Jan. 23, 3:30 p.m.
 Harrisville, at Harrisville, Jan. 2, 11 a.m. and 1:30
 Hazlehurst, Jan. 2, 7 p.m.; Q. C., Jan. 25, 7 p.m.
 Monticello & Pleasant Grove, at Monticello, Jan. 9, 11 a.m. and 1 p.m.
 Prentiss, at Prentiss, Jan. 9; Q. C., 3 p.m.; preaching, 7 p.m.
 Adams, at Adams, Jan. 15, 10 a.m.; preaching followed by Q. C.
 Meadville & Bude, at Bude, Jan. 16, 11 a.m. and 2 p.m.
 McComb, LaBranch St., Jan. 16, 7 p.m.; Q. C., Jan. 19, 7 p.m.
 Utica, at Utica, Jan. 23, 11 a.m. and 1:30 p.m.

Wesson, at Wesson, Jan. 23, 7 p.m.; Q. C., Feb. 2, p.m.

Osyka & Fernwood, at Osyka, Jan. 30, 11 a.m. and 1:30 p.m.

Magnolia, Jan. 30, 7 p.m., followed by Q. C.

Silver Creek, at Silver Creek, Feb. 6, 11 a.m. and 1 p.m.

The District Stewards are called to meet at Brookhaven, December 9, 10 a.m. The pastors and charge lay leaders are invited to be present also. Plans for the year will be discussed by the entire group in connection with the Stewards' meeting. Orphanage campaign will be presented at 1:30 p.m.

R. H. CLEGG, P. E.

NORTH MISSISSIPPI CONFERENCE**Aberdeen Dist.—First Round**

(In part)

Houlka, at Houlka, Nov. 28.
 Algoma, at Algoma, Dec. 2.
 Greenwood Springs, at New Hope, Dec. 3.
 Houston, Dec. 5, 11 a.m.
 Calhoun City, Dec. 5, 7 p.m.
 Nettleton, at Nettleton, Dec. 14.
 Toccoola, at Thaxton, Dec. 15.
 Prairie & Strongs, at Prairie, Dec. 17.
 Coffeeville, at Bethlehem, Dec. 19, 11 a.m.
 District Stewards' meeting and Pastors' Conference at Tupelo, November 30, 1937, at 10:30 a.m.
 W. P. BUHRMAN, P. E.

Centenary College of Louisiana

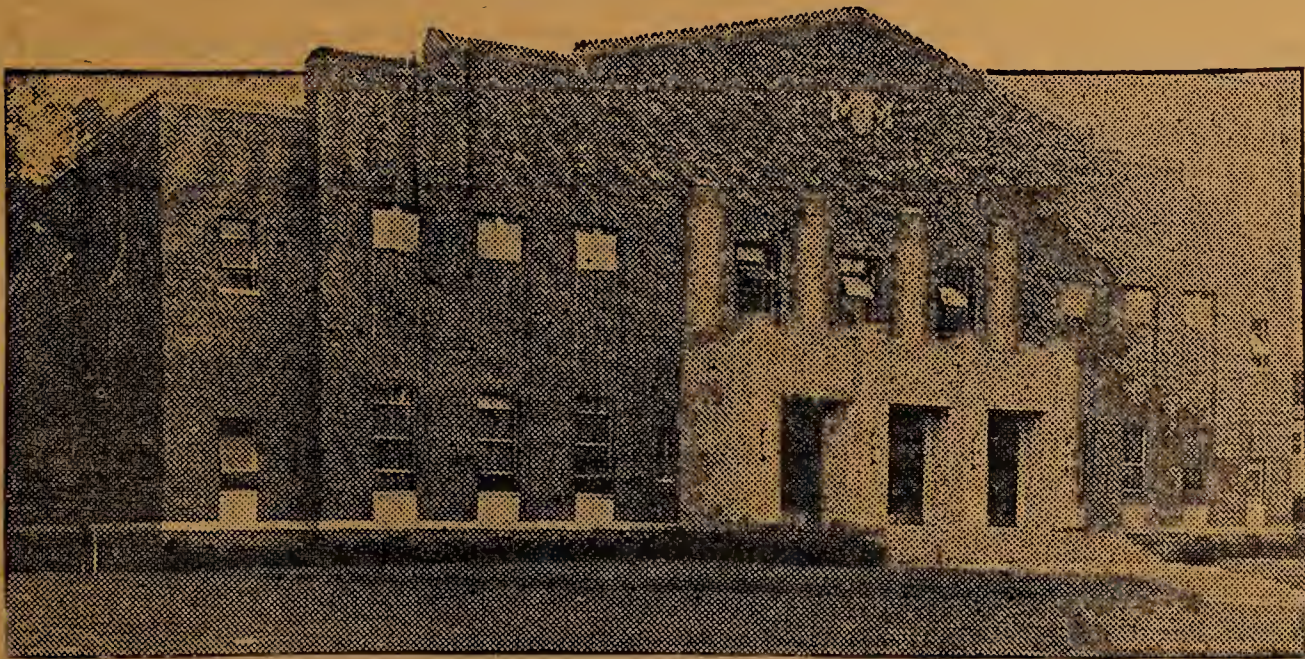
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North Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. Nellie Boyd, Lexington, wishes to thank the friend who has been sending her the Advocate. She does not know to whom she is indebted for this kindness and so takes this means of expressing her appreciation.

The editor desires to make a correction in the report of the proceedings of the Conference at Clarksdale. Inadvertently we said that Rev. R. G. Moore was elected an alternate clerical delegate. It should have been R. G. Lord. We apologize to both of these brethren.

DISTRICT STEWARDS MEETING.

Aberdeen District

The District Stewards of the Aberdeen District are called to meet in Tupelo, Miss., November 30, 1937, at 10 a.m. The pastors are kindly urged to attend also.

W. P. BUHRMAN, P. E.

CENTENARY COLLEGE FIVE ACT PLAY

(Continued from page 7)

4. Presidents of Young People's Departments.

5. President of Wesley Brotherhood.

6. President of Woman's Missionary Society.

7. Director of Christian Education.

8. Chairman of the B. of C. E.

During the process of the play we find the conference is supposed to do these things in a meeting:

1. To receive and try appeals and to hear complaints.

2. To elect the Superintendent of Church School, on nomination of preacher in charge, to take office on second Sunday in September.

3. To take notice of all the exhorters in the circuit, station and mission.

4. To recommend proper persons to the district conference for license to preach.

5. To elect trustees and stewards.

6. To accept or reject any conveyance, gift, donation, bequest or device, for the benefit of any church under its jurisdiction or for the whole charge.

7. The Q. C. shall establish a Church Board of Christian Education.

8. The preacher in charge on the general state of the church. This report consists of facts about the church schools, memberships, missions, lay activities, and plan for future work.

Then we see the Presiding Elder asking direct questions concerning the

church and its organization. The lights on the stage become dim, and with the election of delegates to the act which will come after this, the curtain comes down on the end of act two.

As we prepare ourselves for the third act by listening to "Jesus Calls Us," we hear a disturbance taking place behind the curtain, and in a few minutes out comes a distinguished looking man who tells us that the set for the next part

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1
Baltimore	217	99
Northwest	41	0
Holston	244	18
Virginia	395	37
Tennessee	187	72
Tex.-Mexican Mission.....	30	2
St. Louis	163	3
West Texas	247	5
Western N. C.	402	20
New Mexico	107	0
Pacific	102	14
North Texas	255	13
South Georgia	262	53
North Arkansas	244	2
North Alabama	344	100
Texas	312	4
Upper South Carolina.....	151	106
Little Rock	199	0
Memphis	179	92
North Mississippi	117	125
Oklahoma	315	3
Mississippi	184	45

had caught on fire and that he would have to tell us about the third act. He begins by telling that the location for this conference was somewhere in a presiding elder's district determined by the conference itself. And that the officer in charge was the presiding elder. This conference is composed of the traveling and local preachers and all the District leaders and other lay members. The conference elects a secretary, to keep records of all its proceedings, and elects Trustees for District property. It also inquires of certain conditions in churches, about their spiritual state, missions within the District, church schools, financial system, the manner in which the records of the quarterly conference have been kept, ministerial supply and training, lay activities, etc. And this conference puts forth a great effort in studying the cases

of young men who feel the call to preach by examining them before they are granted licenses to preach. Then our speaker tells us that this act comes to a close by the conference electing delegates to the Annual Conference, being elected by ballot, one lay delegate for every eight hundred church members or majority fraction thereof.

Finally the curtain goes up for the fourth act (Annual Conference). We see where the stage had caught fire, and one of our friends leans over and volunteers the statement that the fire might have started from a hot argument between a presiding elder and a preacher because of not knowing certain facts in the discipline. In the first scene we see a familiar town with well known streets and they are crowded with preachers, all kinds of preachers, old-timers, middle-aged men who are just reaching their peak in life, and young fellows, most of them looking as if they didn't know what it was all about. All talking religion, and you can see in their faces that they are proud of the fact that they are ministers of the gospel of Jesus Christ. One old-timer tells a young preacher about the meeting they are going to have tomorrow. Listen: "Well, son, you want to know who composes the Annual Conference? There are the traveling preachers and members who are elected from the District conferences." "How old must they be?" "Well, they must be over 26 years of age and a member of the Church for six years. And let me tell you this: the lay members of this Conference vote in everything but such as involves ministerial character. Why, the bishops appoint the times of holding the Annual Conference; you should know that. And I'll venture to say that you don't even know that a bishop presides over these meetings, and if he can't come, the Conference shall elect, by ballot, a traveling elder. Now, the method of proceeding that you will see tomorrow goes kinda' like this:

1. Questions are asked the probationers.
2. To Conference members.
3. As to orders.
4. As to Conference relations.
5. As to statistics.
6. As to finances.
7. As to church property.
8. And miscellaneous questions.

"And I tell you, young fellow, these questions cover everything concerning the church and its people. Do you know, also, that your character is going to be passed on tomorrow, and if someone doesn't think you are all right the Conference will have to vote on the matter; and if the vote doesn't go through, then you are brought to trial. What else, you ask? Well, they hear the appeal of a local preacher; they organize a Conference Board of Christian Education, and make a check of the church property, records of the district conference, and their ministerial students, and, of course, they elect a secretary and a committee to see about old preachers; and a lot of other

things, but the most impressive scene during the course of the Conference will be the installation of the deacons and elders. The deacons are the ones who have been on trial by the Conference for two years, and the elders are the ones who have passed the stage of being a deacon and two years of being an elder and now ready to be made a member of the Conference in full connection. You want to know what they do on the last day? Well, the bishops read out the appointments for the coming year and the meeting is adjourned, and the preachers file outside and discuss their appointments for the coming year."

As the curtain comes down on the fourth act, we can still see the old preacher talking and the young preacher listening as if his life depends on it.

Then we hear the orchestra playing an overture entitled "Holy, Holy, Holy," and at its end the curtain rises, and this time we see a big hall that will seat thousands of people and most of the seats are filled by individuals who resemble half preachers and half laymen. All of these preachers have been preaching for four years and all in full connection with the Annual Conference. And the laymen are 26 years old or more and have been in the church for over six years. We can tell by the clothes they are wearing that it is either April or May. As the play progresses, we find that this Conference meets once in every four years, and that a special meeting may be called by the bishops and a majority of the Annual Conferences; that all business must be passed on a majority of the representatives of all Annual Conferences; that the General Conference shall have full power to make rules and regulations for our Church under the following limitations and restrictions:

1. The General Conference shall not revoke, alter, or change our Articles of Religion.
2. They shall not change or alter any part of our government.
3. They shall not change the General rules of the United Societies.

4. They shall not do away with the privileges of our ministers or preachers of trial by a committee or appeal.

The meeting advances, and we see the business of the Church conducted by the best minds of our Methodist organization, and at the close of the meeting the curtain falls, finishing the play entitled "The Five Conferences."

SERVE THE CHILD, SERVE GOD

The announcement from the Methodist Conference at Clarksdale of the passage by unanimous vote of a resolution to commence a campaign to pay off the whole indebtedness of the Methodist Orphanage before Christmas is one of great importance and is received with whole-hearted happiness by the people of Mississippi in general and the Methodists in particular. This Home for dependent children is a benevolence of both the North and South Mississippi Conferences. It is expected that the same resolution will be adopted at Hattiesburg this week.

This Home was organized in 1895 and in its forty-two years of service to humanity has written a history in which this great Church may glory. More than 3,500 children— orphan children—have found there a refuge from the tragedies of life. They have been given a home. They were taught and trained. They have gone out into the world as strong, good citizens.

No human mind can properly value such service!

There are in the Home now 200 precious little girls and boys.

A religious organization that did not love and serve orphan children could not be a Methodist Church, a Church of Wesley, a Church at all.

In 1925 the Home had to go into debt to build an administration building and dormitory. When the depression came on the payments got into default and interest accumulated. In 1934 the indebtedness was \$186,000.

Under the leadership of Bishop Hoyt M. Dobbs, a campaign was put on and continued until now this debt is down to \$70,500, having been reduced \$105,500.

But the debt is still in default. Foreclosure is threatened. The home is in imminent danger.

A few friends, Mr. Stewart Gammill, Mr. R. E. Kennington, Mr. Leland Speed, Mr. D. C. Simmons, McCarty-Holman Company, Mr. C. L. Lloyd of Cleveland, Ohio, Mr. W. A. Davenport and Mr. J. H. Sherard, recognizing the worth of the home, have offered to give \$9,000 if the whole debt is paid this year.

Bishop Dobbs will again take the field and lead militant Methodism to a success in saving the home of the children. Every church will do its part.

God bless Bishop Dobbs, the presiding elders, the preachers, the members, the trustees, and the superintendent, and friends in their labor of love for little orphan children.

Respond, Methodists!

Give, Mississippians! No Church or State ever had a nobler cause.

The Methodists, the people of Mississippi, must wipe out this debt before Christmas and save this home for her precious children.—Editorial, Jackson Evening News.

THANKSGIVING

By I. T. Reames

A lesson our forefathers taught,
Well may we remember;
Of love and gratitude they brought—
Displayed in the month of November.

When the corn and other grain was ripe,
And harvest time had come,
They laid aside all petty strife
And sang the "Harvest Home."

The hills and dales, in glad array,
Were seen on every hand.
Such glories could no king display,
In this their new-found land.

Thus, for the bounty they received,
Their souls were lifted up
To the "Great Source" whom they believed
Would ever fill their cup.

And shall not we—their loyal sons—
Our thankful songs employ;
And join with all those grateful ones
In raptuous strains of joy?

MORNING PRAYER

The morning is the gate of the day and should be well guarded with prayer. It is one of the threads on which the day's actions are strung and should be well knotted with devotions.

If we felt more the majesty of life we would be more careful of its mornings. He who rushes from his home to his business and waiteth not to worship is foolish as though he had not put on his clothes or cleaned his face, and as unwise as though he had rushed into battle without arms or armor.

Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burdens of the day begin to oppress us.

REV. C. H. SPURGEON.

Rev. J. J. Davis, in charge of evangelistic work on the Minga district of the Congo Mission, writes:

"At the beginning of the second quarter of 1935 we are sending out two more native evangelists, which brings the total for this district up to twenty-nine. We trust by the beginning of 1936 to have a total of thirty-five evangelists in active service on the Mingo district. We are stepping out on faith and we feel that the home church will back us with their prayers and faith, and we know that God's almighty power is available to those who put their trust in Him."

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Christian Education

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CHURCH SCHOOL LESSON, NOVEMBER 28

By Dr. J. R. Countiss

CHRISTIAN FRUITFULNESS

The words of the lesson were spoken just before Jesus entered the shadows of Gethsemane, the darkest hour of his life, and that of sorest trial to his disciples. One thing was supremely important to them—that they realize their vital union with him. To impress this gloriously essential relation, he used the similitude of the vine and the branches, expressing a cooperative relation in which each is necessary to the other. The branches

cannot bear fruit without the vine, nor the vine without the branches. The life and death of Christ are vain unless Christlikeness be reproduced and perpetuated in the earth.

Above all stands the husbandman, God, who planted the vine and cares for the branches. He is no vandal, entering the vineyard to mar and destroy, but a careful and wise vinedresser, seeking always to increase fruitfulness. He cannot be glorified by mere pain and sorrow, but only by abundant yield of fruit. The unfruitful branch must be taken away, and even now the faithless Judas was in conference with the enemy and on his way to "his own place" in outer darkness. The other disciples had been cleansed of selfishness and unworthy ambitions by listening to the words spoken by Jesus. Pruning is not a penalty but a preparation for and a promise of fruitbearing.

Obedience is the condition of union with the vine, of abiding in the sustaining and comforting love of Christ. Jesus even indicates that obedience is the condition on which he abides in the love and fellowship of the Father. How then dare any call him "Lord" while refusing to do that which he has commanded? Obedience means harmony. It means going God's way and sharing his life. It assures such agreement with God's will as guarantees answer to prayer. To invoke God's blessing while living in disobedience is to ask him to help his enemies subvert his kingdom.

Jesus is the true vine. We know God in and through him, or we do not know God at all. Any other representation or supposed revelation is false. The only God worth knowing must be like Jesus who "went about doing good," who manifested a love that did not break under indifference, treachery, and death, who was great enough to love the unlovely and good enough to bless the evil as well as the good.

Love is the sap of this mystical life that flows from Christ to his disciples. Where there is no love there can be no Christ. In love he was sent, in love he lived and died, and in love alone can his ministry be perpetuated. The schemings of selfish ambition, the bickerings of hate, and the cruelties of force can have no place among or within those who follow in his blessed footsteps. Happiness and hate are deadly enemies. They cannot dwell in the same heart, and hate always wins possession!

Fruitbearing is the privilege of laymen and ministers alike. Every called man is a sent man. The call of Christ is not for loafers but for laborers. Had Jesus saved himself, he could have saved no one else. In following the path of duty, we save both ourselves and others, as Paul declared to Timothy. Fruit un-

shared is fruit unblessed. Final evidence of a good life is the use of that life to make a better world. In Christ's stead we are to persuade men to be reconciled to God.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard, 2631 Pyrtania Street, New Orleans, La.

Miss Sallie Lou MacKinnon, Foreign Secretary, Woman's Missionary Council, sends an interesting report of her Congo itinerary. Some high lights of her trip are given below:

"Tunda, Africa, August 15—When we left the train at Luluagare we were met by Dr. and Mrs. W. B. Lewis, Mr. Joe H. Maw, Mr. Smith of the Presbyterian Mission, and Miss Dorothy Rees in the first of the 'Council cars'—a one-seated affair with a back like a truck and known as a 'pick-up'—not deluxe for appearance or comfort but just what the women need for baggage and bedding when they go itinerating.

We loaded and started for Mutoto, the nearest Presbyterian station, Congo hospitality seems to have no limits. . . Saturday we drove on to Lusambo, the point from which mail and supplies are distributed. . . Then on to Minga through the beautiful African forests. . .

At Tunda Miss Lorena Kelly had held school together until I arrived for commencement. We had lunch and went to the church at once for the exercises. They were surprisingly good. Miss Kelly has done wonders with the music. . . A commencement like this is proof of the excellent work that has been done since the Mission was established in the Congo twenty-two years ago. . .

Tuesday morning Dora Armstrong, Edith Martin, Dorothy Rees, Norene Robken, and I started for Lodja in our grand 'pick-up.' We stopped at Ngongo where Mr. Reid met us. We were immediately surrounded by a crowd of natives, waving palm branches and flowers and singing a welcome. We went into the church and had a service, and I talked with the preachers and teachers who were pleading for more missionaries. I tried to make them understand that I wanted to help but we had fewer missionaries now than when I was first secretary. Finally they said: "Well, we want a Mama, but if you can't send one we will take a man missionary." Isn't that progress for the Congo?

About twelve miles from Lodja we passed within two miles of a village where we have a regional school.

The next day we visited the school itself. They had a little program and presented me with a large basket of eggs. The school was crowded, and while normal school graduates taught the older boys and girls, mere children were teaching the other classes. I went through the same ordeal of being begged for more

workers that I did at Ngongo. The plan for the Lodja work, made when Dr. Cram was on the field, is excellent, but we have not the workers, either native or foreign, to carry it out as it should be done. . . .

(To be continued)

NORTH MISSISSIPPI CONFERENCE

By Mrs. Earnest Moore, Malvina, Miss.

Did you watch the paper of Monday, November 14? I am quite sure that you did, for in it was the final report of Conference—the assignment of preachers to their places of service for the following year.

One item that I hope all of you noticed was that of Mr. and Mrs. E. M. Sharpe. Mrs. Sharpe is your Mission and Bible superintendent. Her new address is Olive Branch. Be sure that your fourth quarter's report goes to her there.

Mrs. H. L. Talbert, Mrs. G. C. Jones, Mrs. Dan Comfort, Mrs. Whisenant, Miss Tryphena Rogers, Mrs. R. P. Neblett, Mrs. Ed Raynor, Mrs. C. T. Humphrey, Mrs. E. T. Clark, were among the guests at a luncheon given in honor of Mrs. Dobbs. Following the luncheon, a short business meeting was held to discuss several items of business pertaining to the Woman's work but having their origin at this Conference. Mrs. Dan Comfort asked for directions concerning the Child Labor Bill. Study of the packet on Child Labor was urged. (It is a very interesting study and planned so that all can participate. Try it).

This fall at our executive committee meeting Mrs. Talbert asked that in selecting a delegate to the Woman's Conference next spring that we choose one who would be at the first meeting and stay through the last one. As an example of just that type delegate, I offer you the record of Mrs. J. D. Wroten, lay delegate from Corinth District. She was present at every meeting, was on time at every session, and stayed through every session. Even better than that, she sat at attention.

There were quite a number of women among the lay delegates at Annual Conference, but there were six men, a full ticket, elected as lay delegates to General Conference at Birmingham. Mrs. Talbert and Mrs. Neblett were elected as alternates.

Mrs. Talbert gave her report on the Woman's work the first night of the Conference, a night given over to the work of the presiding elders.

Mrs. Dan Comfort spoke to the Anti-lynching report that came before the Conference.

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Aldersgate Anniversary Year and The Upper Room

Bishop Ralph S. Cushman, chairman of the Commission on Evangelism of the Methodist Episcopal Church, writing to Methodist pastors, says:

"I don't need to remind you that the opportunity of 200 years is right here. John Wesley today looms larger than Methodism, but that is the reason why every Methodist leader should make the most of this Aldersgate Anniversary Year.

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It was Bishop Cushman who issued a challenge to the General Conference of the Methodist Episcopal Church that the circulation of THE UPPER ROOM be pushed to a MILLION COPIES, and now he says: *"If all the pastors of the Three Methodisms will co-operate we can see a TWO-MILLION EDITION by Aldersgate Sunday, May 22, 1938. Now is the time to enlarge our plans!"*

The January, February, March issue of THE UPPER ROOM is now ready for distribution. Pastors and group leaders can secure 10 or more copies at 5 cents each, postpaid. Unsold copies may be returned at our expense. Individual subscriptions, 30 cents, postpaid; foreign, 40 cents. Single copy, postpaid, 10 cents.

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REPORT BY CHARGES OF SUBSCRIPTIONS RECEIVED FROM LOUISIANA CONFERENCE

Alexandria District

R. H. Harper, P. E.

Alexandria, M. S. Monk	42
Boyce, C. H. Lahey	10
Bunkie, T. F. King	13
Campti, A. H. Baggett	3
Colfax-Montgomery, J. C. Rousseaux	16
Feriday, E. C. Dufresne	28
Glenmora, J. L. Lay	21
Grayson Circuit, E. R. Breithaupt	9
Jena-Olla, H. W. Rickey	20
Jonesville, H. G. Sensintaffar	13
Lecompte, W. R. Harvell	8
Marksville, G. A. LaGrange	15
Melville, C. B. Powell	18
Montrose, T. T. Howse	4
Natchitoches, R. R. Branton	25
Opelousas, C. D. Atkinson	12
Pineville, H. N. Brown	18
Pleasant Hill, B. D. Watson	19
Pollock Circuit, H. B. McCann	5
Provencal, W. E. Anding	3
Rochelle-Tullos, E. W. Day	20
Sicily Island, J. C. Price	15
Trout-Goodpine, W. D. Milton	17
Winnfield, G. A. Morgan	12
Miscellaneous	26
Liberty Chapel, G. W. Dameron	5

Baton Rouge District

J. H. Bowdon, P. E.

Amite, A. A. McKnight	6
Angle, T. S. Robertson	4
Baker, G. H. Corry	22
Baton Rouge, First, J. R. Spann	22
Istrouma, J. A. Alford	11
Clinton, S. J. McLean	1
Denham Springs, R. L. Clayton	1
Franklinton, J. W. Booth	10
Greensburg, R. A. Boseman	11
Gonzales, Donald George	1
Hammond, Carl F. Lueg	9
Jackson, H. B. Hines	12
Kentwood, R. S. Walton	8
Lottie, A. M. Martin	24
Natalbany, J. P. Bonnetcarre	1
Pine Grove, W. E. Akin	6
Plaquemine, Wm. Schuhle	16
Ponchatoula, A. T. Law	7
St. Francisville, J. D. Nesom	7
Springfield, R. V. Fulton	5
Walker, P. W. Sibley	14
Zachary, David Tarver	14

Lake Charles District

B. F. Rogers, P. E.

Abbeville, Ellis Smith	17
Church Point, W. C. Barham	22
Crowley, G. W. Pomeroy	27
DeRidder, A. S. Lutz	16
Elizabeth, W. W. Perry	25
Eunice, M. W. Beadle	10
Gueydan, K. W. Dodson	12
Hackberry, C. F. Sheppard	8
Hornbeck-Alco, L. R. Nease, Jr.	9
Indian Bayou, J. A. Knight	28
Jeanerette, A. P. Smith	12
Lafayette, A. L. Gilmore	28
Lake Arthur, C. A. Matthews	6
Lake Charles, W. L. Doss, Jr.	24
Leesville, J. W. Faulk	20
Many, J. D. Pomby	15
Merryville, B. F. Roberts	14
Mors Bluff-Bell City, T. Spinks	9
New Iberia, C. L. Tucker	18
Oakdale, R. W. Faulk	13
Rayne, J. E. Selfe	22
Sulphur, D. B. Boddie	30
Vinton, Alonzo Early	16
Zwolle, T. J. Holladay	10
Miscellaneous	28

Monroe District

H. L. Johns, P. E.

Bastrop, W. H. Giles	32
Bonita, George Fox	3
Columbia, V. D. Morris	32
Delhi-Crowville, S. S. Holladay	17
Gilbert, I. W. Flowers	21
Lake Providence, J. A. George	22
Mangham, D. W. Poole	23
Mer Rouge, J. A. McCormack	10
Monroe, First, W. C. Scott	134
Gordon Avenue, J. M. Alford	16
Newellton, M. D. Fulkerson	10
Oak Grove, E. B. Emmerich	26
Oak Ridge, J. H. Midyett	18
Pioneer, A. D. St. Amant	5
Rayville, L. N. Hoffpaur	12
Sterlington-Marion, J. E. Hearn	18
Swartz-Claborne, H. W. Ledbetter	2
Tallulah, C. K. Smith	23
Waterproof, J. M. Boykin	15
West Monroe, M. Hebert	50
Winnboro, Briscoe Carter	16
Wisner, R. M. Bentley	14

New Orleans District

E. C. Gunn, P. E.

Bogalusa, First, W. H. Royal	23
Covington, R. F. Harrell	8
Donaldsonville, A. W. O'Bryant	1
Franklin, J. T. Harris	19
Houma & French Mission, A. D. George	9
Lockport, W. C. Mason	4
Morgan City, C. M. Morris	13
New Orleans, Algiers, W. D. Kleinschmidt	21
Carrollton, D. B. Raulins	37
Chalmette, A. J. Cain	3
Epworth, J. B. Grambling	29
Felicity, W. T. Gray	11
First, W. W. Wallace	35
McDonoghville, H. A. Rickey	10
Parker Memorial, H. B. Hysell	21
Rayne Memorial, W. W. Holmes	85
St. Marks, J. B. Harper	17
Second-Gentilly, A. W. Townsend	20
Pearl River, W. Clark	5
Siddell, L. E. Douglas	15
Miscellaneous	5

Ruston District

Louis Hoffpaur, P. E.

Arcadia, H. M. Johnson	26
Athens, J. C. Whitaker	10
Bernice-Farmerville, A. A. Collins	12
Bienville, L. E. Crooks	12
Calhoun-Downsville, J. R. Roy	15
Choudrant, L. P. Moreland	15
Springhill-Cotton Valley, A. M. Wyne	2
Clay, W. F. Henderson	5
Dubach, J. F. Dring	18
Eros, W. R. Lyons	1
Gibbsland, J. B. Shearer	2
Haughton, O. W. Spinks	16
Haynesville, B. H. Andrews	26
Hodge, C. B. White	13
Homer, B. C. Taylor	29
Jonesboro, W. F. Roberts	13
Minden, N.E. Joyner	49
Ringgold, J. F. Wilson	19
Ruston, G. M. Hicks	43
Sibley, L. A. Carrington	6
Simsboro, R. T. Pickett	6
Miscellaneous	10

Shreveport District

A. M. Serex, P. E.

Belcher-Gilliam, A. M. Shaw	15
Bossier City, L. W. Smart	13
Coushatta, R. H. Staples	24
Grand Cane, A. R. Hoffpaur	17
Hall Summit, T. D. Lipscomb	12
Ida-Hosston, F. J. McCoy	14
Logansport, A. S. J. Neill	8
Mansfield, J. J. Rasmussen	27

Mooringsport-Oil City, D. F. Anders	16
Noble-Benson, S. S. Bogan	5
Pelican, F. C. Collins	13
Plain Dealing, P. B. McCullen	25
Shreveport, Cedar Grove, A. C. Lawton	23
First Church, Dana Dawson	162
Mangum Memorial, R. M. Brown	56
Noel Memorial, C. M. Crow	66
Park Avenue, R. T. Ware	21
Wynn Memorial, E. L. Chaney	10
Vivian, C. E. McLean	22

During the past spring the Methodist Church in Belgium took the initiative in organizing and leading in Brussels the greatest revival campaign that had been conducted in Belgium in years. A large number of conversions resulted and the revival did much toward bringing together the evangelical elements of the different Protestant churches in the city.

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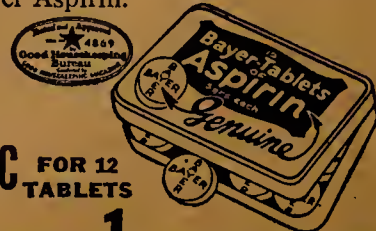


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New Orleans

CHRISTIAN ADVOCATE



LIVING THOUGHTS OF JOHN WESLEY

Passion and prejudice govern the world, only under the name of reason. It is our part, by religion and reason joined, to counteract them all we can.

A PRAYER OF JOHN WESLEY

Save me from the idolatry of loving the world, or any of the things of the world. Let me never love any creature, but for thy sake, and in subordination to thy love. Take thou the full possession of my heart; raise there thy throne, and command there as thou dost in heaven.

DOWN THE ROAD

Missionary Council, Savannah,
January 11-14, 1938

Emory Ministers' Week, Dr.
Geo. A. Buttrick Lectures
on Prayer, Jan. 24-28, 1938

Vol. 84. No. 47.

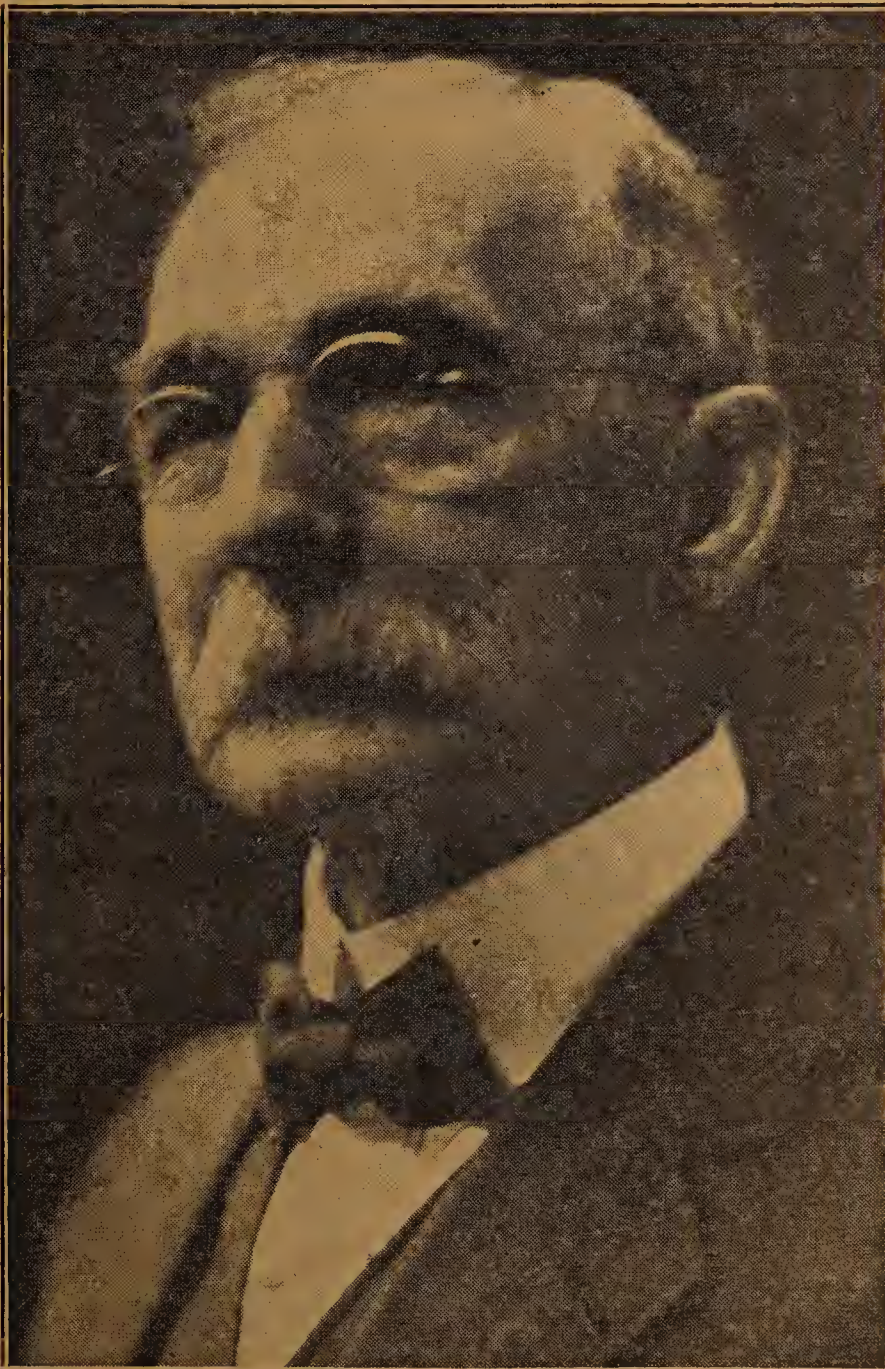
NEW ORLEANS, LA.
THURSDAY, DECEMBER 2, 1937

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S. S. FINGER



S. S. Finger was born in April, 1856, has lived in Ripley, Miss., since 1905, became a member of the Board of Stewards soon after his coming to Ripley, and has been chairman of the Board since 1915. He was chairman of the building committee for his church, was the donor of the new organ, a memorial to his wife, has been often a member of the Annual Conference, and is an outstanding Methodist layman of that section of Mississippi.



Wallet of the Week



MAIL ORDER DENTISTRY is a type of service of which we were totally unconscious until we were told of a man who recently "ordered off" for a set of teeth. He took his own "impression" and ordered his plate according to that measure. At least this may be an explanation of the lack of anchorage and the scenic incongruity which we have sometimes observed. The only ray of hope in such a transaction would be found in a money-back guarantee. Surely the lure of the distant market has no limit.

* * *

ABRAHAM ZACUTO, a Jew, provided the latitudinal calculations which were an invaluable aid to the explorer, Christopher Columbus, according to **The American Hebrew**. In addition to the role played by Spanish and Portuguese Jews in financing the venture, it is alleged that many Jews accompanied Columbus on the voyage of discovery, including the first white man to set foot on American soil. Some historians even go so far as to say that Columbus himself was a Jew. Whether that be true or not, all peoples have shared the fruits of the exploit which made him famous.

* * *

MR. ROGER BABSON, America's most renowned statistician, has probably been the most widely quoted and the most generally approved man of this generation. His devotional spirit and business method seem to fit into the thinking of the church-minded people of all classes. In a recent address before the Congregational Union of England and Wales, however, he seems to have overreached himself. His promise of American support for any war waged by England has brought forth a storm of protest from many quarters, including the National Congregational and Christian Council for Social Action, an organization of the Communion of which Mr. Babson is Moderator.

* * *

ST. MAGNUS CATHEDRAL, at Kirkwall in the Orkney Islands, has been in continuous use as a place of worship for eight hundred years. The Orkneys are situated between Scotland and Norway and, in common with Scotland, they share the marks of contact with the early Norwegian seamen. The eighth centennial of the Cathedral was celebrated in July of this year, and Dr. Dugald MacFarlane, moderator of the Scottish General Assembly, preached at the thanksgiving service in connection with the celebration. The King of Norway and representatives of the National Church of Norway participated in the celebration.

THE PRAYING MANTIS, a queer looking insect known to many of us by the vulgar name of "devil's horse," is undergoing a moral revision downward due to recent investigations into its habits. What was once its title to a singular devotion, is now rated as the "incarnation of hypocrisy," and the mild-mannered creature of our American folklore is now dubbed by entomologists "a ravening and atrocious monster." Faber, in his revelations of the conjugal habits of the female, says that she not only devours her mate, but actually masticates him in cold blood.

* * *

DR. C. W. GORDON, known to the literary world as Ralph Connor, was an outstanding member of the United Church of Canada. He was formerly a minister and Moderator of the Presbyterian Church, and his public services include a chaplaincy in France and that of arbitrator in the Manitoba industrial disputes. As the author of "The Sky Pilot" and other stories of the great Northwest, he was known and loved throughout the entire English-speaking world. His death was a loss which will be distinctly felt in the Dominion.

* * *

THE NEGRO SPIRITUAL is sometimes referred to as "immortal music," an estimate which is made the basis of a plea for the creator of that type of music. Such an estimate of the permanence of the spiritual ignores history and assumes a fixedness of musical taste not likely to be realized. The Negro is already showing a disposition to abandon the primitive and rhythmic music of his creation in favor of classic compositions. It seems not unlikely that the spiritual may share the fate of the folk music of all races.

* * *

MADAME MARIE CURIE, the great woman scientist, isolated radium in a laboratory which was little more than a Paris hovel. The announcement of her epoch-making discovery was rather sneered at by cocksure French scientists, but three years later Madame Curie received the Nobel prize and then she was able to have a laboratory befitting her genius. In 1921 she came to America to receive from the women of America a gram of radium then worth more than a hundred thousand dollars. In 1935 she died from radium burns—mastered by the substance she had discovered and had handled all her life.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

THE LOUISIANA CONFERENCE

The Louisiana Conference has passed into history. It was in many respects a very delightful session. The entertainment could not have been better if there had been a longer time in which to make ready. No incident occurred to mar the harmony of the occasion, despite the heart-wrenching issues which had to be faced. The vote on the Plan of Union was more nearly unanimous than its warmest friends dared to hope it could be, and we heard no word of resentment spoken on either side. The educational problem which has long troubled the Conference was brought to a conclusion, but steps were taken which look to an early program for the adjustment of the matters which have given the Conference great concern for some years past. The appointments are given in this issue. There were doubtless some heartaches, but probably not more than usual and we did not hear a single man complain of his assignment. With the conclusion of the business of the Louisiana Conference, the forces in the field of this Advocate are set for the work of another year.

EDITOR.

The ninety-second session of the Louisiana Conference met at First Church, Shreveport, at 7:30 p. m., November 24, 1937. Dr. A. M. Serex, presiding elder of the Shreveport District, announced a hymn and, following the preliminary devotional service, Bishop Dobbs led in the administration of the Sacrament of the Lord's Supper. He was assisted by the presiding elders.

Dr. R. H. Harper, secretary of the preceding Conference, then came forward and called the roll and was elected secretary. Following the organization of the Conference, Mayor Sam Caldwell and Mr. R. T. Nelson brought messages of greeting on behalf of the city and of the First Methodist Church.

Following the completion of the preliminary organization, the Bishop took up the call of the preachers whose characters were passed. Mr. C. O. Holland, Conference Lay Leader, was introduced. Mrs. George S. Sexton, Jr., and Mrs. Wiltz Ledbetter were introduced and Mrs. Ledbetter brought the report of the Conference Missionary Society for the year. Then followed Miss Verna Webster, deaconess, working at Cedar Grove, Shreveport. Mr. Randle T. Moore, of Shreveport, was also introduced.

An unusual feature of the session was the introduction of Dr. Briscoe Carter, who was admitted into the Traveling Connection at Shreveport fifty years ago. At the end of half a century, he is almost a solitary figure of that session. Dr. Carter spoke to the Conference briefly and in the happy vein characteristic of his bearing and work.

The nominations and recommendations of the presiding

elders were then read by Rev. H. L. Johns. The roll of the superannuates was called and those present were given recognition at the bar of the Conference, the Bishop making remarks befitting the occasion. The reports of the presiding elders showed faithful and effective work along all lines, and a substantial increase on contributions for benevolences. Visitors at the Conference were presented, announcements were made, and the Conference adjourned to meet at nine o'clock Thursday morning.

Thursday Morning

Conference met pursuant to adjournment, Bishop Dobbs led in a devotional appropriate to the Thanksgiving occasion, and Rev. Elmer C. Gunn, presiding elder of the New Orleans District, led in prayer. The Conference then joined in the hymn, "America," the journal was approved and the roll was perfected. The Bishop called the various representatives of Connectional and Conference interests. The Representative of the Publishing House spoke, presenting a check for more than two thousand dollars which came from the House to be applied to the account of the funds for the support of the superannuates of the Louisiana Conference.

Rev. M. P. Woods spoke briefly in the interest of the Methodist Benevolent Association. R. N. Allen addressed the Conference in behalf of the Board of Church Extension, and W. L. Duren spoke for the New Orleans Christian Advocate. Mrs. Katharine Patty, who with her husband are in America on leave from their mission post in China, spoke earnestly and effectively in the interest of the war situation in China and the need of relief. The Conference responded with a collection which amounted to twelve hundred and seventy dollars.

The Conference classes were called and as they reported they were advanced according to their relation. To the existing roll of superannuates, the names of R. F. Harrell and W. R. Harvell were added and the Conference adjourned after announcements and arrangements for the evening session.

Friday Morning

Conference convened at the appointed hour with Bishop Dobbs in the chair. After the approval of the journal, the first order of business was to receive a class of three into full connection. A feeling of sadness swept over the Conference when a telegram was read announcing the death of Dr. Luther E. Todd, Secretary of the General Board of Finance at St. Louis.

Rev. T. M. Brownlee, Rev. J. L. Decell, Rev. B. L. Sutherland, and Rev. T. O. Prewitt, members of the Mississippi Conference, Rev. J. J. Morgan, of the American Bible Society, Rev. E. B. Hawk, of Southern Methodist University, and Rev. E. C. Rule, a visitor, Rev. Grover C. Emmons, of the Board of Mis-

sions, and Rev. Geo. C. Parker, retired missionary from Brazil, and Rev. E. Fenwick Reed, of the Indiana Conference, were introduced.

The morning session was taken up largely with addresses touching various connectional and special interests. The Plan of Union having been fixed as the order of the day, Bishop Dobbs spoke briefly of the Plan at the request of the Conference, and the vote resulted in 215 for and 10 against the Plan. Dr. Henry T. Carley and Mr. C. O. Holland were introduced to the Conference. The first ballot for delegates to the General Conference was taken and Dr. Sloan of the Anti-Saloon League made a brief address to the Conference, after which adjournment was had to reconvene in afternoon session for a second ballot for delegates to the General Conference.

Friday Afternoon

Bishop Dobbs took the chair at the appointed hour and called upon Dr. J. L. Decell of the Mississippi Conference to lead in prayer. The first ballot was announced resulting in the election of Rev. W. W. Holmes, clerical, and C. O. Holland and R. E. Brumby, lay delegates. A second ballot was taken. Upon the raising of a question as to the legality of a resolution touching Golden Cross matters, the vote was reconsidered and the report reconsidered. The second ballot for delegates was announced and there were no elections. A third ballot was taken, and the Conference adjourned.

Saturday Morning

Bishop Dobbs called the Conference to order, and Rev. C. Fenwick Reed, of the Indiana Conference, M. E. Church, led in prayer, after which he gave a devotional address. The result of the third ballot was announced and Dr. Franklin N. Parker and Rev. H. L. Johns were elected clerical delegates. The fourth ballot resulted in the election of Mrs. George Sexton, Jr., lay delegate. The fifth ballot was taken.

A group from the Colored Methodist Episcopal Church was introduced to the Conference, and Rev. I. Garland Penn read a fraternal address to which Bishop Dobbs made fitting reply. The fifth ballot resulted in the election of R. E. Smith, clerical, and Judge E. L. Waller lay delegates. The sixth ballot resulted in no elections. The seventh ballot resulted in the election of Rev. E. C. Gunn, clerical, and W. B. Clarke lay delegates. Clerical delegates elected were R. H. Harper, W. L. Duren and Dana Dawson. Lay delegates, Mrs. J. B. Pollard, Floyd B. James, and V. L. Caldwell. The remainder of the morning session was occupied with reports and routine matters. W. R. Harvell, R. F. Harrell, S. S. Bogan and Geo. D. Parker were added to the list of superannuates. The Conference adjourned to meet in afternoon session for the completion of the principal items of business not yet transacted.

Saturday Afternoon

The afternoon session was taken up with a Report of the Board of Education which raised a committee to plan for the retirement of the bonded debt of the Conference and the revision of the charter of Centenary College, and the call of a special session to consider such plans and proposals when they may be ready. Routine questions were taken up, and a collection of something more than \$60 was sent to Rev. H. W. Bowman, a superannuate who has been in the hospital at Mansfield for about three months. The Conference adjourned.

Sunday Morning

The sermon by Bishop Dobbs at First Church was followed by the ordination of Deacons and Elders. At the memorial session in the afternoon, the memoirs of Dr. George S. Sexton, Dr. S. J. Davies, Rev. F. N. Sweeney, Rev. W. F. Henderson, Rev. Geo. Fox, Mrs. J. B. Shearer, Mrs. W. R. Harvell

and Mrs. Franklin N. Parker were read. The statistical secretaries reported upon minute questions, the appointments were announced, the journal was approved, and the Conference adjourned sine die.

APPOINTMENTS

Alexandria District

R. H. Harper, P. E.

Alexandria, M. S. Monk; Boyce, C. W. Lahey; Bunkie, R. M. Bentley; Campti (to be supplied); Colfax-Montgomery, J. C. Rousseaux; Ferriday, E. C. Dufresne; Glenmora, T. T. Howes; Jena-Olla, B. D. Watson; Jonesville, J. C. Sensintaffar; Lecompte, W. D. Milton; Marksville, G. A. LaGrange; Mellville, C. B. Powell; Montrose-Provencal, J. R. Roy; Natchitoches, R. R. Branton; Oakdale, C. R. Lahey; Opelousas, C. D. Atkinson; Pineville, H. N. Brown; Pleasant Hill, J. C. Price; Palestine Circuit, H. B. McCann (supply); Rochelle-Tullos, E. W. Day; Sicily Island, J. L. Lay; Trout-Goodpine, Jerome Cain; Winnfield, G. A. Morgan; District Missionary Secretary, R. R. Branton.

Baton Rouge District

J. Henry Bowdon, P. E.

Amite, A. A. McKnight; Angie, D. T. Williams; Baker, G. H. Corry; Baton Rouge, First Church, J. Richard Spann; Baton Rouge, First Church, Wesley Foundation Director, Joe Brown Love; Istrouma, W. H. Royal; Clinton, S. J. McLean; Denham Springs, R. L. Clayton; Franklinton, W. T. Gray; Greensburg, A. D. St. Amant, Jr.; Gonzales, Ralph Cain (supply); Hammond, Carl Lueg; Jackson, J. P. Bonnacarrere; Kentwood, R. S. Walton; Lottie, R. V. Fulton; Natalbany, J. D. Nesom; Pine Grove, R. H. Bamburg (supply); Plaquemine, William Schuhle; Ponchatoula, A. T. Law; St. Francisville, J. D. Huff; Springfield, A. M. Martin; Walker, P. W. Sibley (supply); Zachary, J. E. Hearn; Student, Duke University, M. S. Robertson; District Missionary Secretary, A. A. McKnight.

Lake Charles District

B. H. Andrews, P. E.

Abbeville, Ellis Smith; Church Point, W. C. Barham (supply); Crowley, G. W. Pomeroy; DeRidder, A. S. Lutz; Elizabeth, A. M. Shaw; Eunice, M. W. Beadle; Gueydan, K. W. Dodson; Hackberry, T. D. Lipscomb; Hornbeck, L. E. Crooks; Indian Bayou, J. A. Knight; Jeanerette, A. P. Smith; Lafayette, A. L. Gilmore; Lake Arthur, C. F. Sheppard; Lake Charles, W. L. Doss, Jr.; Leesville, Briscoe Carter; Many, L. N. Hoffpauir; Merryville, B. F. Roberts; Moss Bluff, W. R. Corrigan; New Iberia, O. L. Tucker; Rayne, J. D. Fomby; Sulphur, Martin Hebert; Vinton, Alonzo Early; Chaplain U. S. Navy, R. W. Faulk; District Missionary Secretary, G. W. Pomeroy.

Monroe District

H. L. Johns, P. E.

Bastrop, W. H. Giles; Bonita, A. M. Wynne; Columbia, V. D. Morris; Delhi-Crowville, S. S. Holladay; Gilbert, Ira W. Flowers; Lake Providence, Sidney A. Seegers; Mangham, W. W. Perry; Mer Rouge, J. A. McCormack; Monroe, First Church, W. C. Scott; Monroe, Gordon Avenue, J. M. Alford; Newellton, M. D. Fulkerson; Oak Grove, E. B. Emmerich; Oak Ridge, J. H. Midyett; Pioneer, H. W. Ledbetter (supply); Rayville, W. J. Reid; Sterlington, J. F. Dring; Swartz-Clairborne, W. O. Byrd (supply); Tallulah, D. W. Poole; Waterproof, J. M. Boykin; West Monroe, C. K. Smith; Winnsboro, P. B. McCullin; Wisner, F. J. McCoy; District Missionary Secretary, E. B. Emmerich.

(Continued on page 6)

UNIVERSAL BIBLE SUNDAY

"THE FOUNTAIN OF LIFE"

By Rev. Francis Carr Stifler, D. D.,
Editorial Secretary of the American
Bible Society

Universal Bible Sunday, December 12th, is finding a more eager and widespread support than ever in the long history of its observance. With the world rushing onward in the gathering shadows, men and women are turning to the Scriptures as their source of light and their guide to security.

The American Bible Society has mailed to 110,000 pastors in the United States a brochure entitled "The Fountain of Life." The brochure is accompanied with a set of suggestions for making the observance of Bible Sunday effective. The most popular suggestion is the offer in quantities of a little folder entitled "My Reading Record" to be used by the people of the churches and other interested individuals for recording the chapters of the Bible they have read and encouraging regular daily use of the Scriptures. It is expected that the coming months will record a marked increase in the popular reading of the Scriptures.

The brochure itself is written by the Rev. Prof. Alonzo W. Fortune, Ph.D., LL.D., pastor of the Central Christian Church of Lexington, Ky., and professor of Practical Theology in the College of the Bible located in his city. Dr. Fortune served this year as president of the International Convention of the Disciples of Christ.

A new feature of Universal Bible Sunday is the extensive radio program inaugurated for the first time this year. A nation-wide program over the Columbia Broadcasting System is to be given on December 12th, at 1:30 E. S. T. Mr. John T. Manson, president of the American Bible Society, will introduce Secretary Cordell Hull who will give the address. The music will be rendered by the boys' choir of Grace Church, New York City. Sunday schools and churches across the land are planning to listen to this program. There will be in addition more than fifty half-hour programs on local stations scattered throughout the length and breadth of the country and an announcement of the celebration will be made on scores of other local stations.

The governors of the States have given their official endorsement to Universal Bible Sunday and the President of the United States has issued a proclamation commending its observance.

The American Bible Society, now in its 122nd year, promotes Universal Bible Sunday as a direct expression of its main purpose to "encourage the wider circulation of the Holy Scriptures." There is an increasing evidence that this year more than for many years past the people of our country, who love the Word of God, are eager to do their part to commend it at "The Fountain of Life."

THE SUPPORT OF THE SUPER-
ANNUATE PREACHER IN
THE MISSISSIPPI CON-
FERENCE

This Conference in November, 1936, adopted a resolution asking the presiding elders, pastors and boards of stewards to join in an effort to raise as a special Love Gift by the 20th of December, a sum equal to not less than three per cent of the salaries paid pastors and presiding elders during that year, in or-

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1
Baltimore	217	99
Northwest	41	0
Holston	244	18
Virginia	395	37
Tennessee	187	72
Tex.-Mexican Mission.....	30	2
St. Louis	163	3
West Texas	247	5
Western N. C.	402	20
New Mexico	107	0
Pacific	102	14
North Texas	255	13
South Georgia	262	53
North Arkansas	244	2
North Alabama	344	100
Texas	312	4
Upper South Carolina.....	151	106
Little Rock	199	0
Memphis	179	92
North Mississippi	117	125
Oklahoma	315	3
Mississippi	184	45
North Carolina	924	7
Alabama	206	59
Central Texas	305	9
Arizona	36	0
South Carolina	141	70
North Georgia	288	147
Louisiana	215	10

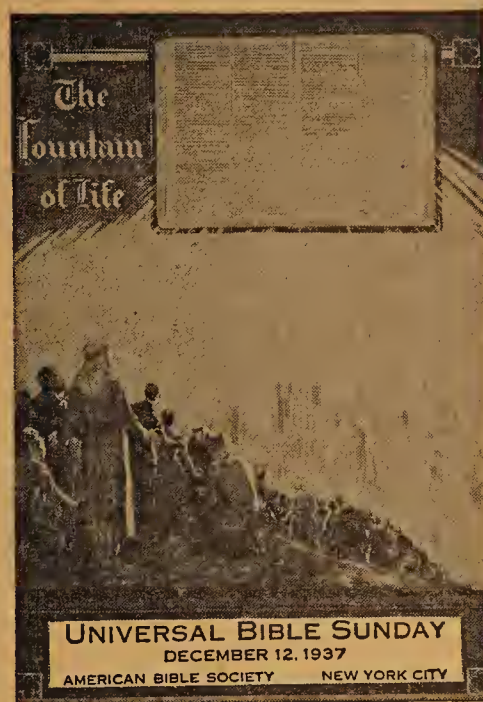
der to give our superannuates a better support.

The same resolution was adopted by the session of the Conference just closed, hoping that we might do even more for these retired men in 1938 than we did in 1937.

Results of the Special Effort

The amount collected and sent to the treasurer of the board, H. Ogden, Hattiesburg, Miss., was \$5,411.00. If every charge had raised the three per cent in full, we would have received \$7,150.00.

But out of the amount received we sent as a Christmas gift to these claimants a total of \$1,400, giving to each preacher \$25.00, to each widow \$12.50, and to each of the thirteen children under eighteen years of age \$6.25.



This special effort lacked only \$1,108.00 of being as much as we received through payments on the Benevolent Budget.

From all sources the Board of Finance was able to pay eleven dollars per year of service this year instead of nine the preceding year.

We wish it might have been more per claimant, but when you consider the fact that one year ago, we placed eight preachers on the superannuate list whose total years of service was 280, requiring \$3,080.00 to provide for these new claimants, you will see that had it not been for this special effort, the payments would have been at least \$2.00 per service year less instead of more.

What is the Need for 1938?

The Conference just closed superannuated six more preachers, whose total service years are 246. Deduct from that the loss in service years by death during 1937, and we find that we will need \$2,034.00 more than we received last year in order to be able to pay our claimants as much in 1938 as we did in 1937. In order to meet this increased responsibility, I am suggesting that every charge try to raise a special of four per cent instead of the three per cent ordered by the Annual Conference.

Let no presiding elder, pastor or church fail to do their best on this special effort for these men who have gone before us.

L. E. ALFORD,

For the Board of Finance.

I remember hearing a story about an Indian who wanted to come to the Lord. He brought his blanket, but the Lord wouldn't have it. He brought his gun, his dog, his bow and arrow, but the Lord wouldn't have them. At last he brought himself, and the Lord took him. The Lord wanted himself. What the Lord wants is not what you have got, but yourself, and you cannot do a thing to please God until you surrender yourself to Him. —D. L. Moody.

Louisiana Conference

New Orleans District

Elmer C. Gunn, P. E.

Bogalusa, First Church, J. B. Grambling; Bogalusa Circuit, A. W. O'Bryant (supply); Covington, David Tarver; Donaldsonville, C. Fenwick Reed (supply); Franklin, J. T. Harris; Golden Meadow, W. A. Cross; Lockport & French Mission, C. J. Thibodeaux (supply); Houma, A. D. George; Morgan City, C. M. Morris; New Orleans: Algiers, J. W. Booth; Carrollton Avenue, D. B. Raulins; Chalmette & Second Church, H. A. Rickey; Metairie, Carl Tooke; Epworth, W. D. Kleinschmidt; Felicity, J. G. Snelling; First Church, W. H. Wallace, Jr.; Gentilly, A. W. Townsend; McDonoghville, J. E. Selfe; Parker Memorial, H. B. Hysell; Rayne Memorial, W. W. Holmes; St. Mark's, H. B. Hines. Pearl River, Fred S. Flurry (supply); Reserve, H. M. Wolfe; Slidell, L. E. Douglas; Professor Candler School of Theology, F. N. Parker; Superintendent Memorial Mercy Home, J. G. Snelling; Editor, New Orleans Christian Advocate, W. L. Duren; Associate Editor, New Orleans Christian Advocate, H. T. Carley; Conference Director of Golden Cross and Hospital Chaplain, J. A. Alford; Evangelist, LaFourche Territory, W. A. Cross; Conference Missionary Secretary, W. H. Wallace, Jr.; District Missionary Secretary, H. A. Rickey.

Ruston District

Louis Hoffpauir, P. E.

Arcadia, H. M. Johnson; Athens, A. S. I. Neill; Bienville (to be supplied); Calion-Downsville, E. M. Mouser; Choudrant, L. P. Moreland; Clay, W. F. Henderson; Cotton Valley, A. A. Collins; Dubach, W. B. Hollingsworth; Eros, W. R. Lyons (supply); Farmerville, Thurmon Spinks; Gibsland, H. W. Rickey; Haughton-Doyline, W. C. Mason (supply); Haynesville, B. F. Rogers; Heflin, L. R. Nease, Jr.; Hodge, D. B. Boddie; Homer, B. C. Taylor; Jonesboro, W. F. Roberts; Lisbon, O. W. Spinks; Minden, N. E. Joyner; Ringgold, J. F. Wilson; Ruston, Guy M. Hicks; Springhill, R. A. Boseman; Sibley, W. E. Akin; Simsboro, R. T. Pickett; Superintendent Methodist Orphanage, C. B. White; Superintendent Emeritus, Methodist Orphanage, R. W. Vaughan; District Missionary Secretary, Guy M. Hicks.

Shreveport District

A. M. Serex, P. E.

Belcher-Gilliam, L. W. Smart; Bossier City, F. A. Matthews; Converse Circuit, A. H. Baggett (supply) Coushatta, R. H. Staples; Grand Cane, A. R. Hoffpauir; Greenwood, H. E. Pfost; Hall Summitt, L. A. Carrington; Ida-Hosston, T. F. King; Logansport, J. C. Whitaker; Mansfield, J. J. Rasmussen; Mooringsport-Oil City, D. F. Anders; Pelican, F. C. Collins; Plain Dealing, J. W. Faulk; Rodessa, S. S. Bogan (supply); Shreveport: Cedar Grove, Jolly B. Harper; First Church, Dana Dawson; First Church, Associate Pastor, Bentley Sloan; Mangum Memorial, R. M. Brown; Noel Memorial, C. M. Crowe; Park Avenue, R. T. Ware; Wynn Memorial, E. B. Chaney (supply). Vivian,

C. E. McLean; Zwolle, T. J. Holladay; Professor in Centenary College, R. E. Smith; Chaplain, U. S. Army, A. F. Vaughan; Conference Director Superannuate Endowment, J. F. Foster; Conference Executive Secretary, Board of Christian Education, G. W. Dameron; District Missionary Secretary, C. E. McLean.

Transferred In.—W. J. Reid, an elder, from the North Texas Conference; W. B. Hollingsworth, an elder, from the Mississippi Conference; George Daniel Parker, an elder, from the South Brazil Conference; Bentley Sloan, an elder, from the Oklahoma Conference.

Transferred Out.—A. C. Lawton, an elder, to the North Texas Conference; J. B. Shearer, an elder, to the Mississippi Conference; Winans F. Beadle, a deacon, to the North Carolina Conference.

District Christian Advocate Committees

Alexandria District.—M. S. Monk, W. D. Milton, Mrs. B. T. Gallaher, F. P. Butler.

Baton Rouge District.—A. T. Law, G. H. Corry, T. H. Henderson, H. May.

Lake Charles District.—A. L. Gilmore, L. N. Hoffpauir, S. H. Porter, H. Demanade.

Monroe District.—V. D. Morris, W. C. Scott, G. Wright, S. E. Pool.

New Orleans District.—D. B. Raulins, C. M. Morris, E. W. Pope, Mrs. Leon Garrison.

Ruston District.—D. B. Boddie, B. F. Rogers, V. L. Brumfield, J. R. Bevil.

Shreveport District.—L. W. Smart, R. H. Staples, R. J. O'Neal, Miss Maude Carraway.

Conference Christian Education Voluntary Staff

Director of Children's Work, Mrs. H. T. Wadley.

Director of Young People's Work, Mrs. Chas. N. White.

Director of Adult Work, Rev. V. D. Morris.

PERSONAL AND OTHERWISE

Friends of Mrs. J. M. Boykin, of Waterproof, will be sorry to learn of the death of her mother, Mrs. Teat, a few days ago. Rev. J. M. Boykin and his wife were late at Conference on account of their sorrow. We presume that notice in detail will be furnished later.

After last week's paper had gone to press, we received a clipping from the *Tensas Parish Gazette* giving an account of the death of Mrs. N. B. Hunter, of Waterproof. Mrs. Hunter was a loyal friend of the Advocate and a personal friend of the editor. We sincerely regret to learn of her death.

We regret to report the continued illness of Mrs. Radcliffe in a local hospital. Brother Radcliffe, a member of the Budget Commission of the Louisiana Conference, will be remembered by many

in prayer that his wife may be restored and that they may have many more happy years together.

Mrs. T. W. Harper, of Ruston, writes that her husband, Dr. T. W. Harper, died last July and that they had been married sixty years lacking five months. They had been readers of the Advocate for nearly the entire time of their journey through life. We are glad to be able to continue the Advocate as a bond of the happy years now a memory.

A contest by the Adult Department of the Ponchatoula Church School ended with a banquet given by the losing side. Sixty-two persons participated, and a pleasing program was rendered, a main feature of which was a contest as to the value of a contest for increasing interest in the Church School. The decision favored the continuation of the contests.

Mrs. A. J. Coburn, whose home is at Ponchatoula, writes that she has been almost a constant reader of the Advocate for thirty-seven years, and that she feels that the paper grows better each year. It is her only visitor from the Louisiana Conference. She sent her salutation to the brethren at Conference, to which she added that she is praying for Unification and a great revival in the Church.

THE LOST (?) TEN TRIBES

When the Assyrians settled the captured Ten Tribes of Israel in "Halah and in Habor—and in the cities of the Medes" their identity was lost in that alien land, south of the Araxes (Aras) River, which flows into the Caspian Sea. The inference, almost universally drawn, has been that the Ten Tribes were finally assimilated by the Assyrians or by the Medes and Persians, since they vanished from history as Israelites.

If this was really true, how could the Jehovah-Abraham Covenant, the predictions by Jacob concerning the sons of Joseph, or the numerous prophecies of Amos, Hosea, Jeremiah, Ezekiel and others, regarding Ephraim-Israel ever be fulfilled?

Listen to what eminent Jewish scholars have to say on the subject: "If the Ten Tribes have disappeared the literal fulfillment of the prophecies would be impossible. If they have not disappeared, obviously they must exist under a different name." (Jewish Encyclopedia). Again, "The Scriptures speak of a future restoration of Israel which is clearly to include both Judah and Ephraim. The problem then is reduced to its simplest form. The Ten Tribes certainly are in existence. All that is to be done is to discover what people represent them. (Jewish Chronicle). Finally, "If, as you Christians say, the Christ has come, then the House of Joseph ought to be manifest, and what you have got to do is to find the people who represent them." (Dr. Neuhauser).

Has this been done? After reading and studying for several months, Dr. Adam Rutherford's "Anglo-Saxon Israel" I have

become thoroughly convinced that the British people and their descendants in the United States, together with the Scandinavian people, represent the so-called "Lost Ten Tribes."

During the latter half of the last century, Dr. Chas. Braudlaugh in England, played the same role that Robert Ingersoll did in this country. What he considered his "knock-out" argument against the inspiration of the Old Testament was the fact that its prophecies concerning Ephraim-Israel were being literally fulfilled by the British and not by an Israelitish nation. He did not realize that "God moves in mysterious ways his wonders to perform" and that his brilliant deductions regarding the fulfillment of prophecy by the British might prove a powerful argument with which to confound the Destructive Critics.

While we Protestants do not recognize the Apocryphal Writings as inspired, nevertheless they contain much valuable historical material that cannot be found elsewhere. The author of "Second Esdras," referring to the Israelites in Assyrian captivity, states that after a certain period they took counsel among themselves and migrated from south of the Araxes to a region called "Ar Sareth," which lies north of the Black Sea. At that particular time the Assyrian Empire was in the throes of dissolution and too busy trying to repel Babylonian aggression to prevent an exodus of the Israelites. This was about one hundred years after their exile from Samaria, probably about 625 B. C.

Shortly after the destruction of Jerusalem by Titus, Josephus wrote as follows: "There are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates till now, and are an immense multitude." As we have just learned from "Second Esdras," they had left Asia and entered Europe and, as we will see later, they had developed into several strong nations.

Herodotus, the most reliable Grecian historian of antiquity, practically confirms the statements of Esdras II. He says that "a great people, previously settled south of the Araxes, moved in a mass into Europe and settled in the country to the north of the Euxine (Black) Sea." He calls them "Scythians" and says that they claim to be one of the youngest nations at that time—only about 1,000 years old when Darius invaded their country.

As this invasion occurred about 500 B. C., a thousand years earlier would correspond approximately to the date of the exodus, or the birth of the Israelitish nation.

Another statement was made by Herodotus that would further help to identify the so-called Scythians as Israelites, viz., that they never ate swine's flesh nor did they breed swine for profit.

The term Scythian has been used in a very loose manner by some historians and applied to all nations who entered Europe through Scythia and used it as a temporary home. The Israelites were

called Ghimri, Gimri, or Gimiri by the Babylonians. By the Assyrians they were called Khumri, Kumri or Cymri. In the lingual inscriptions of Darius upon the Behistun Rock, wherever the name Ghimri appears in the Babylonian script, the word Sakae appears correspondingly in the Persian script. In other words, the Persians called the Israelites by the name Sakae. The Greeks called the Sakae, the Getae and their kindred nationalities Scythians. The logical conclusion, therefore, is that Herodotus was referring to the Israelites from Assyria when he spoke of the migration into Scythia, north of the Black Sea.

Many old tombstones (some now in Russian Museums) have been found in this region, inscribed in ancient Hebrew Script (similar to the Moabite Stone), on which the term Isaacsons is used to describe these descendants of the son of Abraham. Since the letter "I" is only slightly sounded in Hebrew, it is easy to understand how other nations would naturally drop the "I" and the word Saxons finally be developed from (I)saacsons. God told Abraham (Gen. xxi-12) "In Isaac shall thy seed be called." Sharon Turner, the great Saxon historian, says: "The Saxons were a Scythian nation and were called Saca, Sacki and Sack-sen." He did not know that they were a branch of the Hebrew nation.

Diodorus is another historian who refers to the people who "came originally from the Araxes River and grew into a great people, extended in every direction and prospered more and more—from whom the Sacae, the Massa-getae and many others, called by other names derive their original."

The logical course of expansion and migration for these nations, because of natural barriers, was towards the northwest, and history confirms the statement that finally all of them, sooner or later, found their way to the shores of the Baltic Sea and most of them eventually reached the British Isles.

Much has yet to be learned about how the Saxons, the Goths, the Angles, the Danes, the Jutes, the Scots and Picts, also the Welsh and early Britons developed from Israelitish origin, but enough circumstantial evidence has been discovered to convince most doubting Thomases that the prophecies of the Old Testament are being literally fulfilled by the descendants of the Ten Tribes in the

British Isles, in the United States and Scandinavian countries.

This evidence should prove interesting to not only those who are interested in the fulfillment of Hebrew prophecy, but to all students of history and present world happenings.

Some of this evidence will be submitted in a later article.

H. N. PHARR.

ADULT HOME DEPARTMENTS TO BE ORGANIZED THROUGH- OUT THE CHURCH

It is rather generally recognized that something must be done to interest adults who for various reasons do not attend the Church school. In order to meet this need and to aid in the organization of Adult Home Departments, the General Board of Christian Education has recently issued a leaflet No. 428-B entitled "The Adult Home Department in the Adult Division," by M. Leo Rippey, secretary of the Adult Division. In this pamphlet the situation that confronts the Church is thoroughly discussed and a plan outlined whereby churches may successfully organize their adults who do not attend Sunday school into an Adult Home Department.

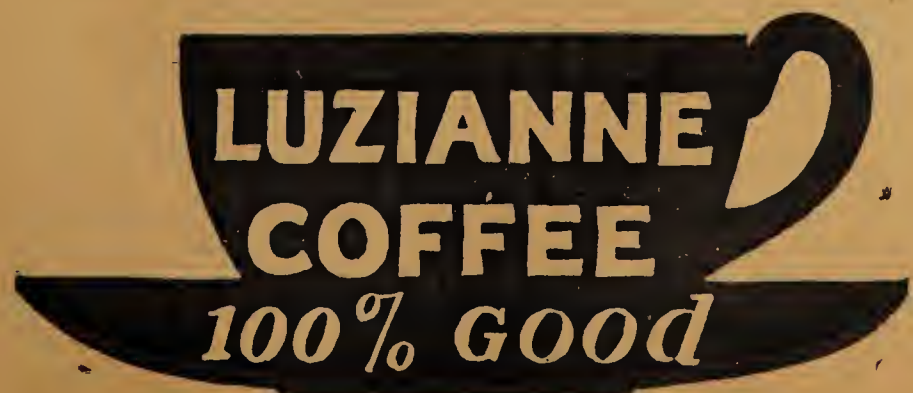
We quote from this timely publication:

"Thousands of adults who are crippled, sick, helpless, lonesome, and other thousands burdened by home responsibilities and occupation, are prevented from attending the church services and enjoying the fellowship of Christian people. Many of these adults are not convinced that the church is interested in them; that it is concerned about their welfare; that it is anxious and ready to serve them.

"We cannot longer proceed—if we ever did—on the assumption that everyone who needs the Church will come to it. If this be true, we must make a determined effort to take the Church, its teachings, its fellowship, and the guidance that it can give to all who need it. If the church cannot serve those who for any reason are prevented from attending its services, is it worthy to serve those who are more fortunate?

"'Go ye into all the world . . . ' may challenge workers in the local church today. It is a call to service. The group in a local church that should be known as

(Continued on page 16)



Mississippi Conference

PERSONAL AND OTHERWISE

The Advocate has no better friend than Rev. Chas. E. Downer, of Clinton. In his pastorate, he always finds place for the church paper. And we make due acknowledgment of his loyal support.

The editor of the Advocate is pleased to acknowledge an invitation from Rev. W. M. Sullivan to be his guest at the District Conference to be held at Forest, and our reply is that we expect to be on hand and shall be very happy to share his fine hospitality.

Our good friend, Rev. H. A. Gatlin, presiding elder of the Vicksburg District, sends his first round of conferences, and the assurance that he expects to try to make a better showing for the Advocate. We appreciate his work in the past and his loyalty to the paper.

We regret to have missed the visit of Dr. D. M. Key, President of Millsaps College, one day last week. We were away at Conference and trust that Dr. Key may at least give us a rain check. We appreciate his thoughtfulness and are heartily sorry for having missed a visit with him.

Rev. M. M. Black, pastor at Heidelberg, and his wife were the recipients of a generous pounding on the eve of Thanksgiving. The members of his flock filed in, bringing a liberal supply of groceries, fruit, and preserves. For this expression of kindness, Brother Black and his wife are deeply grateful.

A WORD OF THANKS

Dear Dr. Duren: I take this method of expressing my sincere appreciation to the brethren of my Conference for the many kind and thoughtful messages from them during and since the session. I do thank each of them.

My wife and I are improving. Think I will be able to resume my work next Sunday.

We are glad to be back in Forest, with its kind and thoughtful people.

Sincerely,

W. M. SULLIVAN.

A STATEMENT FROM THE SUPERANNUATES OF THE MISSISSIPPI CONFERENCE

We, the superannuates of the Mississippi Conference, desire to express our heartfelt appreciation not only for the regular distribution from the Board of Finance, but more especially for the "Love Gift" which brought us great relief last year and which was made possible by the faithful pastors. We find it

impossible to find words to express what this "Love Gift" means to us and to our wives and children; and now that the Conference meeting at Hattiesburg voted to take this offering again as near December 20th as possible, we earnestly appeal to our pastors to give this matter, which means so much to your superannuates and their wives and children, their prayerful attention. We pray that God may richly bless every one who made the "Love Gift" possible last year, and may God bless every pastor and every church that will make it successful again this year. We feel sure that no pastor will neglect this important matter, if he will only visualize the brightness it will bring to the homes of the superannuates. Brethren, we are depending upon you, and again we say, God bless you.

J. W. RAMSEY,
J. L. GREENWAY,
W. T. GRIFFIN,
J. L. SELLS,
H. L. NORTON,
R. E. RUTLEDGE,
W. H. SAUNDERS,
W. W. MOORE.

REV. ANDREW JACKSON DAVIS

By Joseph A. Smith

The world's richest heritage is the influence of its noble men. To walk with the righteous is to see God. Andrew Jackson Davis reflected the divine character.

He was born on Feb. 7, 1877, at Rose Hill, Miss. Of sturdy Scotch-Irish stock, his father, James Harvey Davis, and his mother, Eley Davis, were characterized by soundness of judgment and rectitude of life. His boyhood days were spent on the farm of his parents in a home of Christian ideals and gentle piety, and his early youth, simple and wholesome, was unmarred by gross disobedience or waywardness.

At the age of fifteen years, this earnest lad was consciously touched by the Spirit of God. His religious conversion was clear and definite and carried with it the joyful assurance of forgiven sins. Soon afterwards he joined the Rose Hill Methodist Church under the ministry of Rev. John C. Brogan.

When he was twenty-two years of age he attended a missionary conference in Meridian and was deeply moved by the vivid disclosure of the spiritual needs of the world. Responsive to the sense of divine urgency, his willing heart, strangely warmed by the Holy Spirit, cried out, with Isaiah: "Here am I, send me." After that he never doubted that God had called him into life-service; and he was not disobedient to the heavenly vision.

Determined bravely to enter upon a period of special preparation for the work

of the ministry, this Spirit-guided young man took his young wife and two small children and entered the Mississippi Conference Training School, Montrose, Mississippi. There he mastered unfamiliar courses of study by dint of concentrated effort. But his was an absorbing mind, and his integrity helped intelligence. Much true wisdom came to him through observation and reflection, and these years of cultivation greatly enriched his personality.

In 1906, he was licensed to preach, his pastor being Rev. W. W. Graves and his presiding elder, Rev. J. M. Morse. He was admitted on trial into the Mississippi Annual Conference at Jackson in 1907. In 1912 he was ordained deacon at Hazlehurst by Bishop H. C. Morrison; and in 1914 Bishop Collins Denny ordained him elder at Columbia.

In 1898 Brother Davis married Miss Florence Coker of Orange, Miss., a talented young woman of consecration and common sense. She affectionately shared his joys and burdens and contributed nobly to his sacrificial ministry. To this happy union were born five children: Louise, Richard Coker, Matalea, Mildred, and Florence, all of whom survive him.

A conscript of conscience Brother Davis poured the riches of his love and energy into the program of Christ as it is interpreted by the church. His devotion to the cause of the Master was a magnificent obsession. Effectively and fruitfully, he labored for twenty-five years, during which time he served the following charges: Porterville, 1910-11; DeSoto, 1912-15; Waynesboro Circuit 1916; Daleville, 1917-18; Meridian, Hawkins Memorial, 1919-22; Hattiesburg, Broad Street, 1923-26; Prentiss, 1927-30; Decatur, 1931-33; and Anguilla, 1934-35. And the work of God was revived under his ministry.

Brother Davis was a conscientious man. His convictions were beaten wheat. He claved to them with full purpose of heart. His ideals were incarnated in his daily life. With a fine sense of honor, he scrupulously discharged every obligation. He abhorred debt. Despite the severe limitations set by meager salaries he gave his children the benefits of a college education and every opportunity for character and culture; and he never left a charge owing any man anything but to love him.

This good man loved the truth fervently. His proclamation of the Evangel was without mental reservation. He believed, therefore he spoke. The answer to Chalmers' prayer, "Let me not fall from earnestness," was in evidence in all his pulpits ministries. A plain, practical preacher, his sermons were delivered with great zeal and enforced by the unquestioned consistency of his daily life.

He was a man of solid piety and Godly sincerity. He never compromised a principle or shirked a duty. To him right was right and wrong was wrong; and he would not justify delinquency in himself or in others.

A "son of consolation," he conceded to

others the honors of leadership, and was content with humble service. He was a genuine brother beloved by all who knew him, cheerful and affectionate, possessing a contagious buoyancy of heart and an unforgettable smile. His meekness and modesty, his labors and love, his prayers and tears and exhortations will linger in the memory of his many friends as fragrance blown from the gardens of God.

Shattered in health, this one time agile, stately, forceful man now broken and helpless, requested the superannuate relation. The weary weeks and months of suffering which followed were borne with Christian patience and faith. No complaint escaped his lips. A spiritual mellowness and serenity characterized his concluding days.

Andrew Jackson Davis had no fear of the Silent Opener of the gate of the Beyond; and, when the end came, he went willingly and unashamed, as one who dying, as he had lived, in the faith, and seeing death as an opening portal of life, could sing:

"My latest sun is sinking fast,
My race is nearly run;
My strongest trials now are past,
My triumph is begun.
Yea, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess within the veil,
A life of joy and peace."

QUARTERLY CONFERENCES

Hattiesburg District—First Round

Waynesboro Dec. 5, 11 a.m.; Q. C. 1:30.
Bucaturra, at State Line, Dec. 5, 7 p.m.; Q. C. 3:30.
Bay Springs, at Bay Springs, Dec. 12, 11 a.m.; Q. C. 1:30.
Laurel, Kingston, Dec. 12, 7 p.m.; Q. C. 4 p.m.
Waynesboro Ct., at Boyles Chapel, Dec. 18, 11 a.m.; Q. C. 1:30.
Matherville, at Poplar Springs, Dec. 19, 11 a.m.; Q. C. 1:30.
Shubuta, Dec. 19, 7 p.m.; Q. C. 4 p.m.
Hattiesburg, Main Street, Dec. 26, 11 a.m.; Q. C. Jan. 4, 7 p.m.
Taylorsville, at Milze, Dec. 26, 7 p.m.; Q. C. Dec. 27, 10 a.m.
Mt. Olive, Jan. 2, 11 a.m.; Q. C. 1:30.
Magee, Jan. 2, 7 p.m.; Q. C. 4 p.m.
Hattiesburg Ct., at Dixie, Jan. 6, 7 p.m.
Richton, at Richton, Jan. 9, 11 a.m.; Q. C. 1:30.
Moselle, at Moselle, Jan. 9, 7 p.m.; Q. C. 3:30.
New Augusta, at Beaumont, Jan. 16, 11 a.m.; Q. C. 1:30.
Petal, Jan. 16, 7:30; Q. C. Jan. 18, 7 p.m.
Heidelberg, at Vossburg, Jan. 23, 11 a.m.; Q. C. 1:30.
Laurel, West, Jan. 23, 7 p.m.; Q. C. 4 p.m.
Laurel, First Church, Jan. 30, 11 a.m.; Q. C. Feb. 1, 7 p.m.
Ellisville, Jan. 30, 7 p.m.; Q. C. 4 p.m.
Seminary, at Seminary, Feb. 6, 11 a.m.; Q. C. 1:30.
Sumrall, Feb. 6, 7 p.m.; Q. C. 4 p.m.
Court Street, Feb. 13, 11 a.m.; Q. C. Feb. 15, 7 p.m.
Bonhommie, at Bonhommie, Feb. 13, 7 p.m.; Q. C. 4 p.m.
Williamsburg, at Williamsburg, Feb. 20, 11 a.m.; Q. C. 1:30.
Collins, Feb. 20, preaching 7 p.m.; Q. C. after.
Montrose, at Louin, Feb. 27, 11 a.m.; Q. C. 1:30.
Broad Street, Feb. 27, 7 p.m.; Q. C. Feb. 22, 7 p.m.
District Stewards will meet in Laurel, First Church, Friday, December 10, 10 a.m.
District Missionary Institute, Broad Street, Wednesday, February 16, 10 a.m.
W. B. ALSWORTH, P. E.

Vicksburg District—First Round

Port Gibson, Nov. 28, 11 a.m.; Jan. 23, 4 p.m.
Lorman, at Lorman, Dec. 5, 11 a.m.; Jan. 19, 2 p.m.

Fayette, Dec. 5, 7 p.m.; Jan. 19, 6 p.m.
Gloster and Crosby, at Gloster, Dec. 12, 11 a.m.; 2 p.m.
Mayersville, at Mayersville, Dec. 19, 11 a.m.
Rolling Fork and Cary, at Cary, Dec. 19, 3 p.m.; 7 p.m.
Eden, at Eden, Dec. 26, 11 a.m.; 2 p.m.
Yazoo City, Dec. 26, 4 p.m.; 7 p.m.
Louise and Holly Bluff, at Louise, Jan. 2, 11 a.m.; 2 p.m.
Silver City, at Silver City, Jan. 2, 3:30 p.m.; 7 p.m.
Woodville, Jan. 9, 11 a.m.; 2 p.m.
Centerville and Liberty, at Centerville, Jan. 9, 3:30 p.m.; 7 p.m.
Anguilla and Catchings, at Anguilla, Jan. 16, 11 a.m.; 1:30 p.m.
Hermanville, at Hermanville, Jan. 23, 11 a.m.; 2 p.m.
Oak Ridge, at Oak Ridge, Jan. 30, 11 a.m.
Edwards, at Edwards, Jan. 30, 3 p.m.; 7 p.m.
Satartia, at Satartia, Feb. 6, 11 a.m.; 2 p.m.
Natchez, Feb. 13, 11 a.m.; 2 p.m.
Washington, at Natchez Mission, Feb. 13, 3:30 p.m.; 7 p.m.
Vicksburg, Crawford Street, Feb. 15, 7:30 p.m.
Vicksburg, Gibson Memorial, Feb. 16, 7:30 p.m.
Roxie, at Roxie, Feb. 20, 11 a.m.; 2 p.m.
The District Stewards will meet at Crawford Street Church, Vicksburg, Miss., at 10 a.m., Dec. 8. The pastors of the District are invited to meet at the same time and place.
H. A. GATLIN, P. E.

No wonder Martin Luther shook all Germany when that truth dawned upon him, "The just shall live by faith." Do you know what "justified" means? I will tell you. It is to stand before God without spot or wrinkle, without a sin. It is to be put back beyond Eden. God looks over His ledger, and says: "Moody, I have no account against you. Your debt has all been wiped out by another."—D. L. Moody.

I remember one night when the Bible was the driest and darkest book in the universe to me. The next day it was all light. I had the key to it. I had been born of the Spirit. But before I knew anything of the mind of God in His Word I had to give up my sin.—D. L. Moody.

John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.

Respiratory System

What makes you COUGH?



When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe; acts quickly. Sold at all druggists.

PERTUSSIN

The "Moist-Throat" Method of Cough Relief

MEN WANTED

Salary and Commission

The Standard Coffee Company may hold the opportunity you are looking for. This Company furnishes its permanent route representatives with DeLuxe Sedap Delivery Trucks, gives them a weekly salary, pays all automobile expenses, and then pays a generous commission on collections over a certain minimum amount. Route salesmen earn net—

FROM \$16.50 TO \$40.00 PER WEEK, 52 WEEKS A YEAR

Successful route salesmen can become territorial managers, some of whom now earn over \$150.00 a week.

The type of man best fitted to make good in this business is a married man, between 25 and 35 years of age, who can furnish first-class references and cash or real estate bond.

There is a Standard Coffee routeman near you. We will be glad to make arrangements for you to discuss with him the possibilities of this business.

With Standard you can grow just in proportion as you are willing to put in a sincere, honest day's work selling and delivering Standard merchandise right to the homes, and can hire and train others to do the same.

Please fill in the attached coupon and mail it to us. We will see that you are given an opportunity to learn all about this business.

STANDARD COFFEE COMPANY, INC.
P. O. Box 98, New Orleans, La.

Sign and Mail Coupon Today

STANDARD COFFEE COMPANY, INC.,
P. O. Box 98,
New Orleans La.

Please send me application form for position of salesman with your company.

NAME.....

STREET.....

CITY.....

STATE.....

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. R. Murff has reached his new post at Noxapater, where prospects are fine and he has received a wonderful reception.

Rev. W. L. Pearson writes that he is trying to get settled down to work at Minter City, and that everything looks good on his new appointment.

Rev. N. N. Maxey, pastor at Crawford, places the Advocate at the top of the list as he begins his pastorate at Crawford, Mayhew, and Sessums. Thank you, Bro. Maxey.

Rev. H. E. Carter is on his field at Tyro and he assures us of his interest and devotion touching the circulation of the Advocate. We greatly appreciate his loyalty.

Friends of Rev. W. L. Broome will be glad to know that he is now happily located at First Church, Durant, Oklahoma, after four years as presiding elder of the Lawton District.

Rev. E. M. Scott, Sardis, begins his new year by renewing his mother's Advocate subscription—a gracious tribute to the heart of the one whose life is entwined with his in a holy affection.

Mrs. W. E. Dean, of Cascilla, sends the renewal of her subscription to the Advocate and adds the very kind word, "We love the Christian Advocate." Thank you, for the renewal and the message of appreciation.

For Quick Cough Relief, Mix This Remedy, at Home

No Cooking. No Work. Real Saving

Here's an old home remedy your mother used, but, for real results, it is still the best thing ever known for coughs that start from colds. Try it once, and you'll swear by it.

It's no trouble at all. Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking is needed—a child could do it.

Now put 2½ ounces of Pinex into a pint bottle, and add your syrup. This gives you a full pint of actually better cough remedy than you could buy ready-made for four times the money. It keeps perfectly, tastes fine, and lasts a family a long time.

And there is positively nothing like it for quick action. You can feel it take hold instantly. It loosens the phlegm, soothes the inflamed membranes, and helps clear the air passages. No cough remedy, at any price, could be more effective.

Pinex is a concentrated compound of Norway Pine, famous for its prompt action on throat and bronchial membranes. Money refunded if it doesn't please you in every way.

Rev. B. F. Bullard writes that he is in a revival at West Point which began on November 28. As a Conference Evangelist, he purposes to do all in his power for the Advocate, and we greatly appreciate his devotion to the paper.

Rev. L. P. Wasson writes that everything is getting adjusted for the new year in the Conference. On November 24, his daughter, Lucy Ann, was married to Mr. William C. Thompson. The Advocate joins in good wishes to the happy couple.

Rev. H. P. Lewis writes that the people of Hernando have given him a very cordial reception and that he and his good wife are already beginning to feel at home. We are glad to know that Mrs. Lewis is well on the way to complete recovery from her recent attack of pneumonia.

NOTICE, NORTH MISSISSIPPI CONFERENCE

Rev. J. D. Wroten, presiding elder of the Corinth District, announces that, with the approval and authorization of Bishop Dobbs, Rev. W. C. McCay remains at Baldwin, and Rev. W. P. Bailey goes to Crenshaw and Sledge.

OUR RECENT CONFERENCE

My first "side-line conference" was in every way most interesting and helpful. I honestly believe it to have been among the best I ever attended. The whole spirit of it was worthy of all praise. Perhaps the very tenseness of the situation provoked to patience, prudence, brotherly consideration. The unification question, Grenada College, the crowded condition of the Conference, the slight illness of our bishop; well, ordinarily there would have been fire-works a-plenty. Instead there were smiles, mutual goodwill, a kindly give-and-take attitude that was timely and blessed.

No bishop since I have been an itinerant preacher (forty-six years) has come our way more helpfully than Bishop Dobbs. No visiting bishop has been received with more of appreciation than Bishop Moore. Surely all things conspired to make this an unusual Conference. May it not be that the gravity of the situation steadied us? We fuss and fume over little things, bellow our likes and dislikes long and loud, magnify so many incidental things that it is easy to "make mountains out of molehills," then settle down and fight real battles like men of God should fight them. Here

is a theme for our gifted Carley.

I have an idea that superannuates who are physically and mentally sound should be given some definite task at every Conference. Having something to do greatly helped in my case. It wasn't much. Nor did I do much. But the feeling of being a part of the activities of the whole Conference was worth while. Let the brethren show their brotherly attitude by keeping such men as indicated on some committee or board. It is much better than uncertain sympathy. In my case sympathy would be lost. I wouldn't swap appointments with any man in the Conference.

I took my departure before the benediction had been pronounced. Trains do not wait for superannuates. However, I caught the echoes of a disappointment or two. Nor was I surprised. I would not have stood for some of the appointments. But I remember hearing more of complaint when I was in the Cabinet. And that is that.

Clarksdale did herself proud caring for the Conference. Stephens, or Johnson, or Mrs. Moore, or some one in authority, gave me the choicest home in the city. Better homes than that of Mr. and Mrs. Whitman Johnson, and Junior, don't forget Junior, just don't grow. Blessings on them.

Home again. And I mean home. My home. It is all but too good to be true. And such a home! I haven't the slightest desire for a better one this side of glory. I am happy and healthy and busy, letting each day care for itself as it comes. And I am already looking forward to our meeting in New Albany next year. More, I am already assigned my home. My wife is also invited. It is to be with people I love unselfishly. May I suggest to my younger brethren that they provide a home for the coming day at all costs? May I also say to my older brethren, provided they have a home to go to, come on in boys, "the water is fine?"

JAMES H. FELTS.

Fulton, Kentucky.

A SPECIAL COURSE ON EVANGELISM

There is a new course for adults entitled "Making Disciples," written by Dr. J. N. R. Score. It will be available to the 225,000 readers of the Adult Student when they receive the January issue. Our Methodism is getting in earnest about the Aldersgate Commemoration. One of the best ways to utilize the interest which is being-developed is to have classes of adults in the church school use this challenging course of study during January, February, and March, 1938. Practical helps for the teacher using this material will be furnished in the Church School Magazine. Plans should be made immediately to have adults in every school use this course. Samples of the January issue of the Adult Student may be secured by writing to Rev. C. A. Bowen, 810 Broadway, Nashville, Tenn.

Aberdeen Dist.—First Round

Algoma, at Algoma, Dec. 2.
 Greenwood Springs, at New Hope, Dec. 3.
 Houston, Dec. 5, 11 a.m.
 Calhoun City, Dec. 5, 7 p.m.
 Nettleton, at Nettleton, Dec. 14.
 Toccopola, at Thaxton, Dec. 15.
 Prairie & Strongs, at Prairie, Dec. 17.
 Coffeeville, at Bethlehem, Dec. 19, 11 a.m.
 Water Valley, Main St., at Main St., Dec. 19, 7 p.m.
 Randolph, at Randolph, Dec. 21.
 Smithville, at Van Buren, Dec. 22.
 Becker, at Paine Memorial, Dec. 23.
 Mathiston & Maben, at Clarkson, Dec. 29.
 Woodland, at Woodland, Dec. 30.
 Tupelo, Jan. 2, 11 a.m.
 Amory, Jan. 5.
 Buena Vista, at Egypt, Jan. 6.
 Shannon, at Pleasant Grove, Jan. 9, 11 a.m.
 Okolona, Jan. 9, 7 p.m.
 Aberdeen, Jan. 12.
 Salem & Friendship, at Salem, Jan. 13.
 Eupora, at Eupora, Jan. 16, 11 a.m.
 Verona, at Verona, Jan. 18.
 Bellefontaine, at Bellefontaine, Jan. 19.
 Fulton, at Fulton, Jan. 21.
 Water Valley, First Church, Jan. 23, 11 a.m.
 Paris, at Paris, Jan. 23, 2:30 p.m.
 Pittsboro & Bruce, at Pittsboro, Jan. 25.
 Vardaman, at Vardaman, Jan. 26.
 Derma, at Cross Roads, Jan. 29, 11 a.m.
 Pontotoc, Jan. 30, 11 a.m.
 Tremont, at Tremont, Feb. 1, 11 a.m.
 District Stewards' meeting and Pastors' Conference, at Tupelo, November 30, 1937, at 10:30 a.m.
 W. P. BUHRMAN, P. E.

Columbus District—First Round

West Point, Dec. 5, p.m.
 Longview, at Smyrna, Dec. 7.
 Kosciusko Ct., at Williamsville, Dec. 8.
 Sturgis, at Sturgis, Dec. 9.
 Sallis, at Sallis, Dec. 12, 11 a.m.
 Ackerman, Dec. 12, 7:30 p.m.
 Weir and McCool, at Weir, Dec. 16.
 Chester, at Chapel Hill, Dec. 17.
 Macon Sta., Dec. 19, 11 a.m.
 Brooksville, Dec. 19, p.m.
 Pickens and Goodman, at Goodman, Jan. 2, a.m.
 Durant, Jan. 2, p.m.
 Caledonia, at Mt. Pleasant, Jan. 9, a.m.
 Artesia, at Artesia, Jan. 9, p.m.
 Macon Ct., at Salem, Jan. 11.
 Noxapater, at Flower Ridge, Jan. 12, a.m.
 Columbus Central, Jan. 12, 7:30 p.m.
 Ethel, at Ethel, Jan. 16, 11 a.m.
 Kosciusko Sta., Jan. 16, 7:30 p.m.
 Columbus, First Church, Jan. 18, 7:30 p.m.
 Shuqualak, at Shuqualak, Jan. 23, a.m.
 Crawford, at Crawford, Jan. 23, 7:30 p.m.
 Please note date of your first Quarterly Conference and be prepared to answer the questions 1 to 7. Let us have full attendance at this most important meeting and get a good start for a great year.
 MERRY CHRISTMAS AND HAPPY NEW YEAR.
 L. P. WASSON, P. E.

Corinth District—First Round

Ashland, at Rice Chapel, Dec. 8, 11 a.m.
 Chalybeate, at Chalybeate, Dec. 9, 11 a.m.
 Mantachie, at Mantachie, Dec. 10, 11 a.m.
 Mooreville, at Allens Chapel, Dec. 11, 11 a.m.
 Wheeler, at Carolina, Dec. 12, 11 a.m.
 Rienzi, at Rienzi, Dec. 14, 11 a.m.
 New Albany Ct., at Mt. Olivet, Dec. 15, 11 a.m.
 New Albany Sta., at New Albany, Dec. 15, 7:30 p.m.
 Guntown, at Saltillo, Dec. 16, 11 a.m.
 Burnsville, at Burnsville, Dec. 17, 11 a.m.
 Belmont, at Old Bethel, Dec. 18, 11 a.m.
 Baldwyn, at Baldwyn, Dec. 19, 11 a.m.
 Booneville, at Booneville, Dec. 19, 7:30 p.m.
 Potts Camp, at Potts Camp, Dec. 21, 11 a.m.
 Hickory Flat, at Hickory Flat, Dec. 22, 11 a.m.
 Myrtle, at Union Hill, Dec. 23, 11 a.m.
 Kossuth, at Wesley Chapel, Jan. 2, 11 a.m.
 Dumas, at Mt. Hebron, Jan. 5, 11 a.m.
 Ripley, at Ripley, Jan. 5, 7:30 p.m.
 Blue Mt., at Jacob's Chapel, Jan. 6, 11 a.m.
 Sherman, at Chesterville, Jan. 7, 11 a.m.
 Marietta, at Marietta, Jan. 8, 11 a.m.
 Corinth First Church, at First Church, Jan. 9, 11 a.m. preaching; Q. C. Jan. 19, 7:30 p.m.
 Corinth Southside, Jan. 9, 7:30 p.m. preaching; Q. C. Jan. 18, 7:30 p.m.
 Corinth Ct., at Mt. Carmel, Jan. 16, 11 a.m.
 Abbeville, at Abbeville, Jan. 21, 11 a.m.
 Waterford, at Waterford, Jan. 22, 11 a.m.
 Holly Springs, Jan. 23, 11 a.m.
 Oxford, Jan. 23, 7:30 p.m.
 Iuka Ct., at Harmony, Jan. 26, 11 a.m.
 Iuka Sta., Jan. 26, 7:30 p.m.
 Tishomingo, Jan. 30, 7:30 p.m. preaching; Q. C. Jan. 31, 9 a.m.
 Bishop Hoyt M. Dobbs will be at First Church,

Corinth, Miss., December 6, 10 a.m., to present the interests of our Orphans Home. Just following his address the District Stewards are called for their annual meeting. The pastors, district stewards, and all other interested men or women are urged to be at Corinth at 10 a.m. that day.
 J. D. WROTEN, P. E.

Sardis District—First Round

Red Banks, at Red Banks, Dec. 5, a.m.
 Byhalia at Byhalia, Dec. 5, p.m.
 Mt. Pleasant, at Mt. Pleasant, Dec. 8.
 Olive Branch, at Olive Branch, Dec. 9.
 Lambert and Crowder, at Lambert, Dec. 12, a.m.
 Marks-Beien-Darling, at Marks, Dec. 12, p.m.
 Pleasant Hill, at Lewisburg, Dec. 15.
 Horn Lake, at Horn Lake, Dec. 16.
 Holcomb, at Holcomb, Dec. 19, a.m.

Crenshaw and Sledge, at Sledge, Dec. 21.
 Tyro, at Free Springs, Dec. 30.
 Lake Cormorant, at Lake Cormorant, Jan. 2, a.m.
 Hernando, Jan. 2, p.m.
 Sardis Ct., at Cold Springs, Jan. 4.
 Arkabutla, at Stray Horn, Jan. 6.
 Como, Jan. 9, a.m.
 Sardis Sta., Jan. 9, p.m.
 Longtown, at Longtown, Jan. 12.
 Shuford, at Eureka, Jan. 13.
 Charleston, Jan. 16, a.m.
 Batesville, Jan. 16, p.m.
 Courtland, at Pope, Jan. 18.
 Oakland, at Oakland, Jan. 20.
 Senatobia, Jan. 23, a.m.
 Coldwater, at Coldwater, Jan. 23, p.m.
 Cockrum, at Independence, Jan. 25.
 Grenada, Jan. 30, a.m.
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CHURCH SCHOOL LESSON, DECEMBER 5

By Dr. J. R. Countiss

CHRISTIAN REST

The call of Jesus is not a call to come and give, but a call to come and receive. A toiling, burdened world needs rest and



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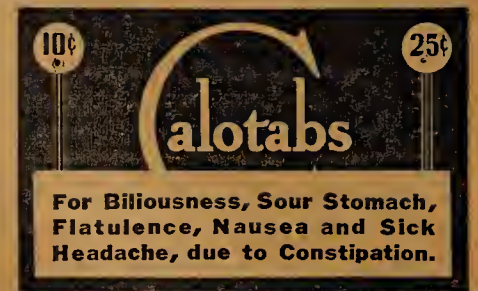
relief, and Jesus beckons to that world with compassionate invitation, offering his own divine fellowship and strength to its distressed individuals. He did not regard work as a curse but as a privilege and a blessing. "My Father worketh till now, and I work." To the normal person work is galling only when it is futile and vain, or when its conditions are irksome and grinding. Responsibility belongs to personality, and Jesus in no way promises to release men from duty. The most conscientious people of his day had taken upon themselves the yoke of bondage to the ceremonial law to which their leaders had added a minutiae of forms and methods far too grievous to be borne and impossible of fulfillment.

Instead of that multitude of laws, Jesus offers the one law of love; instead of slavery he offers freedom; instead of solitude he offers the blessing of his own fellowship, himself not a task-master but a burden-bearer, a fellow-helper. His yoke is easy because his work is righteous and satisfying and his method is correct—in harmony with the will of God. Most of our ills come because we have undertaken the wrong work, or because we have gone about a good work in the wrong way, ignorantly or wilfully. The life that is linked with Jesus cannot fail, nor can its burden become unbearable—not with Him as our Yoke-fellow!

But one fear is of use to us—fear that we may not play the man, measure up, in the face of duty or crisis. That fear should not paralyze but stimulate, be an incentive to watchfulness and preparation. No matter what the outcome, no man fails who does his best. High privilege may prove to be no more than occasion for a hard fall. Experience shows that it is no guarantee of success. Too often the gospel of good news has fallen on deaf ears and to no profit, as with the scribes and Pharisees. Jesus indicated that the hour of test would disclose that some who proudly bore the Christian name would be found utter strangers to him, entirely wanting in the loving faith that both accepted his name and followed his way.

The Christian is to have the rest of calm and of comforting assurance here and finally enter into the rest of God, prepared before man was made, and gradually revealed as widening horizons enabled man to understand it as promised first to a tribe, then to a nation, then to all mankind. That glorious coming kingdom is man's highest goal, a guerdon worth all his labor and care. None have missed it so far as those who have esteemed themselves most worthy of honor and reward, proudly occupying the highest seats while they closed the doors to the poor and the outcast, so dear to the heart of Jesus. The fate of the Pharisees

is a fearful warning to those who esteem themselves better than others, accepting the Master's name while neglecting the work he came to do—"to seek and to save the lost." Heresy of life is even more reprehensible than heresy of creed.



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The Christian Fireside

CHILDREN IN COURT

By Judge Malcolm Hatfield

Five cases heard in Juvenile court this week plainly revealed that young men and women must be associated with the church and character-building groups if they are to avoid the unwholesome influences of the questionable dance hall and beer garden.

So long as parents and adults scoff at the church and the efforts of character-building groups, the United States will continue to lead the world in organized crime. Persons of this type should not blame the politician when their taxes are high, for it costs approximately \$3,500 to construct a cell block for a single youth who has developed into a hardened adult offender.

* * *

The failure of parents to heed the repeated warnings of juvenile authorities resulted in a seventeen-year-old boy having his legs severed after falling under a box car.

Three thousand men and boys lose their lives annually in the United States by catching rides on freight trains, or illegally trespassing on railroad property. Such persons invariably become wards of society, and must be supported at public expense.

THAT ONE SOLITARY LIFE

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never put His feet inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. While He was dying His executioners gambled for the only piece of property He had on earth, and that was His coat. When He was dead, He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen centuries have come and gone, and today He is the centerpiece of the human race and leader of the columns of progress.

I am far within the mark when I say that all the armies that ever marched,

and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned put together have not affected the life of man upon this earth as that One Solitary Life.—Author Unknown.

A clergyman, walking around his parish, met an old parishioner. "Well, John," he said, "how is it I have not seen you at church lately?"

"Hain't got no Sunday trousers," answered John.

"Well," said the clergyman, "I have a pair at home that will fit you. I'll have them sent to you."

The trousers were sent, and on the following three Sundays John was seen at church. Then he missed a couple of Sundays, and the clergyman called on him. "Well, John," he said, "you have had no excuse for not coming to church lately."

"Look here, parson," said John, "I come to church three Sundays, an' if you don't think I earned them trousers, just tell me how many more Sundays I shall have to come before they're mine."

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street, New Orleans

The following is a continuation of a letter which appeared in last week's issue of the Advocate, written by Miss Sallie Lou MacKinnon, Secretary of Foreign Work, who is now traveling in Africa:

"Wembo Nyama, Aug. 23.—We have been going so fast and having so many new experiences that I begged a day off in which to write. Mail goes once a week from each station; it all comes to Minga and goes from there to Lusambo, where it becomes government mail. The native postman walks the 85 miles from Wembo Nyama to Minga and the 95 from Tunda. The distance from Minga to Lusambo is another hundred miles.

"I sat in the yard of the Girls' Home at Minga and talked to the girls. They had been told they could give me my African name and had chosen three from which I might choose. My choice was Mama Beuyangnadgi, which means "the one who comes with love." Mama is the title for all women in the Congo.

"One of the women church members came to the porch and sat and talked with Anne Parker and me. Although I could speak only through an interpreter and though she wore only a scanty garment, I found that we had real interests in common as we talked about the church, the woman's society, and the need for new missionaries.

"A great experience was attendance on the missionary society meeting at Minga—about sixty women present, not including children.

"Aug. 24.—This morning I went to see the hospital at Wembo Nyama. If I had seen it first, I would have considered it poor, but after the ones at Tunda and Minga it seemed grand, for these are brick buildings instead of mud shacks. This was injection day, and out under the palms and mango trees the native hospital boys were serving a group of 100 or more who come regularly for injections. We also saw the baby ward, where the peanut milk formula is used to save the lives of many. The native woman assistant prepared some for me. I was tremendously pleased that a woman was doing this work, for all the hospital nurses are 'boys.' (The term 'boy' has little relation to age).

"Soon we start for the Conference at Tunda. The meeting closes on Sept. 8, and on the 9th I begin my long trek homeward.

"I am increasingly in love with our African missionaries. Efficient, cooperative, devoted, and their kindness and

thoughtfulness to me make me most humble."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

Carolina Institute, Seoul, Korea
Women of the Mississippi Missionary Conference, Mississippi, U. S. A.

Dear Friends: How thoughtful and good of you to give Miss Buie such a lovely gift for our home. She has already thanked you for the beautiful curtains, but I just feel that I want to add my words of gratitude also. For many years we have wanted some pretty curtains for our living-room and dining-room but had about decided that we would never get them. Then your lovely gift came as a complete surprise to us, and really I've no words to tell you how happy you made us by this generous and lovely gift. We are so proud of the curtains. We just sit and look at them and enjoy them and talk about how good you were to give them to Miss Buie. We do appreciate your thoughtfulness and generosity more than we can say, and just want to thank each of you very, very much for being so good to us.

You dear people back home are so faithful and good. We fully realize that we could not carry on out here at all were it not for the home church. Your love, prayers, interest and generous giving uphold us and sustain us and help us to carry on. And your recent love gift for Miss Buie has not only made us happy but has encouraged us as well.

We are very happy here in our work at Carolina Institute. Miss Buie has, of course, told you all about everything here, so there is no use for me to go into detail. I will say that my work is music, and the Korean people love Western music. Some of them are brilliant and quite talented and it's a great joy to teach them and work with them.

My home in the States is Statesboro, Georgia, a small town near Savannah. I would love to see you folks, and some day it may be possible. I hope so.

Thanking you again for your beautiful and lovely gift, and with love and best wishes to each of you, I am,

Sincerely,

RUBIE LEE.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The Executive Committee of the Missionary Society of the North Mississippi Conference held their mid-year session at

Grenada on September 22, 1937. Twenty-three members were present.

The meeting was opened with a brief devotional conducted by Mrs. H. L. Talbert, Conference President.

Brief reports and recommendations from each department followed. Those that need to become part of our thinking in planning our work follow:

Coaching Day needs to come early in the third quarter.

Efficiency Aim should be continually checked that the program may be covered before the end of the year.

Conference officers should acquaint themselves with the Negro communities so that they can help select young women who will be the type we wish to train for leaders among their own people.

Miss Marjorie Haggart was given permission to work in the Holly Springs school. Mrs. Sharpe requested exhibit space at Conference next spring, where posters, plaques, maps and scrap-books may be used for help and inspiration.

Plans were made for sending the District Secretaries to the Leadership Training School.

Mrs. E. T. Clark asked the earnest cooperation of all women when the time comes to work for the Orphanage debt.

It was the consensus of opinion that the missionary funds must not be used for local calls, such as hospitals, schools, orphanages.

The financial report was better for the first two quarters than any year since Mrs. Hall has been in office. Ellen Jensen fund was short.

Mrs. Hinchcliff asked for reports from those who are using the Group Grade Literature. They necessarily teach the Missionary Unit which comes, this year, at the Christmas season.

Mrs. Wilburn asked that new mailing lists be sent her as soon as fall election of officers took place. (Now is the time for that).

A change in your reporting makes you send World Outlook reports to Mrs. Pilkinton at Artesia.

Council for the Prevention of Lynching will be held in Durant the second of December.

At Officers' Training Day, in the first zone meeting, it was urged that Christian Social Relations Superintendents receive special training for their tasks.

Zone chairmen were urged to study the information found in the Conference Minutes.

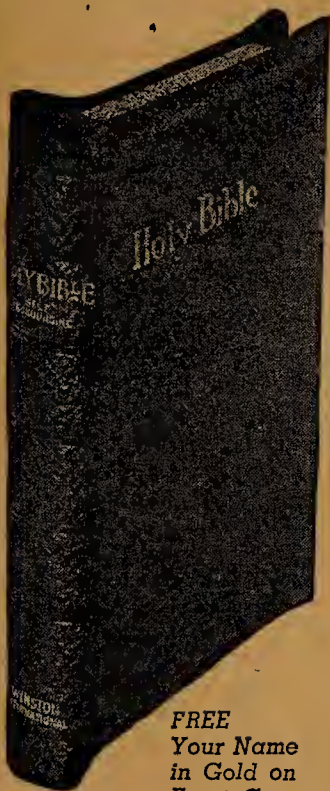
All delegates to Annual Conference are asked to plan to come for the entire Conference.

The afternoon session was taken up with reports from the District Secretaries, a report of the Spiritual Life work, and a brief Retreat by Mrs. Brown.

The Belmont Methodist Auxiliary of the Woman's Missionary Society has elected the following officers for the ensuing year: Mrs. L. R. Harris, President; Mrs. D. D. Johnson, Vice President; Mrs.

(Continued on page 16)

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Christ's sermon on the mount

31 It hath been said, Whos shall put away his wife, let him her a writing of divorcement:
32 But I say unto you, That soever shall put away his wife,

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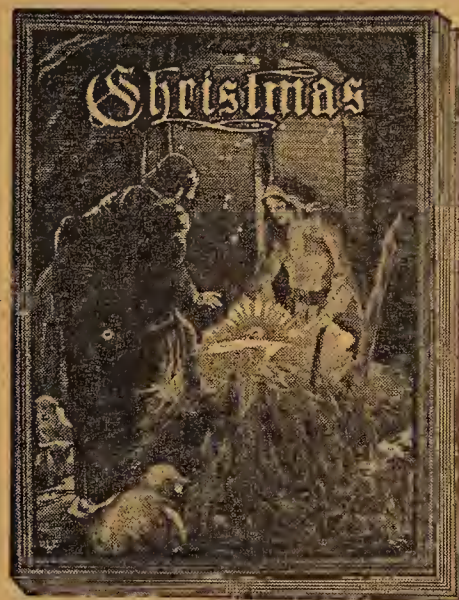
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ADULT HOME DEPARTMENT

(Continued from page 7)

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There is no occasion for the workers in the small church to become discouraged because they cannot do everything suggested, or because they enroll a very small number of members in the home department. It is the responsibility of the small or large church to serve its constituency. When that is accomplished, the small church has just as adequate a program as has the large church.

Write to your Conference Executive Secretary or to the General Board of Christian Education, 810 Broadway, Nashville, Tenn., for a copy of the Pamphlet No. 428-B "The Adult Home Department in the Adult Division." It's free.

NORTH MISSISSIPPI W. M. S.

(Continued from page 14)

A. H. Barham, Recording Secretary; Mrs. D. D. Patterson, Treasurer; Mrs. Belle Patterson, Mission and Bible Study Superintendent; Mrs. A. H. Barham, Literature and Publicity Superintendent; Mrs. Walton Montgomery, World Outlook Superintendent; Mrs. J. A. Hallmark, Christian Social Relation Superintendent; Mrs. D. D. Johnson, Superintendent of Supplies; Mrs. J. E. Stephens, Superintendent of Local Work.

QUARTERLY CONFERENCES
MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Union Church, Dec. 5, 11 a.m. and 1:30 p.m.
Scotland & Bogue Chitto, at New Hope, Dec. 12, 11 a.m. and 1:30 p.m.
Brookhaven, Dec. 12, 5 p.m.; Q. C., Feb. 9, 7 p.m.
Georgetown, at Providence, Dec. 17, 11 a.m. and 1:30 p.m.
Gallman, at Bethesda, Dec. 17, 7 p.m.; Q. C., Jan. 23, 3:30 p.m.
Harrisville, at Harrisville, Jan. 2, 11 a.m. and 1:30 p.m.
Hazlehurst, Jan. 2, 7 p.m.; Q. C., Jan. 25, 7 p.m.
Monticello & Pleasant Grove, at Monticello, Jan. 9, 11 a.m. and 1 p.m.
Prentiss, at Prentiss, Jan. 9, Q. C. 3 p.m.; preaching 7 p.m.
Adams, at Adams, Jan. 15, 10 a.m.; preaching followed by Q. C.
Meadville & Bude, at Bude, Jan. 16, 11 a.m. and 2 p.m.
McComb, LaBranch Street, Jan. 16, 7 p.m.; Q. C., Jan. 19, 7 p.m.
Utica, at Utica, Jan. 23, 11 a.m. and 1:30 p.m.
Wesson, at Wesson, Jan. 23, 7 p.m.; Q. C., Feb. 2, 7 p.m.
Osayka & Fernwood, at Osyka, Jan. 30, 11 a.m. and 1:30 p.m.

Magnolia, Jan. 30, 7 p.m., followed by Q. C.
Silver Creek, at Silver Creek, Feb. 6, 11 a.m. and 1 p.m.

Summit, at Summit, Feb. 6, 3:30 p.m.; preaching 7 p.m.

McComb, Centenary, Feb. 13, 11 a.m.; Q. C., Feb. 23, 7 p.m.

McComb, Pearl River Avenue, Feb. 13, 7 p.m.; Q. C., Feb. 21, 7 p.m.

Foxworth, at Kokomo, Feb. 20, 11 a.m. and 1:30 p.m.
Tylertown, Feb. 20, 5 p.m., followed by Q. C.

The District Stewards are called to meet at Brookhaven, December 9, 10 a.m. The pastors and charge lay leaders are invited to be present also. Plans for the year will be discussed by the entire group in connection with the Stewards' meeting. Orphanage campaign will be presented at 1:30 p.m.

R. H. CLEGG, P. E.

Even in the early church the chief difficulties arose over the money question. And the church today is patterning after the early church—in that one particular.



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OCTAGON CLEANSER

Please make an extra effort to secure these particular coupons and thus help them qualify for their Ten Per Cent Bonus—to be given if their coupon quota is filled by December 31, 1937. Your help will be appreciated.

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DOLLARS!

Here is the complete list of products which carry valuable coupons. We will welcome your contribution of any of these coupons. By special arrangement with the manufacturers we can "turn coupons into dollars."

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Octagon Cleanser
Octagon Toilet Soap
Octagon Floating Soap
Octagon Soap Chips
Octagon Granulated Soap

RUMFORD

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All Rumford Post Cards have value varying according to size of can.

LUZIANNE

Luzianne Coffee and Tea

BALLARD'S

Ballard's Obelisk Flour
All cartons and bags have coupons varying in value according to weight of package.

New Orleans

CHRISTIAN ADVOCATE



LIVING THOUGHTS OF JOHN WESLEY

Whether you like it or not, read and pray daily. It is for your life; there is no other way; else you will be a trifler all your days and a petty, superficial preacher. Do justice to your own soul; give it time and means to grow. Do not starve yourself any longer.

A PRAYER OF JOHN WESLEY

I give thee most unfeigned thanks for preserving me from my birth to this moment, and for bringing me safe to the beginning of this day, in which, and in all the days of my life, I beseech thee that all my thoughts, words and works may tend to thy glory. Heal, O Father of mercies, all my infirmities, strengthen me against all my follies; forgive me of all my sins, and let them not cry louder in thine ears for vengeance, than my prayers for mercy and forgiveness.

DOWN THE ROAD

Missionary Council, Savannah,
January 11-14, 1938

Emory Ministers' Week, Dr.
Geo. A. Buttrick Lectures
on Prayer, Jan. 24-28, 1938

Carnegie Library
Jan 38
Mississippi College

Library

Duplicate

Invocation Hymn

By Marshall Wingfield

(May be sung to the tune "Saxby")

We bring our lives before Thee, Lord,
Our foolish thoughts and selfish deeds;
Speak Thou to us Thy saving word;
Impart Thy grace for all our needs.

Grant us the meekness which is might,
Give us to the service which is love;
Shine in our hearts with heavenly light
And lift our thoughts to things above.

Thou art the Truth, the Life, the Way;
On Thee our needy souls depend.
Be Thou our comfort and our stay,
O changeless Savior, Master, Friend.



Wallet of the Week



HOUR GLASSES, according to an exchange, appeared on pulpits after the Reformation and as a means for regulating the length of sermons. At that period long sermons were common. The sand in the glass was measured to run an hour, and when it was empty it was time for the preacher to conclude his discourse. The docility of the minister must have been remarkable in that day. Even a buzzer fails to stop them in our time and we feel certain that the end of no trickling stream of sand could put a damper on some that we have heard.

* * *

THE PRAYER-TREE is a device of the natives in certain parts of Africa where the people live in small mud huts with no chance for privacy. The Christian natives choose each one a tree in the forest where he goes apart for communion with God. If any one neglects his place of prayer or becomes unfaithful in his devotions, his Christian brothers remind him of his duty by saying, "Brother, the grass grows on your path." In this manner they utilize the virtues of the class meeting of the early Methodists.

* * *

THE ARK OF THE COVENANT, an oblong box of acacia wood, covered with gold and gold decorations, was an object of great veneration among the ancient Hebrews. Quests for its recovery, like efforts to locate the Holy Grail, have enlisted many devout souls throughout the centuries since its disappearance. The latest venture appears to have been organized by two men who are cofounders of a religious society in London known as the True Law Party. Mt. Ebal in Palestine is the place where their search will be instituted. Just why they have chosen Mt. Ebal is not stated.

* * *

THE RANK PESSIMISM of some religious leaders is a strange phenomenon of modern church life. Not long ago a young English cleric said: "The Church is too busy consoling the old and the dying to keep pace with the ardent spirits of the young." Frank E. Gaebelin, headmaster of a school for boys, is given as authority for the statement that only about "twenty-five per cent of the forty-nine million young people in the United States have ever been inside of a church." This interpretation of the attitude of our young people is of a piece with the statement of an eminent preacher before his Church School: "The Old Testament is an old story they used to tell around camp fires."

THE PROTESTANT EPISCOPAL CHURCH, at its recent General Convention in Cincinnati, is reported to have adopted a budget of seven and a half million dollars for its next triennium. This is an advance of approximately three hundred thousand dollars over expenditures for the three years ending January 1, 1937. The realization of this goal will necessitate an increase of twenty per cent in the contributions of the seventy-four dioceses and mission districts. The proposed advance follows a six-year period of retrenchment in the work at home and abroad.

* * *

HAILE SELASSIE, dispossessed Emperor of Abyssinia, is said to be so reduced in financial circumstances that he is trying to sell his home at Bath, England. It will be recalled that he was reported to have fled from Addis Ababa with a fortune salvaged from the wreck of his kingdom, a report which was untrue. But, even in penury, his proud spirit remains unbroken, and he rejected the invitation of Mussolini to return to Abyssinia as a puppet ruler. He refused to relieve his personal distress by submitting to become a tool of the man who plundered his empire.

* * *

MME. SIGRID UNDSET, Nobel Prize winner for literature in 1928, is a Norwegian, born in Denmark. She left school at the age of sixteen and worked as a typist for ten years. She gave the Prize money to charity. Later, she refused an offer of fifty thousand dollars for the film rights of her "Kristin Lavransdatter," because she did not want any American concern to make a film out of her romance. She is one of Scandinavia's two most brilliant women writers, and her rise to fame is a romance as real and as beautiful as any story that she has written.

* * *

THE METHODIST TIMES AND LEADER, founded by that adventurous spirit, Hugh Price Hughes, was recently merged with the Methodist Recorder, of London. After a career of more than fifty years of sound religious journalism it passes from the stage, but its name will survive as a memorial to its brilliant founder. The discontinuance of the Times is another example of that retrenchment which shortens the reach of the forces of righteousness. The so-called merger with the Recorder is but a conventional way of acknowledging that the Methodists of England have failed in their efforts to maintain the journalism which became such a mighty force in its building.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

TOWARD ALDERSGATE

The story of Mr. Wesley's Aldersgate experience has long been a classic in the literature of the Methodist Church but many of us are more familiar with the incident of May 24, 1738, than we are with Mr. Wesley's approach to that immortal hour. We do not know of a finer example of teachableness and humility in the literature of Christianity than was exhibited by Mr. Wesley as he came up to that epoch-making change in his life. His spiritual quest began at Oxford where he made himself the servant of men in jails and practiced the most rigid self-denial in order that he might be able to contribute to the relief of the poor. He turned his face toward America, then a savage-haunted wilderness, with the avowed purpose of becoming a messenger of Christ to the natives. When he discovered in the Moravians evidence of a sense of spiritual security which he did not possess, scholar as he was, he immediately sought instruction at the hands of those pious and self-effacing Bohemian evangelists. The day when he first met Peter Bohler he noted as "A day much to be remembered." On the return voyage from America he was oppressed with a sense of defeat and of personal humiliation and he wrote in his journal: "I went to America to convert the Indians; but oh, who shall convert me?" In a spirit of self-distrust, he says of that memorable evening of May 24, 1738, "In the evening I went very unwillingly to a society in Aldersgate Street." All the while he was seeking great things, but with a spirit of profound humility, and he rose to fame and power through an experience which he least expected. Mr. Wesley's humility and self-devotion are in striking contrast with some trumpet-voiced prophets who assume to speak with an unblushing certainty and boldness concerning the purposes and plans of God in our new approach to Aldersgate. We very much fear that these may not have found the key which unlocked for Mr. Wesley the stores of grace and blessing which he described as assurance and a warming of his heart. We fear, too, that such a spirit of cocksureness might be the fore-runner of an experience of humiliating surprise—that we may

find ourselves not prepared to receive a blessing like the experience which so changed the world.

"FELLOWSHIP OF RECONCILIATION"

The caption of this editorial is not quoted with any thought of making attack upon the organization which has chosen to be known by that name. Our purpose is rather to speak of the superficial approaches which we make to problems which involve the very life of the world. It would seem that every new "problem" is the signal for the creation of a new mechanical unit of opposition. We are not so foolish as to presume that thought and emotion can be implemented without some form of mechanical device. No one should forget, however, that the best machine can transmit only a fair percentage of the energy released through it. The power is the thing of first importance. So our organizations tend to limit the efficiency of the thought which brought the organization into being. Peculiar interests and aims, national, social and economic, register immediately in the program of an organization and often cause it to degenerate into an emphasis upon incidental or secondary issues. As we see it, the world needs the impulse of a great unifying experience, the projection of an ideal as comprehensive as life in all its bearings. Today, shall we say it? we need as never before to be completely under the dominance of the Spirit of God. We need an international fellowship founded, not upon temporary and shifting interpretations of national and social life, but founded and anchored in a great experience of redemption. Until we can move in response to that impulse, organization will reflect angularities and partial views of racial, economic or political circumstance. There is no hope for a concerted movement upon world problems until we may be able to so far forget local and selfish interests as to catch the spirit and the stride of the Son of God in that glorious march to world conquest which had its beginning on Calvary nearly two thousand years ago. Great names and great labels mean little unless there be a commensurate dynamic back of them.

TO OUR FRIENDS

Early in November we sent expiration notices to nearly fourteen hundred subscribers. We are now preparing to send a second notice to at least a thousand and from whom we did not have replies. Our experience has been that we often lose both a subscriber and a friend when we extend subscriptions in the hope that a remittance will come in. We do not want to lose a subscriber and we cannot afford to lose a friend. We appeal, therefore, to every one who may receive the notices, soon to go out, that they respond at once. We feel sure that the most of our friends wish to continue the paper, but if any have made up their minds not to do so, we would like to know it. We desire to show every courtesy which may be consistent with sound business, and we do not want any subscriber to feel that we would take advantage of him by sending the paper on after the subscription has expired. Many have waited until the beginning of a new year that their charge might have credit on its quota. Indicate your charge and credit will be given. Please help us by sending your renewal at once. The postal regulations do not permit the indefinite continuance of expired subscriptions, and the Publishing Committee at its recent meeting gave instruction that we must not do so. If notice reaches you, do not overlook it, please.

NOTICE TO PASTORS

In requesting Advocate mailing lists for your charge, please indicate all the post offices through which your people receive mail. It is not necessary to give rural routes. If you will do this, it will enable us to give you the information promptly.

Editorial Miscellany

By Dr. H. T. Carley

A LETTER THAT WAS NEVER WRITTEN

"Dear Bishop: At the request of our official board, I am writing you about our preacher, Brother Blank.

"Some of our people complain that he is not as good a preacher as we ought to have. Others say that he and his family don't dress as well as they ought to, considering the nice class of people we have here. He has a car, but it is an old one and it doesn't look well when he parks it Sunday morning along with the new models in front of the church. We don't object to our preacher's taking a reasonable amount of recreation, but it has caused some comment that he works his own garden, spending at least two or three hours a week in it. He is a fairly good mixer and knows practically everybody here,

but he doesn't spend as much time downtown as some people would like for him to do. He is cheerful enough in a way, but sometimes he has a sad or worried look that is very depressing to those who think a preacher ought always to appear bright and happy. There are other things I might mention, but I have told you enough for you to understand the situation.

"At our board meeting last night we discussed these things, and, by a unanimous vote, I was instructed to write to you and ask you to send Brother Blank back to us for another year.

"Last night, after we got through discussing Brother Blank, somehow or other we got to discussing ourselves. Our preacher's salary is \$1,000 a year. Sometimes we pay him in full, and sometimes we don't. Last year we paid him \$800. Last night our treasurer reported that we are \$200 short now, with Conference almost here; and we have raised only 50 per cent of the benevolences.

"One member of the board said he couldn't dress his family even as well as Brother Blank does if he didn't get more than \$800 a year, and added that he couldn't keep any kind of car if that were all he got. Another one said that he would have to spend more than three hours a week in his garden if he had anything to eat on a salary like that. I didn't say it—but I make a good deal more than \$800 a year, and plenty of times I know I look sad or worried over financial matters.

"And then the post master, who is on our board, said that Brother Blank not only takes the Conference and General organs, but that he also gets a daily paper and two or three other first-class magazines, and that at least five or six books come to him every year. Another member of the board said if he had to keep up with all that reading, he wouldn't be able to spend any time in town.

"One of the lady members of the board, who seldom misses a service, spoke up and said if we would attend church as regularly as we ought to, we'd find that Brother Blank is a better preacher than we thought. And she added that we have never had a preacher that visited the members, especially the sick ones, in their homes more than Brother Blank does.

"So we got ashamed of ourselves and decided that the trouble was with us and not with Brother Blank. Somebody said, 'Let's pay him up now,' and we raised the \$200 right there. And then somebody else said, 'How about giving him a little bonus?' and we raised \$200 more in a pair of minutes. Then the treasurer said, 'How about the benevolences?' and we paid them out, too.

"Then somebody said, 'Let's show Brother Blank that we are not as sorry a bunch as he probably thinks we are.' So, by a formal motion, unanimously adopted, we fixed the salary for next year at \$1,800; and I was instructed to write to you and ask you to send Brother Blank back to us.

"Bishop, I think we have been converted, and we want to prove it to Brother Blank. Give us a chance.

"Yours faithfully."

A NATION-WIDE CALL TO PRAYER

By Jesse M. Bader, New York, N. Y.
Executive Secretary of the Department
of Evangelism
Of the Federal Council of the Churches
of Christ in America

The annual Week of Prayer will be observed by the churches throughout the country next January 3-9, inclusive. A special program has been prepared by the Department of Evangelism of the Federal Council of the Churches of Christ in America. The Department has received many requests recently from interested friends for the observance of a special day, or special period, of prayer at this time of crises in our nation's life, and these have urged that the Federal Council of Churches issue a call to united prayer. Realizing that the time for the Week of Prayer, which occurs each year in early January, was rapidly approaching, the Federal Council of Churches has felt that this special week was the best time for a call to the churches for united prayer over the entire nation.

The Program for the Week of Prayer is made up of six orders of service for the week of January 3-9, (excepting Saturday). The subjects for daily prayer are—Prayer for the rediscovery of the Reality of God; Prayer for Forgiveness; Prayer for the Holy Catholic Church; Prayer for the Nations; Prayer for a Spiritual Awakening; Prayer for the coming of the Kingdom of Heaven on Earth.

Many communities will find it highly desirable to plan united prayer meetings for the entire week. Where union services are not possible, individual churches will want to observe the week. There is power in united prayer. Of the early Christians we are told in Acts, "And they had prayed . . . the place was shaken where they were assembled together; they were all filled with the Holy Spirit; and they spake the word of God with boldness; and the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own . . . and with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." These things happened "when they had prayed."

"Lord what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!"

Order Week of Prayer Programs from the Department of Evangelism, Room 71, 297-4th Ave. New York, N. Y. Price—5 cents per single copy; \$2.00 per 100; \$9.00 per 500. Postpaid.

BOOKS

"When Boys Talk to God;" "When Girls Talk to God," Theodore Graebner, Editor. Carroll Good, Inc., New York. Price 35c each.

These two little cloth-bound booklets, one for boys and the other for girls, are arranged by ages—six to eight, nine to eleven, and twelve to fourteen years. They are a new series of prayers in which the petitions are framed in the language and according to the need and thought of boys and girls of the ages indicated.

* * *

"Christmas, An American Annual of Christmas Literature and Art, Vol. VII," Randolph E. Haughan, Editor. Augsburg Publishing House, Minneapolis. Price \$—

In both literature and art, the seventh volume of this beautiful quarto, "Christmas," is worthy of its predecessors. If one desires a truly beautiful Christmas booklet with literary charm and the exalted atmosphere of the season, no better selection could be made than to secure this classic among Christmas annuals.

A BRIEF VISIT TO MEXICO

By Grover Carlton Emmons

Last night I left Mexico City and today am aboard one of the trains of the National Railways of Mexico. We will cross the border some time tonight at Laredo and will arrive in San Antonio tomorrow morning.

I went to Mexico City during a brief interval in my Annual Conference visitation assignment to tell the story of "The Upper Room" movement and to advise with our friends in the Republic to the south as to the practicability of issuing a Spanish edition of this devotional publication which God has so wonderfully blessed in its ministry around the world.

Everywhere I found a genuine interest in the suggestion for a Spanish edition. It is our plan to make it available not only in Mexico but throughout Latin America, including South and Central America and the West Indies.

We have secured the services of Dr. and Mrs. Juan N. Pascoe as translators of the Spanish edition of "The Upper Room"—the title in Spanish is "El Aposento Alto." Dr. Pascoe needs no introduction to our American friends. He bears the worthy distinction of having been elected the first bishop of the Methodist Church in Mexico.

Our distribution of "El Aposento Alto" in Mexico will be through the Casa Unida de Publicaciones of Mexico City. This is the publishing house representing all evangelical groups at work in Mexico. It is under the management of Prof. Conso Baez Comargo, a most able and highly respected leader in the Christian movement in Mexico.

One of the first questions which one encounters on his return from any foreign

country is: "What impression did you form on your visit?"

I have found long ago in my various contacts throughout the world that most impressions formed by a foreigner as he passes through a land are quite superficial and untrustworthy. Where one who has lived in a land for many years hesitates to speak with authority, the average tourist can speak quite dogmatically and with finality with reference to social, economic, political or religious problems. This observation gives one some misgivings when he is asked to express an opinion with reference to his impressions. However, there are one or two things which strike one, on even a brief visit to Mexico, as very significant.

1. One is impressed that nationalism is very pronounced in Mexico, as it is in so many parts of the world today. It is not an anti-foreign movement so much, at the present time, as it is a conviction that Mexico is quite capable of running her own affairs. Foreign business interests operate in a much more limited way in Mexico than they did prior to the revolution and foreign labor is almost nil in Mexico. For example, the train on which I am now traveling, one as modern and well equipped as any train in our own country, is manned by Mexican personnel with the single exception of the dining car steward. Incidentally, this steward is officially rated as an instructor. The engineer, fireman, conductor, brakeman, and even the Pullman porters are all Mexican.

If there is any anti-American sentiment in Mexico it is not apparent on the surface. I have never received greater courtesy anywhere than I have on this brief trip through the Republic. I have come in contact with all classes on the train, in the hotels, on the streets, and in not one single instance have I received the slightest discourtesy.

2. My second impression is that Mexico has come out of the depression more rapidly than we have. Of course, there has always been much poverty in Mexico, and this is still true. You see evidences of it everywhere. However, Mexico is today apparently nearer normal than many other countries where the economic basis of life is on a higher level.

3. My third impression is that there is much more religious freedom than I had expected to find. Regardless of what the laws may be, the people seem to have every opportunity for worship. There are restrictions which we wish did not exist, but we must remember that Mexico was for many centuries completely dominated by the Catholic Church. Any restrictions placed upon Catholicism must in fairness apply to all groups alike.

A few nights ago I met a young Mexican, a graduate of Columbia University. He explained that he is a Catholic, a sympathizer with the Socialistic regime in Mexico—not a communist—and a sympathizer with the Fascists in Spain. I could not reconcile that kind of a combination. As a devout Catholic, one could

(Continued on page 7)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. J. B. Shearer, writing of his departure from Gibsland, says that the people of Gibsland anticipate a happy year with Brother H. W. Rickey and that they are looking forward with pleasant anticipations of his coming.

We have been swamped with changes of address in the last few days. In cases where we know the addresses, we are trying to make the changes ourselves, but should the paper go wrong, we hope that our friends will let us know at once.

We sincerely regret to lose Mrs. Leona Guy, of Zachary, from our subscription list. She says that she enjoys the Advocate very much, but is not able to renew it at the present time. We hope that the time may soon come when we shall have the pleasure of sending the paper to her again.

Rev. H. C. Norsworthy, Shreveport, writes enthusiastically of the return of Rev. Charles Crowe to Noel Memorial Church, and of the outlook for the new year. Brother Norsworthy is a local deacon who came to Shreveport from Hattiesburg, and he has rendered service at Cedar Grove, Noel Memorial, Park Avenue and Haughton Methodist churches, and for various other denominations in the city.

LAKE CHARLES DISTRICT STEWARDS MEETING

Kindly insert a notice in your next issue, of the District Steward's meeting for the Lake Charles District, to be held at the First Methodist Church in Lake Charles on Dec. 14 at ten o'clock. I believe the preachers are generally urged to attend also.

B. H. ANDREWS, P. E.

MRS. SARAH COLEMAN TEAT

One of Jackson's most distinguished women, Mrs. Sarah Coleman Teat, 92, was buried on Wednesday afternoon, November 24, in Lake Memorial Park.

Impressive funeral services were conducted by her pastor, Dr. J. Lloyd Decell, of the Galloway Memorial Methodist Church, from the Wright and Ferguson Funeral parlor. Dr. Decell was assisted by Dr. T. M. Brownlee, presiding elder of the Jackson District of the Methodist Church.

Mrs. Teat's death occurred Tuesday at her home, 431 East Hamilton St. She had been ill for several weeks.

She was the widow of James Henry Teat and was a member of one of the State's oldest and most prominent fam-

ilies. Her father was James Bradley Coleman and her mother Cynthia Horton.

She made her home in Kosciusko prior to coming to Jackson, 20 years ago. She was a woman of great charm and was remembered in her youth for her beauty. She was a devout member of the Galloway Memorial Methodist Church.

Surviving her are four children. They include three daughters, Mrs. James M. Boykin, Waterproof, La.; Mrs. Lilyan T. Darden, New Orleans, La.; Mrs. E. A. Catching, Jackson, Miss., and one son, George L. Teat, Jackson. She was the mother of the late Judge James L. Teat, Dr. P. A. Teat and Mrs. Beulah T. Franklin. Surviving grandchildren include Mrs. Tom Crocket, Mrs. Harry Smith, James Roy and Tom M. Catching, Jackson; Dick Darden, New Orleans; Mrs. W. R. Bell, Jr., Murfreesboro, Tenn., and James T. Boykin, Nashville, Tenn. Four great-grandchildren also survive.

REMEMBER THE SUPERANNUATE

There are sixty-six superannuates and widows of preachers in the Louisiana Conference. Many of them do not receive the Advocate, and few can spare even a dollar from the meager support which they receive. Will you not share in a Christmas gift to those who abide in the shadows of retirement? One dollar will send the paper for a whole year—new or renewal. Write these worthy veterans on your list to be remembered at Christmas. Send any amount to the Advocate Christmas Fund, 512 Camp Street, and we will see that it is applied as directed.

MISSIONS IN THE CONGO

Back at her desk at Methodist missionary headquarters, Miss Sallie Lou MacKinnon, secretary of woman's foreign missionary work, had an interesting story to tell of missionary endeavor in the Belgian Congo, where she has spent the past four months.

Miss MacKinnon came out of Africa with three outstanding reactions concerning the work of missions and the people of the Congo. First, that the natives, both men and women, are capable and earnest and worthy of anyone's best efforts; second, that in Africa are seen practical evidences of the value of co-operative efforts among the different religious bodies working in that field, and third, that the missionary task among a primitive people, such as the African, involves the delicate problem of making such contribution to the native civilization as will not disrupt their life thoughts

and customs but to so improve them that adjustments of a passing culture and emergence into a new way may be made in terms of Christian religion.

Judged by the tribes which came under her observation, the African people, just emerging from a primitive civilization, have come suddenly into contact with European civilization without preparation for it. Many of the old tribal laws, customs and tabus have disappeared and, naturally, there have resulted conflicts in the inner life.

The natives themselves, according to Miss MacKinnon, set a high standard of missionary excellence. They want more missionaries sent to them, and the kind of missionaries they want are men and women "who have knowledge and who will sit down with us and talk to us and laugh with us."

The native African likes to laugh, Miss MacKinnon said, and this fact, together with the bright sunshine, the luxuriant and colorful growth of trees and flowers, keeps one from feeling the pity that characterizes contacts with peoples in countries where extremes of wealth and poverty are in striking contrast.

The African seems to be satisfied with his sunshine and rich land, although there is great need for improvements in the way of education, health and morals. Old superstitions still abound, moral standards are low, and all of the usual tropical diseases, with the added menace of tuberculosis, call for better medical work and health instruction.

Miss MacKinnon left Nashville the first of last July. Although she has visited all the other foreign mission fields of the Church of which she is an administrative, and was for eleven years a missionary in China, this was her first visit to Africa, and she pronounced it an enlightening and satisfying experience. In addition to visiting mission centers operated by the Methodist Episcopal Church, South, among natives of the Batetala tribe, Miss MacKinnon visited important centers of the Presbyterians, Methodist Episcopal, London Missionary Society and Plymouth Brethren denominations. Especially to the Presbyterian mission, nearest neighbor to the Southern Methodist mission, is due much credit for the success of their work with the Batetalas, Miss MacKinnon said, on account of the help given by them when the Methodists began missionary work 22 years ago and their cooperation along many lines through the years.

In making her missionary itinerary, the visitor from Nashville rode more than 3,000 miles in an automobile pick-up truck—hammocks or other primitive modes of travel—the truck negotiating the rivers by means of pontoon ferries poled across by natives. Everywhere hospitality abounded, the missionary party being greeted along the way by natives bowing and clapping hands. In the opinion of Miss MacKinnon the Belgian Government is exercising a beneficent rule. Much has been done for the natives in the way of good roads, sanitary and health measures. The Govern-

ment cooperates with the Methodist Board of Missions in their work for curing leprosy and sleeping sickness. All of the instruction at mission schools must be done in French, the national language, and in Otetala, the native tongue. No English may be taught.

According to African custom, Miss MacKinnon was given a name by her African friends. The name bestowed upon her was "Mama Buyan Gnandgi," which in Otetala means "She who comes with love." Considering that it was only 22 years ago that Bishop W. R. Lambuth established the mission in Africa, progress seems remarkable, Miss MacKinnon said, for at that time there was not even a written language.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will hold its second meeting for the fiscal year closing March 31, 1938, in the Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, Thursday, January 6, 1938, at 9:30 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before January 1, 1938. Applications received after this date will be held over for the Annual Meeting.

T. D. ELLIS, Secretary.

A BRIEF VISIT TO MEXICO

(Continued from page 5)

understand his position with reference to the Spanish situation. But how about his loyalties in Mexico?

He justified his position upon a principle quite familiar to us in America, that is, the doctrine of separation of Church and State. He was thoroughly satisfied with Catholicism as a religion, but was at the same time loyal to the effort of the State to rid itself of Church political control. I am led to believe that the attitude of this young man is quite general.

During my visit I had the privilege of spending an hour with the Hon. Josephus Daniels, American Ambassador to Mexico. No one in public life today is more genuinely interested in promoting a spirit of friendship and goodwill between these two neighboring Republics than is Mr. Daniels. Recalling the flurry at the time of his appointment to Mexico, I was delighted to find that he had completely won the confidence of the Mexican people and that he is honored and respected everywhere.

The Rev. Milton C. Davis is the only missionary we have in Mexico City. He has the confidence of both native and foreign groups, and, as head of the Union Theological Seminary, is making a most constructive contribution toward the development of the future leadership

of the Christian movement in Mexico. Our Southern Methodism is very fortunate in having here at this strategic center a man of his vision, consecration, and personal equipment.

MILITANT MISSISSIPPI METHODISTS MARCH ON

The Methodist Church is a working Church. The Methodist Church is a Church of service. The Methodist Church in Mississippi has always been deeply interested in the orphaned and underprivileged children.

The Mississippi Methodists are at work. The special and immediate object of their service is the Orphans' Home which is the benevolence of the North Mississippi Conference and the Mississippi Conference of this Church.

This Orphans' Home a few years ago went deeply into debt for the construction of an administration building and dormitory.

The depression came on, the obligations could not be met promptly, and interest accumulated and the debt rose to \$186,000.00.

In 1934 and subsequently, the Methodists of Mississippi have reduced this indebtedness to \$70,000.00.

The whole Church has resolved to clear this Home of debt this year.

Bishop Hoyt M. Dobbs, who led the campaign in 1934, has earnestly expressed the deep desire and made the appeal that the shadow of debt be forever removed from this Home.

At the Conference in Clarksdale, and at the Conference in Hattiesburg, resolutions were unanimously adopted to put on a campaign to pay the whole debt this year.

Two pictures are presented:

First, a good one: \$55,750.00 will clear the Home of debt, if paid by December 31, 1937.

How?

The Home owes \$70,000.00. It has in bank to apply thereon \$4,000.00, and eight friends have offered to donate \$10,250.00 in cash if the whole debt is paid by December 31, 1937.

This would leave just \$55,750.00 if the Methodists will pay that amount by December 31, 1937.

The other picture is bad: It will take \$69,400.00 (or \$13,650.00 more) to pay the whole debt if it is not paid by Decem-

ber 31, 1937.

Why?

The Home owes \$70,000.00. It has in bank \$4,000.00 to apply thereon. This would leave a debt of \$66,000.00, but there would have to be added thereto, if the debt is not paid by December 31, 1937, additional interest amounting to \$3,400.00, which would make the total of \$69,400.00.

In other words, after January 1, 1938, it will take \$69,400.00 in addition to the cash in bank to pay the debt.

But, if the debt is paid before December 31, 1937, the Methodists will only have to raise \$55,750.00.

No wonder the Methodists are at work! No wonder every Presiding Elder is arranging for district meetings, and every preacher is working to get his quota for his Church, and no wonder the members are striving enthusiastically to reach the goal, because if the whole debt is paid by December 31, 1937, this Great, Wonderful, Sacred Home of Dependent Children will be saved.

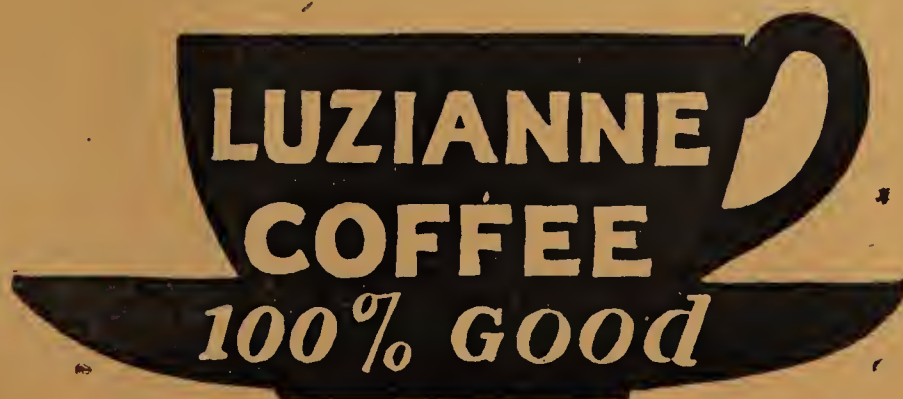
—Editorial Jackson Daily News,
Nov. 30, 1937.

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Baton Rouge, First Church, Dec. 12, a.m.; Q. C., Dec. 15, p.m.
St. Francisville, at St. Francisville, Dec. 19, a.m.; Q. C., 2 p.m.
Jackson, at Jackson, Dec. 19, p.m.; Q. C. following service.
Baker, at Baker, Dec. 26, a.m.; Q. C., 2 p.m.
Istrouma, Dec. 26, p.m.; Q. C., Jan. 5, p.m.
Clinton, at Clinton, Jan. 2, a.m.; Q. C., 2 p.m.
Gonzales, at Carpenter's Chapel, Jan. 9, a.m.; Q. C., 1:30 p.m.
Zachary, at Slaughter, Jan. 9, p.m.; Q. C. following service.
Walker, at Walker, Jan. 16, a.m.; Q. C., 2 p.m.
Denham Springs, at Live Oak, Jan. 16, p.m.; Q. C. following service.
Greensburg, at Greensburg, Jan. 23, a.m.; Q. C., 2 p.m.
Kentwood, Jan. 23, p.m.; Q. C. following service.
Pine Grove, at Montpelier, Jan. 30, a.m.; Q. C., 1:30 p.m.
Ponchatoula, Jan. 30, p.m.; Q. C. following service.
Springfield, at Springfield, Feb. 6, a.m.; Q. C., 2 p.m.
Hammond, Feb. 6, p.m.; Q. C. following service.
Natalbany, at Natalbany, Feb. 13, a.m.; Q. C., 2 p.m.
Plaquemine, Feb. 13, p.m.; Q. C. following service.
Lottie, at New Roads, Feb. 20, a.m.; Q. C. following service.
Amite, Feb. 20, p.m.; Q. C. following service.
Angle, at Mt. Hermon, Feb. 27, a.m.; Q. C., 1:30 p.m.
Franklinton, Feb. 27, p.m.; Q. C. following service.
J. HENRY BOWDON, P. E.

To make a mistake in some worthy undertaking is more honorable than to avoid mistakes by refusing to venture.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. Dan P. Yeager is on the ground at Union Church and is looking forward to a good year in his new field of labor. He is delighted with the people of that community.

Rev. J. B. Shearer has gone to his new field, Osyka, where he says it is his purpose to help make the new year a good one for the Advocate. We thank him for this avowal of his purpose and loyalty.

Rev. W. H. Saunders, superannuated at the last session of the Conference, will be at home to his friends at 245 East Ave., Crystal Springs. He writes that he is about to get settled in his new home and his new relation.

Rev. T. M. Ainsworth reports that the people of Decatur were reluctant to give up Rev. H. J. Moore, but that his own welcome has been most cordial. He finds a field prepared to go forward because of the splendid work of his predecessor.

Rev. F. L. Applewhite writes that a large congregation heard Rev. Moselle Wells, the new pastor, at the union Thanksgiving service in Edwards. Bro. Wells made a good impression, and the outlook is most encouraging. Brother Applewhite goes to Louise.

Mrs. L. T. Martin, Beltonia, places us in her debt by the renewal of her subscription to the Advocate, and no less so by the gracious assurance of her appreciation of the paper. Thank you, and we hope that every issue of the coming year may bring you real joy and help.

Rev. W. S. Cameron is very happy in his return to the Barlow charge. The people have touched him deeply by the warm welcome extended him as he returns for another year of service. He has already held his first quarterly conference, and has written for the mailing list of the Barlow charge.

The death of Rev. E. C. Grice, at the King's Daughters Hospital in Gulfport last week, was reported in Mississippi papers. He was seventy years of age, a native of Lincoln County, and leaves a wife, two sons and a daughter to mourn his going. The services were in charge of Rev. H. W. Van Hook, of Handsboro, who was assisted by Rev. Van H. Landrum, of Gulfport.

HOPE AND FAITH (John, 20-15)

Last night in dreams thro' Memory's Lane
I walked with free and joyous feet;
There held again communion sweet

With those I shall not see again
Until God sunders pearl from shell,
And broken is Life's fragile bowl;
And I shall pass, a pardoned soul,
Forever in His home to dwell.
The skies seemed bluer there than those
Above me now. There seemed to be
A greener green on bush and tree—
A richer redness on the rose.
No death was there. There day and night
Were blent to one harmonious whole;
Thro which walked free the sun-crowned soul
From glow to glow, from light to light.
and there I found the joys I miss—
The blessings I cannot forget—
The sweetness of my Violet;

REMEMBER THE SUPERANNUATE

There are seventy-five superannuates and widows of preachers in the Mississippi Conference. Many of them do not receive the Advocate, and few can spare even a dollar from the meager support which they receive. Will you not share in a Christmas gift to those who abide in the shadows of retirement? One dollar will send the paper for a whole year—new or renewal. Write these worthy veterans on your list to be remembered at Christmas. Send any amount to the Advocate Christmas Fund, 512 Camp Street, and we will see that it is applied as directed.

My mother's love, my mother's kiss,
Oh, vanished blessings! In my home,
(No home since mother went away.)
I sit and watch the shadows gray—
Gray Wolves, across the landscape roam.
But well I know no Wolf of Gloom,
No Wolf of Doubt, or Fear, or Dread,
Can rob me of my Deathless Dead,
Whose dust now sleeps within the tomb.
For, watching o'er their hallowed dust,
The One Whom Mary knew not,
stands - -
Tis the Head Gardener! In His hands
These placed their hope, their faith,
their trust.
And never yet since Time began
Has He one trusting soul betrayed;
Or quenched the spark that He has made
Immortal in the soul of man.
Though now they sleep, they shall awake - -
Montgomery Hill give up its dead,
When in the East, a Rose of red,
The resurrection Dawn shall break,
Oh, Thou Head Gardener - - that is well!

For, take away the hope You gave
Of richer Life beyond the grave,
And earth would be a living hell!

(Dedicated to Dr. T. M. Brownlee, P. E.
Jackson, Miss.)

J. F. DORROH,
Madison, Miss.

A TRIBUTE TO HIS MOTHER, MRS. I. H. C. COOK

By Felder Cook

Mother's precious heart was so busy pumping for others it neglected to send the crimson currents sufficiently strong to sustain her own life.

She was a great lover and lifter.

No child ever had a finer mother and friend. She loved her children and grandchildren and all of those bound to her by the ties of blood and marriage, with a depth and loyalty unsurpassed by mortal heart. But her love was not the kind which justified any shrinking from duty. If the path of duty, if high endeavor and sacrifice called unmistakably loved ones from the old home circle—of which she was always the magnet—along that hard path, she bade her beloved ones gladly go.

Nor did her sweet devotion to her own large family, and its connections and interests, lessen her vital interest in the welfare of those outside the ties of blood and marriage. Rather did it seem to add to her capacity and urge to help such others understandingly.

The measure of her service was the limit of her physical and financial resources and the needs of those within the range of her influence. She ministered as happily to her colored friends and to those of creeds outside her own, as to those of her own blood and breeding and of her own faith. In the matter of tolerance, she could say with the poet:

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But love and I had the wit to win:
We drew a circle and took him in."

For her to live was to live in relation to others, no matter at what personal sacrifice she must needs lend a helping hand. This was ever an unfailing source of happiness to her. As a result her life was not an easy one; it was no bed of roses; but the scent of the rose of love was always there; and so was the deep harmony of a happy soul. All things human was of never ceasing concern to her and the human and the divine intertwined in the warp and woof of her divinely human personality. She had the faith unto salvation but she humbly chose to prove it by works rather than by words. She abominated hypocrisy and wrong doing; but she pitied the hypocrite and the wrong-doer. She loved all too much to hate any living creature. She believed that "The crest and crowning of all good, Life's final star, is brotherhood"

both here and hereafter. In passing so suddenly, she went as she had hoped, saved from invalidism of body and mental decay. Only a few days before her death she had written to a member of her family making light of a fall she had down the steps, saying jocularly that it was caused by being in too much of a hurry and not by old age! With all her faculties alert and with the spirit and enthusiasm of perpetual youth, she journeyed into the heavenly homeland to be with those faces she had loved and lost awhile. Let us not grieve over her going. God was good to leave her with us as long as he did. Methinks her sweet spirit was atune with that of the generous Stevenson in his "Réquiem" when he wrote:

"Gladly did I live and gladly die and
I laid me down with a will."

She was a great lover; a great lifter; a beautiful humanist; a humble Christian without guile.

Blessed is that family, those friends, that community, of whom she was a part and with whom her memory will linger—a continuing benediction, she believed that

"The truth in God's breast

Lies trace upon trace

on ours impressed;

Though He is bright and we so dim,

We are made in his image to witness him."

And that

"Whatever way my days decline

I felt and feel, tho left alone

His being working in mine own,

The footsteps of his life in mine."

DR. SNELLING HAS NARROW ESCAPE

On last Saturday evening, Dr. Murff Snelling, son of Rev. J. G. Snelling, had a very narrow escape in a car accident. He went on a professional call and was about to pass a large car going in the same direction when the driver drew back into the road and forced Dr. Snelling into a tree. The car caught fire after the wreck, but the doctor managed to crawl out. The driver of the large car stopped, but when he saw that Dr. Snelling was out of the burning car he got back into his own car and drove rapidly away, without identifying himself, and leaving Dr. Snelling by the side of the road to be carried to the hospital by a passing motorist.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Jackson Dist.—First Round

Forest, Dec. 5, 11 a.m. and 1:30 p.m.
Morton, at Morton, Dec. 5, 4 and 7:30 p.m.
Flora, at Flora, Dec. 12, 11 a.m. and 1:30 p.m.
Grace Church, Dec. 12, 7:30 p.m.
Fannin, at Fannin, Dec. 19, 11 a.m. and 1:30 p.m.
Millsaps Memorial, Dec. 19, 7:30 p.m.
Bolton, at Bolton, Dec. 26, 11 a.m. and 1:30 p.m.
Clinton, at Plain, Dec. 26, 7:30 p.m.
Camden, at Camden, Jan. 2, 11 a.m. and 1:30 p.m.
Canton, Jan. 2, 4 and 7:30 p.m.
Capitol Street, Jan. 7, 7:30 p.m.

Vaughan, at Vaughan, Jan. 9, 11 a.m. and 1:30 p.m.

Galloway Memorial, Jan. 9, 7:30 p.m.

Lena, at Lena, Jan. 12, 11 a.m. and 1:30 p.m.

Edinburg, at Carthage-Parsonage, Jan. 12, 3:30 p.m.

Shiloh, at Shiloh, Jan. 16, 11 a.m. and 1:30 p.m.

Terry, at Forest Hill, Jan. 16, 4 and 7:30 p.m.

Benton, at Benton, Jan. 19, 5:30 p.m.

Lake, at Lake, Jan. 23, 11 a.m. and 1:30 p.m.

Homewood, at Homewood, Jan. 23, 4 and 7:30 p.m.

Raleigh, at Raleigh, Jan. 26, 11 a.m. and 1:30 p.m.

Brandon, at Brandon, Jan. 26, 7:30 p.m.

Walnut Grove, at Walnut Grove, Jan. 30, 11 a.m. and 1:30 p.m.

Harperville, at Harperville, Jan. 30, 4 and 7:30 p.m.

Madison, at Madison, Feb. 4, 3:30 p.m.

Mendenhall, Feb. 6, 11 a.m. and 1:30 p.m.

Florence, at Florence, Feb. 6, 4 and 7:30 p.m.

Carthage Circuit, Feb. 13, 11 a.m. and 1:30 p.m.

Carthage Station, Feb. 13, 4 and 7:30 p.m.

Bessie Shands Mission, Feb. 15, 7:30 p.m.

Glendale, Feb. 16, 7:30 p.m.

A District Rally for the Orphans' Home will be held at Galloway Memorial Church, Dec. 9, 10 a.m. All pastors and church officials are expected to attend. The District Stewards' meeting and Pastors' Conference will be held at Galloway Memorial Church, Dec. 9, at 11 o'clock. At the close of the meeting lunch will be served at the church. The pastors will please bring their District Stewards with them.

T. M. BROWNLEE, P. E.

Meridian Dist.—First Round

Porterville, at Union, Dec. 5, 11 a.m.

Fifth Street, Meridian, Dec. 5, 7:30 p.m.; Dec. 8, 7:30 p.m.

Lauderdale, at Electric Mills, Dec. 12, 11 a.m. and 2:30 p.m.

Hawkins Memorial, Meridian, Dec. 12, 7:30 p.m.; Dec. 15.

Scooba, at Scooba, Dec. 19, 11 a.m. and 2:30 p.m.

Wesley, Meridian, Dec. 19, 7:30 p.m.

Daleville, at Soule's Chapel, Dec. 26, 11 a.m.

East End, Meridian, Dec. 26, 7:30 p.m.

Cleveland, at Big Oak, Jan. 2, 11 a.m.

DeKalb, at DeKalb, Jan. 2, 3 p.m. and 7:30 p.m.

Philadelphia Circuit, at Mars Hill, Jan. 9, 11 a.m.

Burnside, at Longino, Jan. 9, 2 p.m.

Decatur & Hickory, at Decatur, Jan. 16, 11 a.m. and 1:30 p.m.

Union, at Union, Jan. 16, 3 p.m. and 7:30 p.m.

Chunky, at Lost Gap, Jan. 23, 11 a.m. and 1 p.m.

Poplar Springs, Jan. 23, 3 p.m. and 7:30 p.m.

Newton, Jan. 30, 11 a.m. and 2:30 p.m.

Central, Meridian, Jan. 30, 7:30 p.m.

Philadelphia, Feb. 6, 11 a.m.; Feb. 7, 7 p.m.

Enterprise & Stonewall, at Enterprise, Feb. 13, 11 a.m. and 1:30 p.m.

Pachuta, at Pachuta, Feb. 13, 3 p.m. and 7:30 p.m.

Vimville, at Bonita, Feb. 20, 11 a.m. and 2:30 p.m.

Quitman, Feb. 20, 7:30 p.m.

Rose Hill, at Homewood, Feb. 27, 11 a.m.

DeSoto, at Manassa, Feb. 27, 2:30 p.m.

W. B. JONES, P. E.

Seashore Dist.—First Round

Purvis, Dec. 12, 11 a.m.

Saucier, at Saucier, Dec. 12, 3:30 and 7 p.m.

Lumberton, Dec. 19, 11 a.m.

Poplarville, Dec. 19, 7 p.m.

Biloxi, Epworth-Wesley, at Wesley, Dec. 22, 7 p.m.

Brooklyn & Bond, at Brooklyn, Dec. 26, 11 a.m.

Wiggins, Dec. 26, 7 p.m.

Mentorum, at Alexander Memorial, Jan. 2, 11 a.m.

Lucedale, Jan. 2, 7 p.m.

Handsboro & Second Church, at Second Church, Jan. 9, 11 a.m.

Long Beach, Jan. 9, 7 p.m.

Kreole, Jan. 16, 11 a.m.

Pascagoula, Jan. 16, 7 p.m.

Escatawpa, at Escatawpa, Jan. 23, 11 a.m.

Moss Point, Jan. 23, 7 p.m.

Oloh, at East Columbia, Jan. 30, 11 a.m.

Columbia, First Church, Jan. 30, 7 p.m.

Carriere, at Carriere, Feb. 6, 11 a.m.

Picayune, Feb. 6, 7 p.m.

Coalville, at Coalville, Feb. 13, 11 a.m.

Ocean Springs, Feb. 13, 7 p.m.

Americus, at Pleasant Hill, Feb. 20, 11 a.m.

Leakesville, at Leakesville, Feb. 20, 3 and 7 p.m.

Vanceleave, at Vanceleave, Feb. 27, 11 a.m.

Logtown, Feb. 27, 7 p.m.

Gulfport, Frist Church, Feb. 22, 7:30 p.m.

Biloxi, Main St., Feb. 23, 7:30 p.m.

Bay St. Louis, Feb. 24, 7:30 p.m.

A District-wide meeting of pastors, lay leaders, Church School superintendents, presidents of Woman's Missionary Societies, the Orphanage Committee, and other interested church workers, will be held at Biloxi, Dec. 14, 10 a.m. The District stewards are called to meet at Biloxi at 1 p.m. the same day.

L. J. POWER, P. E.



IT'S TIME TO THINK ABOUT CHRISTMAS

Here are a few gift ideas—covering a wide range of prices (from less than a dollar up)—sold at Public Service.

I. E. S. LAMPS

KITCHEN APPLIANCES—

Food Mixers, Modern Gas Ranges, Automatic Clocks.

TABLE APPLIANCES—

Automatic Toasters, Percolators, Waffle Irons, Roasters, Casseroles, Food Servers, Grillettes.

VACUUM CLEANERS

AUTOMATIC RAZORS

BOUDOIR APPLIANCES

HAND IRONS

WASHERS, IRONERS

HEATING PADS

FIREPLACE HEATERS

There is a small carrying charge for articles purchased on terms.

NEW ORLEANS PUBLIC SERVICE INC.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. M. A. Burns is delighted with Black Hawk charge. He says that Rev. J. B. Streater is a prince among men—a fact not new to us. We appreciate the invitation to pay a visit to that little city of our native County.

Edgar Noel Caffey, brother of Rev. Shed Hill Caffey of Greenwood, died at Duck Hill on November 28. According to the Grenada Sentinel, he had been in declining health for some years. Funeral services were in charge of Dr. A. T. McIlwain and Rev. H. N. McKibben.

Rev. J. H. Felts, 907 Walnut St., Fulton, Ky., was much pleased with the spirit of the North Mississippi Conference. He is content and happy in his present relation, but that does not take away the instinct for the race and the passion to have a part in the new day of the Church.

Rev. E. H. Cunningham follows up a splendid report to the Conference with a dinner and the organization of his charge for doing it again. The officers of the Board were elected, and a minimum of \$750 a year for a period of five years was placed in the budget as a sinking fund for building purposes.

Rev. E. P. Craddock, now located at 414 Pierce St., Corinth, is much pleased with the splendid reception which he and his good wife received from the people of South Side Church. His first service was a most delightful hour. We appreciate the warm words concerning the Advocate, and we hope to make it a greater blessing in the coming year.

Mr. John L. Collins of Coffeeville, Miss. died on Sunday, Nov. 28th, and was buried the following day in the Coffeeville cemetery. He was an earnest Christian, a life-long Methodist, and a gallant Confederate soldier. Captain Collins had reached the ripe age of ninety-nine years. He leaves his devoted wife and five children, among them Mrs. R. G. Moore, wife of our pastor at Leland, Miss.

BOONEVILLE, MISS.

Dear Dr. Duren: We have received a most cordial welcome to Booneville and we are happy in the work here. We have already set before us some worthy objectives for the year. Among other things, we hope to pay our church debt this year. We will have a training school and a revival. And, believe it or not, we expect to secure fifty subscribers to the Advocate. We do not plan to wait until next summer to do this, either. A committee has already been appointed and you will be asked for a list of our

subscribers this week. We want the paper to be coming to our people the first of the Conference year. I think it is a great help to a pastor in his work. I want all the assistance that I can secure.

The work is very pleasant here. I have never been more encouraged with prospects for a good year in the work of the Church. May the Lord bless you in your work this year.

Yours sincerely,

W. L. ROBINSON.

REMEMBER THE SUPERANNUATE

There are eighty-six superannuates and widows of preachers in the North Mississippi Conference. Many of them do not receive the Advocate, and few can spare even a dollar from the meager support which they receive. Will you not share in a Christmas gift to those who abide in the shadows of retirement? One dollar will send the paper for a whole year—new or renewal. Write these worthy veterans on your list to be remembered at Christmas. Send any amount to the Advocate Christmas Fund, 512 Camp Street, and we will see that it is applied as directed.

A HOLLOW VICTORY

The reports as to the process by which Unification was carried in the Annual Conferences remind me of a report made by a delegate to a parent organization on his return from a convention. He arose and said: "The whole thing was cut and dried. One little fellow would get up and say what he was told to say; then another little fellow would get up and say what he was told to say; then the presiding officer would get up and say what he wanted done; then the presiding officer would say, now we will take the vote—and the measure went over without a dissenting vote. It was all cut and dried."

If for no other reason than this reason of unfairness to the rank and file of the membership of the Church, the General Conference should turn the measure down next spring.

It looks as if the trend of thought in the minds of those in authority was to tell the people what to want. We want the privilege of doing our own thinking—believing in "the common sense of the most," which is democracy.

We believe in our freedom to be discontented, and our liberty to say so. Our Government gives us the right of the primary; the high officials of our Church have denied us this right. They preach progress, while their actions in this mat-

ter hark back to the convention form of government when a few dictated to the many. We demand the right of the primary, and we shall not be content until each and every member of the Methodist Episcopal Church, South, shall be allowed to voice by ballot his or her opinion on this greatest and most dangerous issue which has arisen in our lifetime.

It is a most dangerous thing when those in authority begin to "talk down" to their constituents, and in secular politics it means the political death of him who thus talks. This "talking down" began in the very earliest days of this movement. Before the water got hot, one high in authority wrote in The Baltimore Southern Methodist, in effect, "Everybody is for Unification but a few from the sticks;" and later on in the same article he said, "Everybody is for it but a few die-hards, and they will get over it as soon as the measure is passed." I ask, Do these words sound like emanations from the heart and mind of a great Christian leader, who believes in the brotherhood of man, and who from his superior intellectual level has a great love and sorrow for these poor unfortunates, and desires to assist them to a higher and nobler life?

Again in the same issue of the Baltimore Southern Methodist, from the one high in authority came these words: "It is all over but the counting of the votes." Does not that sound like some politician who has organized his machine and has confidence in it—who has put it to work and believes nothing can thwart it? One outstanding politician in my State has been quoted as having said: "I never knew what politics was until I got into some of the higher Conferences of the Church."

It is a recorded fact that when the Church, South, was established and American Methodism was divided, "the people" were consulted, and we claim that any effort to reunite the Churches should take the same course if it is to be fair and just.

No, we must say to Brother W. W. Holmes' appeal in the New Orleans Christian Advocate of November 25, we did not know and did not consider this Unification project, to be a "sporting proposition;" but, to the contrary, we regarded it as the most vital thing that has appeared in the annals of our Church within the last ninety odd years. We regarded it as a grave question to be decided by the followers of the One, who when He asked Peter, "Whom say ye that I am?" received the reply, "Thou art the Christ, the Son of the Living God." We will have to decline your proposition to show "good sportsmanship" and make it unanimous.

It is our profound conviction that the great body of the laity of the Church, South, are entitled to be consulted and to have a voice in the settlement of this great question, and until it is granted you need not look for a unanimous vote.

Neither the few thousand Southern Methodist preachers, nor the General and

Annual Conferences, nor all three of them combined, constitute the Methodist Episcopal Church, South. The Church is composed of its approximately 2,800,000 members, clerical and lay; and for a small fragment of its membership, without express authorization by the people, to assume to determine whether it shall continue to exist—considering its large property interests—we hold to be violative of the most elemental principles of justice and equity. The Church has not legislated for its own dissolution. There is no law in its Book of Discipline that deals with the matter of its destruction. Besides, we are not now discussing the simple question of law, but the higher question of moral obligation and right.

We say, in all kindness, that in the manner in which those in authority have handled this Unification movement, and have engineered the voting in the Annual Conferences, the masses of Southern Methodism have been ignored to an extent that is unprecedented and utterly without justification.

We do not believe that God would bless a Church brought into existence by such methods as have been employed.

JAMES W. LIPSCOMB, M. D.
Layman.

Columbus, Miss.

A GOOD WOMAN DIES

Mrs. Mary Holloman Brown entered into her eternal rest on November 30 at the parsonage home of her daughter, Mrs. J. W. Ward, Greenville, Miss., with whom she had lived since the death of her husband more than twenty years ago. She was laid to rest beside her husband in the cemetery at Indianola on December 1, 1937, following services conducted by Rev. J. R. Countiss and Rev. W. N. Duncan. She was a sister of the late Dr. T. B. Holloman of the Mississippi Conference, and the widow of Mr. Summerfield Brown of the Indianola community, and had lived a beautiful and useful Christian life, spanning almost ninety years. She died happy in the thought of reunion with loved ones on the other side. Her son, Judge Marvin A. Brown, Associate Justice of the Appellate Court of Texas, with his wife, Mrs. Janie McIntosh Brown, came from Fort Worth, Texas, for the funeral.

THE PASSWORD

Some one says that there will be a password at the gate of heaven. Some will come up and knock repeatedly. The gate keeper will say, "The password?" They will reply, "We have no password."

We were great on earth, and now we come to be great in heaven." A voice from within will answer, "I never knew you."

Another group comes and knocks. The gate keeper says, "The password?" They say, "We have no password. We have done many noble things on earth. We endowed colleges and gave large sums to charity." The voice from within again says, "I never knew you."

A third group approaches and knocks. The gate keeper says, "The password?" The answer, "We were wanderers from God, and deserve to die; but we heard the voice of Jesus—"

"Aye, aye!" says the gate keeper; "that is the password! Lift up your heads, ye everlasting gates, and let these people in!"—Banks.

THE TERMITE

"The workers' movements are slow and deliberate compared with the quick, jerky activity of other insects, led to their various duties by numbers of soldiers, they flow slowly and steadily along in a stream, three or four abreast.

"Not the least important duty of the worker is the consumption and digestion of cellulose and to feed it to all the other castes in the community by regurgitating it into their mouths whenever they desire it, for no other caste is able to feed itself by any other means. As a stream of workers moves along, a soldier here and there may be seen to approach one of the workers and stroke it with its antennae, when the latter will leave the column and, standing mouth to mouth, will supply the desired nourishment. It is the worker who keeps the whole community alive. Under the guidance and supervision of soldiers it is the worker who builds the termitary above ground, excavates the large ventilating shafts throughout and the many cells and chambers of various sizes underground, passing through their bodies every grain of earth that enters into the construction of the edifice."—The Christian World.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE Greenwood Dist.—First Round

Belzoni, Dec. 5, a.m.
Inverness, Dec. 5, p.m., preaching only.
Greenwood, First Church, Dec. 12, a.m.
Carrollton, Dec. 12, p.m.
Poplar Creek, at Bethel, Dec. 15.
Kilmichael, Dec. 15, p.m.
Duck Hill, at Duck Hill, Dec. 16.
Winona Circuit, at Bethlehem, Dec. 19, a.m.
Vaiden & West, Dec. 19, p.m.
Ebenezer, at Ebenezer, Dec. 21.
Itta Bena, Dec. 22, p.m.
Moorhead, Dec. 29, p.m.
Black Hawk, at Black Hawk, Jan. 2, a.m.
Price Memorial & Phillip, at Price Memorial, Jan. 2, p.m.
Acona, at Acona, Jan. 9, a.m.
Minter City-Glendor, at Glendor, Jan. 9, p.m.
Drew, Jan. 12, p.m.
Tchula, Jan. 16, a.m.
Lexington, Jan. 16, p.m.
Sunflower, at Sunflower, Jan. 19, p.m.
Schlater & Cruger, at Schlater, Jan. 23, a.m.
Ruleville & Doddsville, Jan. 23, p.m.
Winona Station, Jan. 26, p.m.
Webb & Sumner, at Webb, Jan. 30, a.m.
Tutwiler, at Tutwiler, Jan. 30, p.m.
Swiftown, at Swiftown, Feb. 6, a.m.

Inverness & Isola, at Inverness, Feb. 6, p.m.
District Stewards meet at Greenwood, Dec. 2, at 10 a. m.; Pastors' Retreat, Jan. 4 and 5.
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CHURCH SCHOOL LESSON, DECEMBER 12

By Dr. J. R. Countiss

CHRISTIAN FELLOWSHIP

The writings of John are notable for their repetition of the words "know" and "witness." His emphasis is not on the

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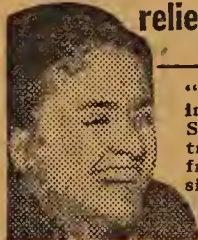
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wonderful works of Jesus but on his divine person as the only begotten Son of the Father, the miracle of all miracles, the fact of all facts. Theorists were already discussing Jesus, some by putting him utterly beyond the humanity he had come to serve and to save, others by placing him on the same level with other great teachers and prophets. John gives confident testimony to his divine-human personality, and no other had a better opportunity to know than this beloved disciple who had walked with Jesus in most intimate fellowship and whose head had reclined on the bosom of the Master while he listened to his very heart beats. Christianity is the religion of a Person, and any cloud cast over that Person obscures its most distinctive truth. It is perpetuated by living testimony to its living Christ. Only those who know can testify.

Close and vital fellowship with Christ himself is the basis for Christian fellowship. Only members of the family can fully appreciate and heartily enter into the family fellowship. Jesus esteemed kinship of spirit more than kinship of flesh and found comradeship with those who sought to do the Father's will rather than with those related to him by ties of blood. Those associated with John in the "we" and "us" and "our" of the first section of the lesson gave their testimony to the unique personality of Jesus and to the stainless holiness of God, and on this basis they sought fellowship with those Christians to whom the epistle is addressed.

Such noble fellowship could obtain only among a holy people worshipping a holy God. Sin destroys communion with God and also with his people. The pagan religions to which the Ephesians had been accustomed were dark and hideous with deeds of evil and utterly without moral ideals, as were the gods they worshiped. Christianity was of another sort—its "God is light, and in him is no darkness at all." There is no falsehood so grievous as that of those who claim fellowship with him, but who walk in darkness, whose life gives the lie to their lips.

The latter part of the lesson visions a realization of this glorious fellowship among the redeemed of the Lord. With Christ they have died; with him they have been raised up to walk in newness of life; they have put off "the old man" and have "put on the new." For such John sees a new heaven and a new earth, the old having passed, like their former selves, not by destruction but by regeneration. God no longer appears to dwell in the distance but makes his tabernacle with men, lives with them, heals their sorrows, dries their tears, and abolishes death. So vivid is the vision that the fact seems already accomplished—"It is done."

Individual realization waits only on "overcoming" in order to "inherit all things" and to enter into the blessed and complete fellowship of a son with the Father. The demands of duty do not in any wise hinge on any millennial theory—"pre-" or "post-," but they do call for complete consecration to God and the maintenance of brotherly relations with all Christians.

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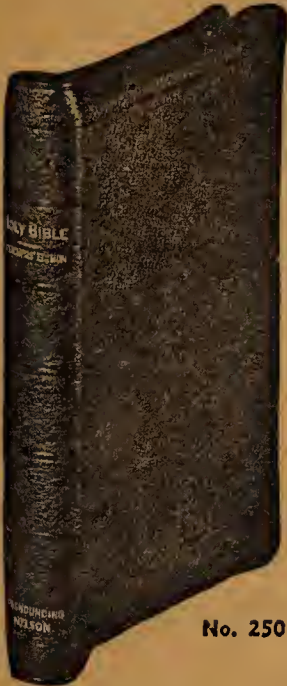
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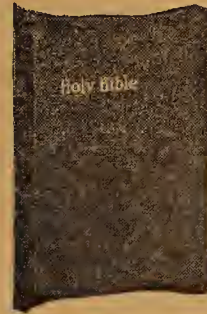
Specimen of Type

38 • But Jōsh'u-ā the son of Nūn,
' which standeth before thee, he
shall go in thither: "encourage
him: for he shall cause Iſ'ra-el to
inherit it.

B.C. 1491

• Num. 14.
30.
' Ex. 24, 13;
33, 11.
See 1 Sam.
16, 22.

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LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street New Orleans, La.

In a current issue of the World Outlook Dr. Halford E. Luccock, of Yale University, has given his impressions of the Retreat conducted by the Woman's Missionary Council at Scarritt College in September. He closed his article by saying a thing that in the mind of this writer is of vital importance to our Church today. It is as follows:

"To one who comes to such a retreat for the first time, perhaps the most impressive and hopeful aspect of it was the promise which it gives of directing the measureless resources of the women of the Church into the spiritual work of the Church. Too long have the women been exploited by the Church into the channels of money-making, to the great loss of the whole influence of the Church. Over and over again, women have come to the Church, with Paul's question on their lips, 'Lord, what wilt thou have me to do?' and the Church has answered, in effect, 'Bake a chocolate cake or make a quilt.' We have taken the fine gold of women's devotion and stamped it flat with the image of a coin. Here, in this spirit and technique of the retreat is a more excellent way of directing the devotion and intelligence of women into the main tasks of the Church, and making such priceless gifts more available assets of the Kingdom of God."

* * *

The Federation of Christian Social Relations of New Orleans is doing splendid work under the able leadership of Mrs. Roger Sharp. The meetings are held

quarterly and the programs are planned to keep women informed along many lines pertaining to social questions. At a meeting held last quarter at Rayne Memorial Church, Mrs. Monroe Hatch discussed Communism and Fascism. Decisive action was taken at this meeting to aid in ridding New Orleans of slot machines.

On November 29 the fourth quarterly meeting was held at First Church. Mr. Mack Swearingen, professor at Tulane University, spoke on "Collective Bargaining," which provoked a most profitable discussion.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following report makes me glad that I am a member of a missionary society, and a Methodist one at that. Truly these Methodists do care:

Missions on the march! The 150 members of the Woman's Missionary Society, Corinth First Methodist Church, have moved forward in 1937 in a mighty procession. All five circles, three of adults and two of young women, have marched hand in hand, every woman doing her part to make the way easier and the results more significant.

Every individual and every committee has worked loyally and unselfishly, but especially through the efforts of the Christian Social Relations Committee the whole membership has moved forward. Let us note some of their activities:

Efforts to effect a more intelligent, Christian citizenry are noteworthy. The Committee cooperated very definitely in organizing a local W. C. T. U., and in other ways worked against the sale of alcohol beverages. This group, with the help of others, was able to get a substitute prize given instead of five cases of beer as advertised for a lawn dance. Temperance literature is distributed and temperance pledge cards have been signed. Two pledges against lynching were signed, among the signatures being those of the sheriff and other county officials.

This Committee has worked to maintain and promote peace. The People's Mandate to Governments has been signed. The November Yearbook program on Peace was presented to the whole auxiliary.

Someone has prayed, "May we be so sensitive to human need that we shall see Christ in every brother or sister whom we can help in body, mind, or spirit." The Christian Social Relations Committee has been living this prayer

through its work with the Negro. At the local Negro school a First Aid class of girls was organized with a registered Red Cross teacher in charge. Fourteen girls attended the twelve meetings and each received an official Red Cross certificate. During the spring and summer a Saturday afternoon Bible Class was taught at the Colored Methodist Church, the teacher being chosen alternately from our group and from their group. During the sessions, thirty Negro men and women signed temperance pledge cards. Traveling expenses were paid of a young woman to the Training School at Holly Springs. This Committee helped arrange for the Negroes to give a public program during National music Week. It helped provide a full set of encyclopedias, periodicals, and shrubbery for the school. P. T. A. meetings and other programs of the school and church are attended upon invitation.

Since Mississippi is industrializing, there is more need for work along this line. Both State representatives have been interviewed in regard to the Child Labor Amendment; one member of the Committee talked on the subject before the auxiliary.

Not only has the C. S. R. Committee promoted good citizenship, peace, interracial work, and better industrial relations, but it has also striven to promote rural development. Auxiliaries on circuits have been visited, fellowship meetings with two or more auxiliaries in attendance have been held, groups have been cultivated for the purpose of organizing missionary societies. Some read "By the Waters of Bethesda."

As extensive as this five-point program is, it does not cover all the activities of the local C. S. R. Committee. Magazine racks which are kept filled with Christian and temperance literature have been placed in the railroad stations, in the bus station, and the Colored Methodist Church. Charity patients at both hospitals are visited and are given reading matter and gifts. A destitute family is being helped, making it possible for the three little girls to attend Church School. Each month inmates of the County Farm are showered with fruit, candy and cookies.

With the Christian Social Relations Committee putting Christianity into action, may we in 1938, with Christ as our leader, march forward to help build a World Christian Community.

Jesus lived a sinless life in a sinful world, and thus made the world less sinful.

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In Memoriam

MRS. EVELEEN WILSON

She faltered by the wayside and the angels took her home on August 19, 1937. Thus is gone a tender mother, a conscientious church worker and a good neighbor.

Mrs. Eveleen was the wife of the late Harmon Wilson, who preceded her to the grave ten years.

She was seventy-two years old and had been a Christian and a member of the Methodist Church since early childhood. She was always a regular church attendant. She said when she was a girl she had walked many miles to church, that she had ridden to church in a horse cart, had gone in a buggy and in an automobile.

She rejoiced in the progress of the church and was happiest when engaged in worship or taking part in its activities. She was also interested in the young people, to whom he gave good and timely counsel.

And like the pious Dorcas of Joppa, she was loved and esteemed for her many good works and alms deeds. Noticeable among these were the many quilts she made and gave to those in need and to parsonages and preachers. The last work she did was to plan and begin a quilt for Rev. H. W. F. Vaughan of Ocean Springs charge.

She was tenderly laid to rest in the family's old resting place, the Byrd cemetery. The funeral services were conducted by Rev. Olin Nix of Vancleave charge, assisted by Rev. H. W. F. Vaughn, pastor of Ocean Springs charge, and Rev. Vaughn, Baptist minister of Vancleave. A very large crowd of relatives and friends attended the sad but beautiful funeral.

She leaves to mourn her death three daughters, five sons, twenty-seven grandchildren, four great-grandchildren, one sister and a host of other relatives and friends.

M. W. DAVID.

AN APPRECIATION

Early in the morning of October 27, 1937, our Heavenly Father saw fit to call the sweet spirit of our friend and the wife of one of our beloved stewards, Mrs. Mary Patton Dorr. The Golden cord was broken and she slipped quietly away to her Heavenly Home to be with her Savior and the loved ones gone before.

It is hard for mortal man to give one up, even to God, whose life seemed so needful. Yet we realize that God in his infinite mercy never makes a mistake. He looked at her sweet unselfish life and knew she had finished her work on earth and was ready for her crown in glory.

In early childhood she professed faith in Christ and ever afterwards was a faithful member of the Presbyterian Church. Her dignity, grace, cheery smile and happy disposition made everyone love her. She gave much thought to the mak-

ing of a happy Christian home for her husband and children. No words of praise can bespeak the noble characteristics of this life or tell the beautiful story of the contribution that this lovely life made to our world during its short sojourn here. It is with sad hearts we present this memorial to the family and extend our deepest sympathy to her husband and two sons. She left to them the undying influence of a devoted wife and mother and a saintly Christian woman. They will always cherish her memory and rise up to call her blessed.

"There is no death! The stars go down
To rise upon some other shore,
And bright in Heaven's Jeweled Crown
They shine forever more."

The Woman's Missionary Society of
Sardis Methodist Church.

MRS. CORDELIA KNIGHT CLARK

Mrs. Cordelia Knight Clark was born 82 years ago near Winona, Miss., and peacefully died, recently, in the home of her son, near Drew, Miss., surrounded by children, grandchildren, other relatives and friends.

She was married early in life to Mr. I. A. Clark, a devout Christian and life-long Methodist. She reared three step-children and three of her own, all of whom became useful citizens and consistent Christians.

Sister Clark joined the Baptist Church when just a child and after her marriage to Mr. Clark she united with his church and lived a beautiful Christian life to the end of her long years. She was one of the old time mothers whose interests centered in the home. As all mothers do she had trials and problems but she was never heard to complain. She was always cheerful and seemed to be genuinely happy when spreading sunshine in the way of others. Even in her last illness when she suffered so much she never complained and bore it with real Christian fortitude.

After her husband's death, in 1920, she made her home with her children. Her last years were spent in the home of her son, Albert, where loving hands did every thing possible for her comfort and happiness. After a lingering illness she passed to her eternal reward, September 17, 1937. The next day funeral services were held at the home, conducted by

Rev. T. B. Thrower, assisted by several other ministers, who are close friends of the family. The body was then laid to rest in the Drew cemetery, beside that of her husband, to await the final resurrection. She is gone but her influence will live on.

WISTER D. BENNETT.

A poor woman once told Rowland Hill that the way to heaven was short, easy, and simple; comprising only three steps—out of self, into Christ, and into glory. We have a shorter way now—out of self and into Christ. That is heaven begun below—a little of what waits us over there.—D. L. Moody.

The thief on the cross had nails through both hands, so that he could not work; and a nail through each foot, so that he could not run errands for the Lord. He could not lift a hand or a foot toward his salvation, and yet Christ offered him the gift of God, and he took it. He threw him a passport, and took him with Him into Paradise—D. L. Moody.

The total number of full members now on the church roll in the Congo Mission as reported at the recent annual Mission meeting is 4,632. The total number of preparatory members on the roll is 3,016. The number of adults baptized during the past year was 655.

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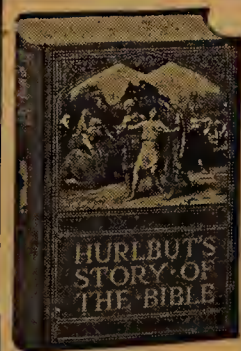
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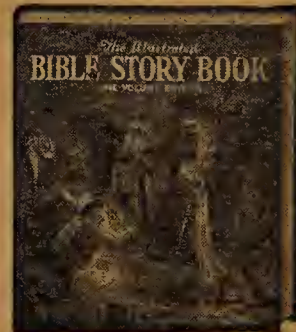
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CHRISTIAN ADVOCATE



LIVING THOUGHTS OF JOHN WESLEY

Simplicity of intention, and purity of affection, one design in all we speak or do, and one desire ruling all our tempers, are indeed the wings of the soul, without which she can never ascend to the mount of God.

A PRAYER OF JOHN WESLEY

Stir up especially the minds of all Christian people to follow "the truth as it is in Jesus," and exercise themselves "to have a conscience void of offence toward God and man." O that true religion, justice, mercy, brotherly kindness, and all things else that are praiseworthy, may so flourish among us, that we may enjoy the blessings of peace and plenty, and there may be no complaining in our streets.

DOWN THE ROAD

Missionary Council, Savannah,
January 11-14, 1938

Emory Ministers' Week, Dr.
Geo. A. Buttrick Lectures
on Prayer, Jan. 24-28, 1938

Vol. 84.

No. 50.

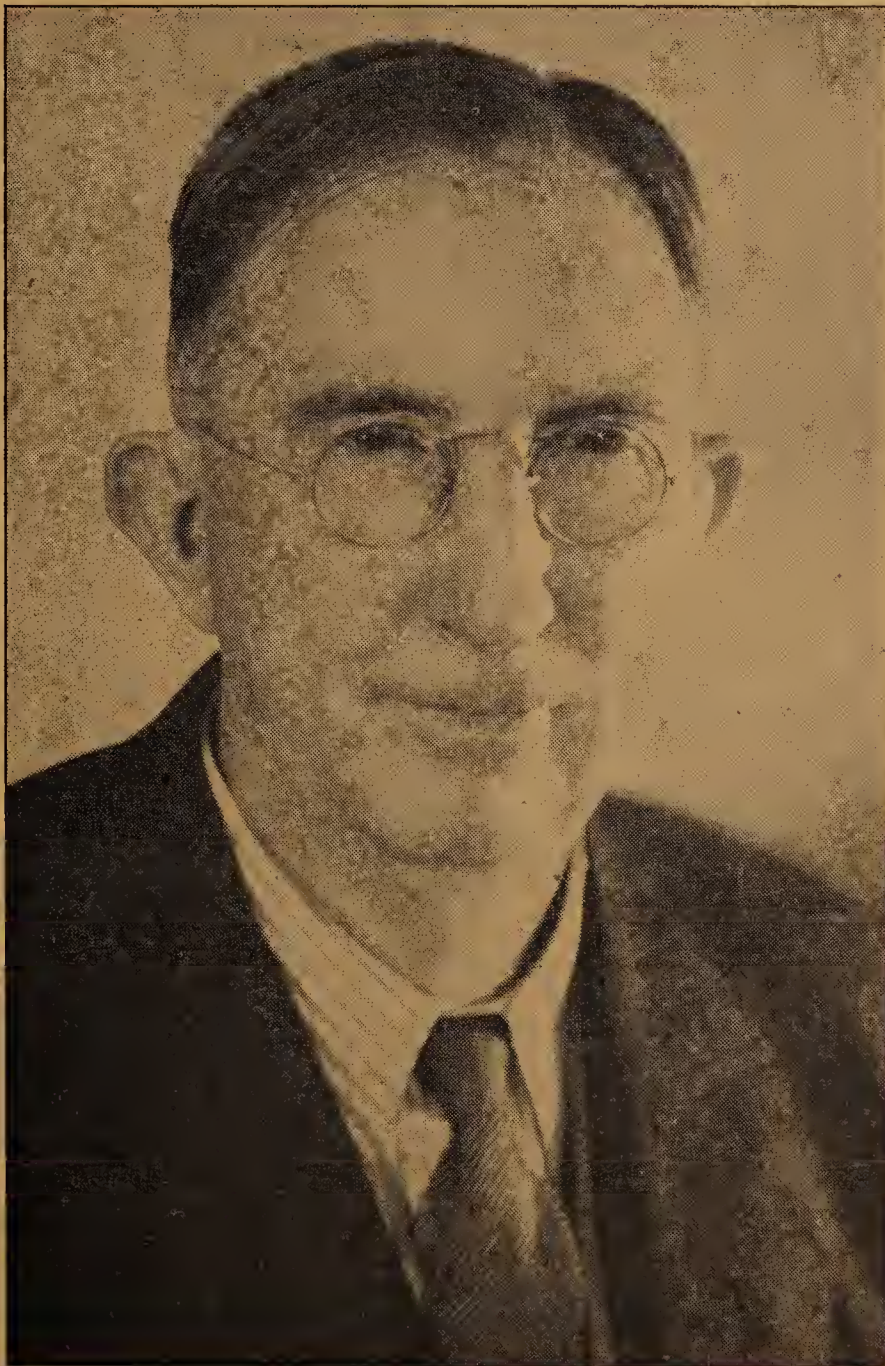
NEW ORLEANS, LA.

THURSDAY, DECEMBER 16, 1937.

Rev Geo H Jones Dec37

MR. D. H. HALL

Duplicate



Mr. D. H. Hall was born near Abbeville, Miss., in 1868. He moved to New Albany in 1892 where he achieved success in the lumber industry. He joined the Methodist Church in 1892, was elected steward in 1902, and has been chairman of the Board for the past twenty years. He has been active also in Conference-wide affairs: Member of two General Conferences; Conference Director of the Centenary Campaign; Conference Lay Leader, Trustee of Grenada College, and Trustee of the Methodist Hospital, Memphis. The North Mississippi Conference has no more worthy and faithful layman than D. H. Hall.



Wallet of the Week



MODERN JEWISH PERSECUTIONS have reduced the race to a tragic plight. In an American university three Jewish students are reported to have been branded—one with a swastika. It is claimed that six hundred thousand Jews have been reduced to the status of pariahs (outcasts), and their children insulted by teachers in the public schools. One writer says: "Except for a shipwrecked Zionism to which the leaders and their followers are still hopelessly clinging, maybe a new king will arise, no remedy hovers in sight except oceans of **Piffle, Palliative, Pulpiteering.**"

* * *

THE PROVINCE OF SASKATCHEWAN in Canada is the most denuded and drouth stricken section in America. Fruits and vegetables are being sent in from other Canadian provinces in order that the people may be fed. But, despite the fact that large areas are in the grip of a relentless calamity, no visible source of material support remains, and every natural resource has disappeared, there is a rising tide of religious faith and experience the like of which is not to be found anywhere else in the world. Truly "God moves in a mysterious way, His wonders to perform."

* * *

GENERAL ERICH von LUDENDORFF, famous German Commander of the World War, and reputed to be pronouncedly anti-Christian, is facing death at the age of seventy-two. Out of the deepening shadows of life, he is reported to have said, "Nothing in this life can frighten me—I have been through too much." Since he is avowedly anti-Christian, one wonders why he should have said, "nothing in this life," or why any person with a clear conscience should feel that he must reassure the world as to his personal calm as the ordeal of death approaches.

* * *

THE INTERNATIONAL MISSIONARY COUNCIL, which was to have been held in China, has been changed to India on account of the war situation in China. There was some talk of postponing the meeting until peace might be restored, but owing to the grave problems facing the world and particularly the missionary enterprise, it was decided to transfer it to India. The Council meetings will be held in the new buildings of Madras Christian College just outside of Madras, December 10-30, 1938—the time originally scheduled for it.

JOHN D. ROCKEFELLER is said to have become interested in motion pictures to the extent of an investment of ten million dollars which he made in a readjustment of leases with a certain motion picture company. As a result, the Music Hall in New York is being managed by the Rockefeller interests, and the proponents of cleaner pictures are earnestly hoping that Mr. Rockefeller may be prevailed upon to enter the field of production as well as the more limited field of exhibiting films produced by others. It is believed that the staunch character and ideals of Mr. Rockefeller might do much to lift motion pictures to a higher plane.

* * *

A "FREE" ALBANIA is one of the freakish results of political revolution. In 1912, Albania rose in revolt against the autocracy of the Turk and achieved her liberation only to discover that she had exchanged masters. Today her banks, her public buildings, her army instructors, and the control of the development of her natural resources are in the hands of Italians. Even the agricultural exports are the exclusive right of an Italian firm. Internal affairs are said to be in the hands of a tribal chief who is virtually a petty dictator with an Italian overlord.

* * *

A CERTAIN UNJUST JUDGE once rendered justice that he might avoid petty annoyance by a widow. Another judge is reported to have suspended a conviction for manslaughter with the strange excuse: "There is no question that Curry was drunk. Because he drove while drunk, very little evidence is required to prove driving so as to endanger lives and safety of the public.

"But to be guilty of leaving the scene of an accident, the driver must have left knowingly. He must know what he is doing at the time.

"Manslaughter must result from wilful, wanton, and reckless conduct. If Curry was so drunk that he could not formulate his will, can it be said that he is guilty of being wilful, wanton, and reckless?

"His mind was not clear enough to appreciate what he was doing, and therefore he is not guilty of the charges of manslaughter."

A MAN AND HIS TWO-YEAR-OLD SON HAD BEEN KILLED ON THE STREET BY A DRUNKEN DRIVER.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

AN UNUSUAL BEREAVEMENT

It has seldom happened that two outstanding figures, even in our national life, have been claimed by death in a single day; and it was, therefore, a rather remarkable incident when on Sunday, December 5, two of the conspicuous figures in the history of the Colored Methodist Episcopal Church should have been translated. This great experience of sorrow was brought about by the passing of Bishops Isaac Lane, of Jackson, Tennessee, and Elias Cottrell, of Holly Springs, Mississippi. They were two of the oldest and most colorful leaders of the Church which was founded at Jackson, Tennessee, December 16, 1870, when Bishops Robert Paine and Holland N. McTyeire, of the Methodist Episcopal Church, South, ordained William Henry Miles and Richard H. Vanderhost Bishops of the newly-created Church. Both Bishops Lane and Cottrell had been slaves, and both were conspicuous in the religious and intellectual development of the Negro race.

Bishop Lane had reached the age of one hundred and three years, he was ordained to the ministry in 1866, and was a bishop of his Church for more than sixty years. He was retired in 1914. He was the founder and for a number of years the president of Lane College at Jackson, Tennessee. The immediate cause of his death was a paralytic stroke.

Bishop Cottrell, who was more than eighty years of age, had been a bishop for many years, and he is credited with founding Miles Memorial College, Birmingham; Homer College, Tyler, Texas; Haygood College, Haygood, Arkansas; and Mississippi Industrial College at Holly Springs, Mississippi. The latter institution was largely sustained by his sacrificial toil and unflinching devotion.

The loss of those two leaders in a single day severed almost completely the direct connection of the Colored Methodist Episcopal Church with the old South to which its membership belongs by ties which no other group can ever know. These fallen heroes of the old regime will be honored by a wide circle of friends in the Methodist Episcopal Church, South. Hand in hand they labored in a day that was troubled and difficult and together they go to receive the

crown for which each toiled and sacrificed so long.

INVOLUNTARY LIQUIDATION

There was a time when the assembling of great diplomats was really an international event and the agreements which they reached were authoritative in shaping the relations of the nations of the world. But when international treaties became mere scraps of paper, the process of dissolution for diplomacy began. Today the most discredited institution that we know anything about is international diplomacy. The call for an international conference is simply the signal for another fiasco to be paid for out of the pockets of an exploited public. International diplomacy is without sufficient acidity to stain the litmus paper, or enough of authority to collect its own salary. The most that diplomatic conferences do, whether in Geneva, Brussels or elsewhere, is to pass "Concordats" made up of monitory resolutions and sympathetic platitudes, or blustering nothings which add to the world's disgust for a deflated institution in a state of involuntary and unconscious liquidation. Evidence of this fact is stamped upon the story of Manchuria, Ethiopia, Spain, and unhappy China. The utter powerlessness of diplomacy is causing a reaction toward the policy of national isolation which existed before the World War. Germany, Italy and Japan have defiantly spurned international settlements, and only recently the Scandinavian countries respectfully declined to enter into or become party to diplomatic pronouncements. There are secular minded and superficial observers who insist that the Church is disintegrating and that the state will ultimately take over the social assets and the benevolent responsibilities of religion. Such persons need to reflect a little upon the empty and vain gestures of diplomacy before they decide to dispossess the Church. We dare to believe that the Church will be serving the generations by the will of God when the present day parades of protest and repudiation have been forgotten. The authority of the Church may suffer for a time, but while Jehovah abides it cannot become hopelessly or finally bankrupt.

"RACIAL EXCLUSION"

Under the above caption, the December issue of *Opportunity, A Journal of Negro Life*, carries an editorial which rather surprises us. The editor is able and outspoken always, but we feel that in a part of this editorial he allowed himself to be betrayed by his feelings. We quote only one paragraph:

"In the great cosmopolitan city of New York there has been a visible tightening of the restrictions against Negroes in hotels that previously accepted them, albeit reluctantly. Here, above all places, a policy of exclusion has the least justification. Here the Negro participates in many civic activities, holds responsible positions in the public service, has attained a high degree of cultural appreciation. Just why, then, New York hotels inaugurate and maintain a policy that parallels the uncivilized customs of Mississippi is a question."

This magazine is the official organ of the Urban League. Rev. Lorenzo King was reported to have sought legal aid of the League to prevent the consummation of the Plan of Union for American Methodists. We happen to be a native of Mississippi whose "uncivilized customs" are railed against, gratuitously, so far as the particular issue is concerned, we think. We can appreciate the resentment of the inconveniences caused by racial exclusion, we can understand the aspirations of the Negro, and we sympathize with his desire for comfort in travel and public entertainment. But we have seen many times a publication of statistics regarding banking interests and other property holdings which make it difficult for us to understand just why the Negro should insist that hotels built and operated by white people should provide an entertainment which he has been slow to provide for himself. We know that it would be difficult to maintain Negro hotels in some sections, but we cannot believe that such should be the case in New York. But why should an argument against racial discrimination in New York be weakened by lugging in Mississippi which has not even one highly congested urban center? It is even implied that the civic, social and cultural conditions in Mississippi might justify "racial discrimination" in that State not to be tolerated in New York. The very comparison seems to us to justify for Mississippi the practice complained of in New York. We feel that his case would have been stronger if he had left Mississippi alone.

A SACRED TRUST

In no sense do we mean to criticize individuals, nor do we raise question as to the motive of anyone, but we have the feeling that some who are responsible for the administration of funds collected for specific

uses may momentarily overlook the delicate nature of the trust. It may be easier to secure needed funds from administrative boards and the element of irritation may be less than that of a public appeal, but we do not think that money collected and allocated for a fixed purpose can be legitimately diverted to any other use, however worthy it may be. If the use in question be in line with the interest committed to a board, then the contribution cannot be questioned, but if not, no argument can justify it and no worthiness of end can make it right. We are one hundred per cent against diverting funds to uses not indicated, no matter what the reason adduced for such a course.

Editorial Miscellany

By Dr. H. T. Carley

WHAT TIME IS IT?

It would be hard to get along without clocks. The cheerful "tick-tock, tick-tock, tick-tock" from the faithful timepiece as it marks the passing of the minutes and hours is like pleasant music. The striking of the hours and half-hours helps us to remember that time is fleeting, and it calls us to the performance of present duties. Its open face and plain figures are tokens of sincerity and truthfulness.

The clock, though, has one exasperating habit. You awake in the night and lie there, wondering what time it is, for what seems an age. You can hear the clock, but it's too dark to see it. You console yourself with the thought that it will have to strike pretty soon; and then, next day, you can tell your friends how much sleep you lost in the wee hours. The longer you lie there, the more restless you become, until it seems that you will have to get up, strike a match, and see what time it is. Just as you reach the point where you can stand it no longer, you hear the grinding that indicates the clock is about to strike, and you rest your head comfortably on the pillow to hear the news. And the clock strikes ONE. Now what time is it? Is it really one o'clock, or is it half-past something? There is nothing left to do but to get up, strike that match, and take a look. What an exasperating thing a clock can be!

But, after all, there is nothing the matter with the clock. It has done its whole duty, striking, not to suit the whims of a restless sleeper, but according to the plan of its maker in the arrangement of its wheels and the pull of its springs. The trouble is, not that the clock struck the wrong number, but that the sleeper woke up at the wrong time.

A lot of things we don't understand are all right.

brook gave the praises of the church, Copiah-Lincoln, the Missionary Society and the Church School, respectively. Mrs. J. M. Ewing and a vocal quartette composed of Earle McGee, Josh Massey, Garland Perritt and James Perritt furnished music for the service.

At the parsonage the congregation viewed the material evidence of the love of Wesson for her pastor. The large dining table and the chairs were all heaped with all manner of food as well as dry-goods.

Mr. Daniels, in stating his appreciation, said that he did not ordinarily approve of poundings, but that this one was so great that it must be a token of inner feeling and that he approved heartily. He stated further that he was proud to feel that this represented appreciation of his efforts.

CURTIS YOUNGBLOOD, JR.

TO CHINA FOR CHRISTMAS

Bishop Arthur J. Moore

These lines are hurriedly written on November 27th, at Vancouver, British Columbia. Outside it is cold and rainy, and the nearby mountains are already blanketed in snow. From the hotel window can be seen the *Empress of Canada*, on which I sail today. If all goes well, we will sight Yokohama, Japan, about December 14th, and another ship will bear us to Shanghai, where I hope to be busy in the war area when Christmas comes.

I have as traveling companions Rev. J. W. Burke and Rev. W. A. Estes, long-time missionaries in China. Brother Estes has been in Mayo's hospital for an operation and is now rushing back to his work, although not fully recovered. Brother Burke has given fifty years to China, and is as happy as a boy at a picnic because he is returning to the people he loves more than life. In October I received a letter from him, pleading to return to China. It reveals a heroism which puts me to shame. He said: "I promise not to take needless risks, but if one runs away now to save his skin, what Gospel will he have to preach when the war is done? If you will only get me to Shanghai, I will walk to Sunkiang. I am sure my Christian and non-Christian friends need me now above all times." (His Sunkiang has since been completely destroyed by bombs).

The Spirit of the Missionary

This has been the spirit of all our missionaries. Those who were forced to leave China in the early days of the war have found their way back, and today the entire group is standing by magnificently. Here is the supreme proof that they have completely identified themselves with the hopes and struggles of the people to whom they have gone.

Christ's prayer for his disciples was, "I pray not that thou shalt take them out of the world." This "world," with

its sorrows, its struggles, and its hates, is to be the scene of our witnessing and labor. He promises to surround us with divine grace and make us the "salt of the earth." We have no right to complain if thereby God can use us to accomplish his purpose. He might send angels from heaven to China to feed the hungry, house the homeless, comfort the mourners, and preach the gospel of everlasting hope; but He doesn't. Fortunately, there are some men and women who "count not their lives dear unto themselves," and they are out there in Christ's stead.

The Bitter Need

The bitter cry of need is coming up out of the Orient as never before. The question of human suffering is very much before us today. A cable from Shanghai received last week states, "There are five million refugees in the area covered by our Church, and ten thousand members of our own Church have been driven out of their homes into the winter's cold." By all the ties of our common humanity, we cannot stand aloof when there are so many needy. We must bring positive helpfulness to these suffering ones, or be counted out when peace comes.

This seems to be a good place to quote those stirring words from that great missionary statesman, Dr. W. W. Pinson: "The missionary enterprise is the supreme adventure of history. It is the challenge of hope and courage in a world of paralyzing fears and demoralizing futilities. It is the sole claimant as a moral substitute for war. It is the only accredited messenger of good news to a bewildered world and the lone champion of love and good will in a world of hate and war. Any lowering of its standards or lessening of its power, or cheapening of its motive, is the betrayal of the race and a yielding of the only fortress that flies the flag of brotherhood."

It is because some of us actually believe this that we count it our highest joy and solemn duty to be in the Orient instead of America at the present time. If there were no other arguments for Christian missions, one alone would be sufficient, namely, it is a redeeming agent from provincialism. Only by sharing our experience of God with the whole world, can we keep for ourselves the vision and experience of an universal Father who loves and values all men, not merely in the mass but one by one.

Do Not Forget Japan

My time for writing this statement is nearly gone. I would hurriedly add only a few other words. The Church in America must not cease to love and serve Japan. Kagawa, that wonderful Christian leader in Japan, introduced me to a student gathering one day with these words: "There are two Americas—a heaven America and a hell America." So I would now say about his Japan. We have in Japan a small but virile Christian Church. The Christians love peace and hate war. Let us not forget that they too are passing through a severe

crisis. If we do not love and support them now, it is possible for the Christian Church to be strangled to death in a world of mad militarism. How I wish it were possible to introduce to my friends in America those heroic saints—men and women—who are carrying on in Japan against such tremendous odds just now!

Let us remember that this war will not last forever. It is always profitable to look clear-eyed at the world as it really is, but it is also good to dream about the coming of the world-wide Kingdom of God. The missionary work of the Church is no after-thought, no unauthorized addition to the simple Gospel Jesus preached. There is in the heart of God an unwavering purpose, not only to redeem men one by one, but to organize those redeemed into a world fellowship. Either we must accept what Christ says about this world-wide responsibility of his Church, or fail miserably.

"Wait for the Stars to Come Out"

While flying over the Sahara desert, I noticed the trails over which lonely pilgrims passed with their camels were frequently obliterated by the blinding dust storms. I asked the pilot what these solitary travelers did in such an emergency. He answered, "They wait for the stars to come out."

Christ said a long time ago, "Lo, I am with you," and that means authentic leadership and adequate power. He is out on the blasted, broken roads of the world. There is no factor in human history He does not know. There is no bitter cry of helpless children He has not heard. There is no chapter in the universal story of human woe that He does not understand from the first sobbing syllable to the last. He asks us to serve Him. He does not come to our generation walking quietly over the green grass in the sunshine of a summer's day, but across the angry seas where winds roar, waves lash, and the ship is in heavy seas. If we dare to follow Him, we come at last to have the great joy of being with Him while he lays His healing hand upon the world's stricken heart.

I have written more than I intended. My final plea is that the churches will send to the Board of Missions large and sacrificial offerings for relief in China. It will be terrible to stand in the presence of such great suffering and have nothing with which to give even a "cup of water" in His name.

To all my friends in America, let me say—merry, merry Christmas and a New Year filled with the knowledge that you are helping Christ redeem the world.

Dr. Wesley N. Carr has recently been made teacher in the Seminary at Passo Fundo in Brazil, which school was formerly at Porto Alegre. He has also been made presiding elder of the Cruz Alta district. Dr. Carr was re-elected to the General Board of Christian Education in Brazil and elected conference secretary of the Board of Missions.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. R. C. Mayo has met with a cordial reception upon his return to Bellefontaine charge. He is also taking steps for beginning his Advocate campaign at once.

Rev. J. M. Guinn of Eupora has our thanks for a list of subscriptions and cordial good wishes for the season. The subscriptions are new, and we have instructed that he be credited on his quota.

Mrs. W. H. Cheairs, of Tutwiler, renews her subscription to the Advocate. She says that her parents took the paper, she has always had it and would miss it more than anything. We appreciate her cordial greetings.

Rev. S. A. Brown, one of the most loyal friends of the Advocate anywhere, is off to a good start on his Advocate quota. He has already registered progress and promises victory in due season at Inverness.

Rev. L. B. Wimberly, who took the superannuate relation at the recent session of the Conference, is now at Ysleta, Texas, eleven miles from El Paso. He says that the climate is fine, he is already feeling better and hopes soon to be fully restored to health.

We have an appreciated card from Mrs. Helen Porter Woodward, of Starkville, to whom the passing of Bishop Lane and Cottrell recalled the modesty of Bishop Lane when he preached for her father at Aberdeen one Sunday evening many years ago.

Rev. W. T. Phillips reports a cordial reception at Lula and Dundee where he is beginning his second year. He is optimistic as to the success of his Orphanage campaign, and he is planning for the Advocate in the very beginning of his new year. He reports a salary increase of two hundred dollars.

Rev. W. C. Galceran, Jr., reports an auspicious beginning of the new year's work at Hollandale. His charge sent a Thanksgiving offering of two and one-half car loads of corn, hay and cotton seed meal, and \$119 in money—a total value of \$817. In addition his charge has already raised its Orphanage debt quota of \$300. Who has a better report than that?

Rev. Jeff Cunningham has inaugurated a series of musical services for the Sunday evening hour at Ripley. Prof. Richard Trott of Blue Mountain College assisted in a recent service, and a Christmas cantata will be rendered by the Ripley Music Club. Mrs. Ira Clayton and Mrs. C. M. Murry are rendering valuable services as organist and violin soloist respectively.

ORPHANAGE DEBT ON THE WAY OUT

Dear Dr. Duren: I sent you our District set-up for the Orphanage Campaign a few days ago. In giving this mention if not already given, please add that First Church, Greenwood, had a quota of \$500, and at the first quarterly conference, Tuesday night, the 7th, they voluntarily doubled that amount and guaranteed its payment. They had about two-thirds of the amount already in hand and the campaign is not yet under way. Mr. E. F. Glaser was appointed chairman of the committee to raise the balance of the accepted \$1,000 quota.

You might also state that this great church accepted the full askings on

REMEMBER THE SUPERANNUATE

There are eighty-six superannuates and widows of preachers in the North Mississippi Conference. Many of them do not receive the Advocate, and few can spare even a dollar from the meager support which they receive. Will you not share in a Christmas gift to those who abide in the shadows of retirement? One dollar will send the paper for a whole year—new or renewal. Write these worthy veterans on your list to be remembered at Christmas. Send any amount to the Advocate Christmas Fund, 512 Camp Street, and we will see that it is applied as directed.

Benevolences plus \$100. The pastor's salary raised \$600 over last year. Wherever I have gone over the District, I find that the churches are taking to the Orphanage campaign with a determination to pay it in full. Rev. L. C. Lawhon, pastor at Carrollton, reported several days ago that he had his all provided for, with a margin on his quota, and expected to report the full amount paid in full at the quarterly conference, Sunday night, the 12th. If you can find the space, please let this appear in next week's issue. This will help us push the entire District over on our District quota. Thanking you and with best wishes always,

Yours fraternally,

A. T. McILWAIN.

THE SUPERANNUATE

Dear Brother Editor: I should like to speak a few words concerning the article of Brother J. H. Felts which appeared in the December 2nd. issue of the Advocate, with emphasis on that line

which contains his admonition to the boys to prepare for themselves a home against the day of superannuation. Brother Felts's message was very cheerful, sweet and tender, as one might expect to issue forth from a great soul as is Brother J. H. Felts, and I am sure that every preacher and layman rejoices with him in the fact that he is a happy man. Yet I cannot help but think of that great host of preachers whose limited salaries make it impossible for them to lay anything by for a home when they break down. I sometimes think that there is a caste system in the Methodist ministry and that very seldom indeed a preacher is able to break that caste. The authorities speak of grades of appointments, and if you happen to get down into a grade you are just there and that is the end of it regardless of fitness, how hard you work, results or anything else; you are just there and that's that. I am writing this in the hope that when the call is made around Christmas time for the superannuate preachers that those who are able to give may loosen their purse strings and make it possible, not for the claimants to buy homes but that they should be able to enjoy some small comfort during the Christmas Holidays. These men have wrought well but the great majority of them have lived in that caste that the authorities call the third grade appointments whose salaries ranged from \$800.00 to \$1,200.00. These men have wrought well! May God bless them! And may we not forget them when we make up our Christmas spending budget.

R. T. HOLLINGSWORTH.

LUMBAGO!

By Rev. James H. Felts

LUMBAGO! IT comes like a thief in the night,—uninvited, undesired. He grips like a bulldog. She sits up with you, or sleeps with you regardless of the width of the bed. IT notifies you of its presence every time you move. He says to youth, "You are too old to be frolicsome." She remarks to old age, "The end of thy pilgrimage is near." IT can't be cured. She must be endured. He quits when he is "good and ready." Try a sticking plaster. Draw on your imagination as the plaster draws on your skin. You will not need your imagination when the plaster is being removed. Reality will take care of the situation. Find a comfortable chair. Sit for a time. Attempt to rise "sudden like." The waist-band of your trousers will turn to tigers claws, sending telegrams faster than Western Union. My, but it is an unforgettable experience! If Defoe had been acquainted with Lumbago he would have needed no opium to stimulate his imagination. If poor old Edgar Allen Poe had been acquainted with her he would have seen more black cats than Carter had oats. Baron Munchausen would have been an accredited story teller if his "findings" had been based on Lum-

bago. What brings it on? Ask an earthquake. Why is it? Ask a tornado. When is it coming? Ask death. How long will it last? Ask a slow train through Arkansas. What does a man say who has it? Ask the boy whose apples rolled from his wagon while he was driving up hill, or the backslidden member of your church who has fallen into evil ways. Can it be ignored? Ask the man who sat on a red-hot stove. Respectable? Daniel Quilp was a gentleman compared to LUMBAGO. You have never had it? Be thankful. Communicable? The man who has it would be pleased to share it with you. LUMBAGO! The short-long-lived pain producer that has no friends, needs no assistance, and is no-respecter of persons. Selah.

P.S. You think I have mixed gender and "English as she is spoke", eh? Just wait until you have met Lumbago, the one insidious disease that ignores grammar, syntax, gender, law and order.—then you will understand.

Fulton, Ky.

SARDIS-GRENADA DISTRICT NOTES

By M. H. McCormack, Jr.

Eleven new preachers in a District of twenty-three charges kinder changes the appearances of things. I can't say that there has been any cosmetic improvement in the pastors' association, though. However, we have given a hearty and sincere welcome to the newcomers. We are glad to have them, though they are following a mighty fine group of men whom we regret to lose.

Seamon Rhea, of Como, is our new president in the pastors' association. (Brother Rook says that he ought to change his name; that R-h-e-a doesn't spell anything. Well, for the benefit of the sceptics, it is pronounced "Ray." Some of us call him "Hooray.")

M. E. Scott was elected vice-president; and your scribe, as usual, was elected secretary. (After this year if anybody mentions me for secretary of anything I won't be responsible for the consequences).

We have a good pastors' meeting and a fine District stewards' meeting. The spirit was refreshing. Everyone seemed enthusiastic over the prospects for the new year. John Robertson was all there, with the exception of one joint of a middle finger he left in the Columbus District for them to remember him by. The loss of that member, however, detracted absolutely none from his jovial demean-

or. John's a good addition to any District.

Pat Luter joins us at Batesville. He has already been designated as District humorist, and we know he has plenty of laughs in store for the association. We haven't laughed much since Dodds and Rogers left us in '36.

W. P. Bailey, affectionately known among the preachers as "Pee Willie," joins us at Crenshaw. The "Bailey Boys" are among the Conference's most stable and efficient men. Everybody loves them, and we are glad to have one of them; wish we could have both.

Guy Ray joins us at Cockrum. He is one of the most beloved pastors we have in the Conference, and succeeds everywhere he goes. He is a worthy successor to Brother Hammond, who spent seven fine years at Cockrum.

F. H. McGee at Holcomb, J. S. Maxey at Lake Cormorant, J. E. Lawhon at Marks, H. E. Carter at Tyro, are other fine new men from whom we are expecting great things this year.

G. W. Curtis joins us at Mt. Pleasant, but he isn't exactly a new man, having been in this District only two years ago. Here is a young man making a splendid record in the Conference.

We have the pleasure of "breaking in" one new probationer, F. L. Looney, at Pleasant Hill. We will comment on him after he "goes through the mill" this year.

And, finally, at Grenada, W. I. Henley joins us as Executive Secretary of the Conference Educational Commission. Bearing out this scribe's prediction, three years ago, in "The Highlights of the Greenwood District," this young man is rapidly going to the top. He is one of the very best "all-round" men in the Conference, a striking appearance, an unusual pastor, a splendid preacher, an extraordinary business man, and consecrated character. He would make a presiding elder par excellence.

Lack of space prevents our including our "left-over" preachers in our comments, but all are well and doing well. Our elder is "full of fresh veal and new zigor," and begins the new year very much in earnest. He is in high favor among both preachers and laymen, and is guiding the affairs of the District with a steady hand.

Before this report is published we will have had a great meeting, in the interest of the Orphanage, at Como. With Judge H. Vaughn Watkins, of Jackson, heading the program, this meeting is already an assured success.

GREENWOOD DISTRICT

Organization for Orphanage Campaign

A. T. McIlwain, P. E.—S. H. Caffey,
Associate District Director

ZONE I

Winona Station, Winona Circuit, Valden & West, Kilmichael, Duck Hill, Poplar

Creek.

Rev. W. H. Mounger, Zone Director.

ZONE II

Greenwood, First Church, Price Memorial and Philip, Schlater & Cruger, Minter City, Itta Bena, Carrollton.

Rev. G. H. Boyles, Zone Chairman.

ZONE III

Lexington, Tchula, Acona, Ebenezer, Black Hawk.

Rev. A. R. Beasley, Zone Chairman.

ZONE IV

Belzoni, Inverness & Isola, Moorhead, Swiftown, Sunflower.

Rev. J. C. Wasson, Zone Chairman.

ZONE V

Drew, Tutwiler, Webb and Sumner, Ruleville and Doddsville.

Rev. T. B. Thrower, Zone Chairman.

Suggestions

ZONE CHAIRMEN—will call a meeting of the Pastors and their workers, in each Zone, at once, and present the cause to them as it was presented at the District set-up meeting, and discuss methods of procedure in the local church.

In the Local Church

1. The Pastor will call a meeting of his Stewards, Officers and teachers of the Church School, president and Circle leaders of the W. M. S. and present the matter to them. Then have it presented to each local church group—church school, organized classes, W. M. S., etc.

2. Select a few names to be solicited for large gifts—\$25.00 and up. Be prepared to announce any large gifts when presented to congregation.

3. At a regular Sunday morning service present to the entire congregation. In many places a pastoral letter will help greatly.

4. Organize carefully for a complete, every-member canvass for fund.

5. Send all money to Jackson and make report to Presiding Elder. Blanks will be furnished for your report to P. E.

BOOKS

(Continued from page 5)

the story of Pilgrim's Progress is the story of the search for Heaven; but behind all these is one eternal, ageless, common quest. It is the quest for God. "What most people who cannot cope with life need is not a clinic, but a church; not a psychiatrist, but a Saviour; not a readjustment, but redemption." "The Christian Church is an ageless fellowship of the only enterprise that has come to us out of the past, as vibrant and as vital today as it was then. One may well be proud of the privilege of membership in it." "God has a slim chance in a church in which the still small voice is silenced by the rattle of ecclesiastical machinery."

Apart from Christianity life can have no adequate meaning.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, DECEMBER 19

By Dr. J. R. Countiss

THE BIRTH OF JESUS

The shepherds to whom the heavenly vision came were probably men of more than ordinary piety, set to watch the flocks kept for the temple sacrifices, a

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HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

Relieve Baby's COUGH

The "Moist-Throat" Way

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal remedy for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.

PERTUSSIN

The "Moist-Throat" Method of Cough Relief

duty which they took by turns so that some would constantly be on guard. If this be true, they would be especially familiar with Israel's hope for the coming Messiah, and, like all men who live in the open, keenly observant of every unusual phenomenon. They would know that prophecy foretold his birth in Bethlehem, the city of David, their ancient and honored shepherd King. It was eminently fitting that the angelic announcement should come to such as these. Always visions come to those prepared in heart, regardless of their social station, and it is often the privilege of the lowly to hold high fellowship with God and to understand things hidden from those wise in their own conceits.

Our plodding scientific mood finds no place for heavenly messengers, and is inclined to dismiss the vision of the shepherds as an illusion, as well it might but for its glorious and undeniable results. Illusions may be so vivid as to deceive even honest men, but they fade without fruitage, having no moral value. True visions are both revealing and appealing. They have moral worth and issue in a clear call to duty. The shepherds heard something of infinite value to the world and were directed to visit the village for evidence that the voice rang true. The "sign" given was not a portent but a fact evident to all who cared to see the infant Jesus, or to watch his career as he lived and taught and ministered. What was heralded as a miraculous birth was followed by a life approved by divine attestations not only through thirty years, but throughout the ages since. The angels departed, but the Christ remained to keep perpetual abode with men.

Men are prone to undervalue the ordinary and to depreciate the commonplace. To the world busy with "important" things, the babe in Bethlehem was but another of the hundreds of peasant infants, and Mary but one among many unsheltered mothers. So today, do we shut God out of his own world and blind ourselves to his activity in the ongoing of life. We are at pains to find law, but forget the great Lawgiver; we discover order in all things, but ignore the Creator of order. How little did the world dream that this lowly Babe was destined to date the calendar of all time, alter the course of history, and transform millions of selfish individuals into lovers of God and mankind.

There is no Christmas without the Christ. We may have a holiday of Saturnalian revelry and debauchery, or a season of exchanging gifts and good wishes with friends, while the warmth of home, the glow of lights, the laughter of children, the carols of youth, bring an

unusual sense of comfort and well-being, or temporary forgetfulness of the sordid and selfish. One does not truly enter into the spirit of Christmas by admitting that this is truly "A. D., 1937," nor by accepting as correct the biblical and creedal statements concerning the Wondrous Galilean, but by having the "mind that was in Christ." That is to say, one must have a continual attitude of obedience to the Father's will, and an unceasing and effective love and good will toward men. The Master of men became the servant of all, and the disciple is not above his Lord.

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BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
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FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

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Wherever it occurs and however irritated the skin, relieve it quickly with soothing
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Best Remedy for Coughs is Easily Mixed at Home

Needs No Cooking. Big Saving.

To get the quickest relief from coughs due to colds, mix your own remedy at home. Once tried, you'll never use any other kind of cough medicine, and it's so simple and easy.

First, make a syrup by stirring 2 cups granulated sugar and one cup of water a few moments, until dissolved. A child could do it. No cooking needed.

Then get 2 1/2 ounces of Pinex from any druggist. This is a concentrated compound of Norway Pine, famous for its prompt action on throat and bronchial membranes.

Put the Pinex into a pint bottle, and add your syrup. Thus you make a full pint of really better medicine than you could buy ready-made for four times the money. It never spoils, and children love its pleasant taste.

And for quick, blessed relief, it has no equal. You can feel it penetrating the air passages in a way that means business. It loosens the phlegm, soothes the inflamed membranes, and eases the soreness. Thus it makes breathing easy, and lets you get restful sleep.

Just try it, and if not pleased, your money will be refunded.

The Christian Fireside

CHILDREN IN COURT

By Judge Malcomb Hatfield

Following a hearing in juvenile court this week, two groups of parents learned to their amazement that they themselves were partly responsible for their children being disobedient.

A careful investigation by a court officer previous to the hearing revealed the following:

The parents of the first child continually bickered with each other over the type of discipline to be administered. If the father gave a command, the mother invariably countermanded it and took the side of the child.

The parents of the second child frequently threatened the youngster with a whipping but never carried out their threats. On several occasions they sent their daughter to bed because she misbehaved when guests were present. After the visitors departed, they contradicted themselves and permitted her to get up.

So long as parents countermand their own orders or fail to carry out a warning they can expect disobedience. When children do not learn obedience in the home, there is very little the school can do to correct them. Eventually they are brought into court and must pay the penalty for the failure of their parents to teach them obedience.

A GREAT MUSICIAN

In 1759 George Frederick Handel died. He was the greatest organist of his day, but his supreme contribution in the field of music was the oratorios which he has

left us—nineteen in English and two in Italian. He also wrote ninety-four cantatas, forty-seven Italian operas, and many compositions for the harpsichord.

His father was first a barber and then a surgeon. When Handel was a boy, his musical genius asserted itself in spite of his father's strong opposition. The boy secreted a harpsichord in the attic, and after the family had gone to bed, he would do his studying and practicing in seclusion. Interested friends dissuaded the father from making a lawyer out of his son, and the youthful genius went to Berlin to study music instead.

The last fifty years of his life were spent in England. The first public presentation of the "Messiah" was in Dublin in 1742. His vision failed in 1752, but total blindness did not prevent his participation in musical concerts. Only eight days before his death he accompanied on the organ the singing of his oratorio "Messiah." His body was interred in Westminster Abbey.—The Religious Telescope.

THE FAIRY AND THE DANDELION

Madre was a little fairy who lived down the hole of an old decayed oak tree at the edge of a wood. I could show you hundreds of trees like the one that was her home; for when I was a little child an old Highland nurse of ours used to take me to the woods and show me the kind of trees where the fairies lived.

Little Madre, with the blue eyes and the flaxen hair, had never seen the green and golden world in which you and I rejoice. For she was a cripple fairy, injured in her spine shortly after her birth. And oh! how all the friendly fairies were sorry for the beautiful, frail little creature who lay so uncomplainingly on her bed of pink moss and dainty flowers. Every night, when they returned from their twilight visits to the upper world, especially on moonlight nights, they would tell her of all the wonderful sights they had seen, of the beauty of the leaves and flowers, and especially of the funny and ridiculous ways of the big giants called men and women. She loved to hear of the singing birds and the antics of the baby rabbits, of the twinkling stars and of the moonlight as it spangled the forest floor through the branches of the trees. She lived in the thoughts and experiences of others; and never once was she known to complain or fret that fate had treated her so harshly.

But as the days went by, her loving parents and relatives noticed with fear that her cheeks grew more pearly pink and white, and her delicate hands grew thinner. They asked the bees to bring her their best and richest honey, and the wrens fetched her rare seeds that were

brewed by the fairies' skill into tonic drinks. But little Madre, despite the care and love of all her friends, only grew daily a little more frail, and weak and beautiful. And one day, as they gathered tremblingly around her, they wondered if her spirit had left them at last to their sorrow.

But, with a smile, Madre opened her eyes and looked happily around her. She asked them if they would carry her up just to see the green and golden world once before she left them. How they toiled to make her a little crib—then up they carried her as twilight fell, on the ladder the fairies use, made of gossamer and birds' feathers. At last they were up at the top of the hollow oak, and they laid her in the crib on the pine-needled floor at the edge of the wood. First she looked up and saw the stars through the tracery of the trees, and she thought them more beautiful than fairy lamps. The trees themselves, as they swayed in the evening breeze, rather awed her little mind, though the glinting stars beyond gave her comfort. Then she looked down and saw the green grass. But beyond that, right at the foot of the old oak, she saw a wonderful flower. "Oh, how beautiful," she cried, "oh, how beautiful!" At her bidding, they picked the flower and gave it into her thin hands. "Oh, how beautiful," she said, "I didn't know that God had made anything so wonderful."

Soon they took her down, for she was very weary. They laid her again on her bed of pink moss, and they stole away to let her sleep. She fell asleep with the lovely and wonderful flower clasped to her breast, and the last thing they heard her say was, "Oh, how beautiful!"

In the morning, as they came near, they saw that her little lovely soul had gone; and her cold face, so pale and beautiful, was smiling. She lay there, free and painless at last, amid the pink moss, with the flower she had called so beautiful clasped across her little breast.

And the flower was a dandelion!—Dr. James Black, in *The Christian World*.

WHIP THAT HEADACHE

This way does it **FAST!**

Nothing in the world is more miserable than a HEADACHE. Life hardly seems worth living. TEMPLES throbbing—lots of times your STOMACH is upset and NERVES are shot. But you needn't go on suffering!

BROMO-SELTZER stops headache pain. And it settles the stomach. Soothes nerves. Alkalizes, too.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

The Annual Officers' Training Day of the New Orleans District was held on December 9th, in the Gentilly Church with Mrs. J. Hunter Thatcher, District secretary, presiding. There was a splendid attendance, although the day was bitter cold. The following program was given:

Instruction and Discussion Presidents, Mrs. J. B. Pollard; Vice Presidents and Treasurers, Mrs. J. W. Warren; Young Women's Circles, Mrs. W. H. Wallace, Jr.; Remarks by district secretary Mrs. J. H. Thatcher; Christian Social Relations, Mrs. Roger Sharp; Literature and Publicity, Mrs. W. D. Storms; Mission and Bible Study, Mrs. W. W. Holmes; Supplies, Mrs. C. I. Jones; Spritual Life, Mrs. W. L. Duren. A service of dedication for New Officers led by Deaconess Mary Lou Barnwell of St. Marks closed a very helpful and profitable training day.

Many Louisiana women recall Dr. Y. C. Yang of Soochow University who visited our State a year ago during the Missionary Council Meeting in New Orleans. Recently he was asked "when will an age of peace and good will be ushered in?" His answer is as follows:

"It is not always easy to speak of fundamentals in a state of great emergency, but fundamentally speaking, a new age of peace and goodwill will not be ushered in except when humanity has a new birth and the earth has the Kingdom of God.

"The war between China and Japan," continues Dr. Yang, "though still undeclared is actively on. There has been continuous fighting in this section since August 13. The Chinese soldiers in the face of superiorly equipped Japanese invaders have been putting up a stiff and so far successful resistance. The whole nation is united to resist further aggression, sincerely believing that we have given in to the point where we cannot go any further and must fight for the preservation of our national integrity and national life."

Soochow has not been in the actual theater of war but fighting has been going on less than one hundred miles away, and it was thought best to postpone for a time the opening of Soochow University along with other schools of the city.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following letter is published with the idea that it might give some other auxiliary the suggestion of so honoring

a loved member:

"Dear Mrs. Cunningham: We wish to report the name of Mrs. K. D. Diggs as our Scarritt Associate, and, because you may be interested in the fact, we wish you to know that our Acona auxiliary is doing this as an expression of our love and appreciation of this beloved member who is rarely able to attend our meetings, but whose interest and support never fails. We understand that you wish individuals rather than auxiliaries to take up this work, but we felt that Mrs. Diggs richly deserves this honor, and we shall count it a joy and privilege to renew her membership each year.

"Please accept our love and very best wishes in your great work.

"Most sincerely yours,

"MRS. CLIFF HUGHES,
"Local Treasurer, Acona Auxiliary."

* * *

At Durant on the second and third of December an Anti-lynching Conference was held in the Methodist Church. Representatives from the Methodist, Episcopal, Christian and Catholic Churches and the Federation of Women's Clubs were present, together with local visitors.

The purpose of the meeting was the reporting of activities of the Mississippi Council, under the leadership of Mrs. W. L. Alford, the study of causes and economic problems underlying lynching, and the making of plans for 1938.

The meeting was opened with a devotional by Dr. Lewis, pastor-host.

Mrs. Alford and Mrs. Dan Comfort led in the reporting with Miss Constance Rumbough explaining the plans of the Delta Cooperative Home and Miss Marjorie Haggart speaking of her work at Shipman's Chapel.

Mrs. Jessie Daniel Ames spoke on "Next Step in Educational Program," later led the discussion, "What Our Part Shall be in Helping to Make the Federal Law Effective if Passed."

The discussion on the causes of lynching was led by the Rev. Charles G. Hamilton, rector of Episcopal Church, Aberdeen. That on the economic problem underlying lynching was led by Miss Constance Rumbough.

The Rt. Rev. Theodore Bratton made the principal address of the first afternoon, and the Rev. J. L. Sandlin, Christian minister of Clarksdale, made the address of the evening program, which was given beauty and sweetness by the music of the Methodist choir.

Much information, some clarified thinking, and a definite sense of responsibility came out of this meeting, along with definite plans for 1938. One feature of these plans was the holding of your institutes in Mississippi in 1938, two of

these to be in North Mississippi, two in South Mississippi.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

The members of the Woman's Missionary Society, Mississippi Conference.

Dear Co-workers: As the glad Christmas season draws near may we not allow the mad rush and thought of material things to overshadow our Christian interests and curtail our church activities. Let us make it more Christian and spiritual by thinking, praying and working toward completing our year's program with a record that shall merit the plaudit, "Well done" from Him who, because of sacrificial giving, made possible this great season of joy.

The record of your achievements during the past three quarters is indeed very commendable. You have not only shown interest but enthusiasm—you have given whole-hearted support and sympathetic cooperation to every activity because of your love for the Father and gratitude for a place of service. Progress and advancement along many lines have been made as a result of your efforts. May none of us be satisfied until we have done our very best—by sacrificing if necessary—this last quarter to show progress in financial gifts.

Mrs. Fulton, our Council Treasurer, writes that generous giving is imperative now due to the tragic situation in the Far East if we keep faith with our missionaries and with the National Christian Churches. She says, "We must not lose whatever opportunities this crisis, however deplorable, may offer to our Church for Christian service."

Our auxiliaries did not pledge sufficiently to redeem our Conference pledge if everyone pays its pledge in full. Let no auxiliary in this time of great suffering and distress be satisfied by merely paying its pledge. Won't YOU see that YOUR auxiliary gives an extra offering in honor of the birth of the Great Prince of Peace with a prayer that peace and goodwill will soon reign among all men of all nations? Use these extra gifts by honoring some worthy member or child with a life membership, thus bringing joy immediately into someone's life of your own community and further giving yourself to the mission field—a two-fold accomplishment by your extra gift. It is hoped every auxiliary in our Conference will confer at least one life member by an extra love gift.

After thinking of your prodigious blessings will you not join me in asking this question with the Psalmist: "What shall I render unto the Lord for all his benefits unto me?"

Which Shall it Be?

"I thought of it once as I sat by myself
And looked at the boxes that stood on
the shelf,

(Carried forward to page 8)

In Memoriam

REV. GEORGE FOX—A MEMOIR

Biographical facts are quickly stated. The subject of this memoir, Rev. George Fox, was born in Dumas County, Arkansas, on November 12, 1875. He was educated in the common schools of Arkansas and in Tharpe's Business College, Little Rock. As a young man, he was employed as an accountant in Lake Providence, La. There he was married to Miss Teresa Fouse, who did not long survive.

He was converted in Lake Providence in 1907; licensed to preach probably in 1910, Dr. S. S. Keener, presiding elder; admitted into full connection in the Louisiana Conference in December, 1912; ordained deacon in Monroe on December 15, 1912, by Bishop Edwin D. Mouzon, and ordained elder in Shreveport on December 13, 1914, by Bishop Warren A. Candler.

In 1912 he was married to Miss Mary Cowan, of Franklin, Tenn. To this union a son was born, George Andrews, now an Episcopal preacher, graduate of Centenary College and of Vanderbilt University. This wife died in 1919, and in 1921 he was married to Miss Emma Causey. To this union a son was born, Henry Carley, in 1923.

Brother Fox served the following appointments: Bastrop, Waterproof, Bunkie, Oak Grove, Ferriday, Logansport, Hodge, Mooringsport, Bonita.

He died at his parsonage home in Bonita on September 25, 1937. Funeral services were held at the Methodist church in Bastrop on Sunday afternoon, September 26, conducted by Rev. H. L. Johns, presiding elder of the Monroe District, assisted by Rev. W. H. Giles, Rev. Martin Hebert, Rev. J. A. McCormack, Rev. J. M. Alford, and Rev. Jack H. Midyett. Interment was at Bunkie, La., with Masonic services at the grave, Rev. H. L. Johns, Rev. T. F. King, Rev. W. R. Harvell and Rev. Martin Hebert being present. Brother Fox is survived by his widow and two sons.

But biographical facts merely stated do not interpret a life. As we think of our departed friend and brother, it is the memory of his spirit, his attitudes, his work, his great soul that tugs at our

heartstrings. We knew him and loved him and labored with him—and now we have lost him for a while. No, we have not lost him; he has merely swept out into the limitless reaches of the eternal, while we linger on the shores of time. We know where to look for him.

Brother Fox took his work as a Methodist preacher seriously. To make up for the limited educational opportunities of his youth, he read books and worthwhile periodicals, and he thought as he read. His studious habits were reflected in the type of his preaching. With a good mind, profound convictions, a holy purpose, and some gifts of oratory, he prepared and delivered messages that reached both the minds and the hearts of his hearers. On occasions, his sermons were characterized by a heaven-born eloquence.

Brother Fox was retiring in disposition, almost to the point of diffidence; but he had a quality of soul that drew people to him, and his innate friendliness shone beautifully through the mask of timidity. "He that hath friends must show himself friendly"—and Brother Fox had many friends.

As is true of most preachers, he had his share of hardships and difficulties; but, as is also true of most, he bore them bravely, even heroically. In the midst of a peculiarly trying situation, he wrote his presiding elder: "I try always to be hopeful, and the day is never so dark but that I hope tomorrow will be brighter." On another occasion he wrote: "If the sacrifices I have made turn out to the furtherance of the gospel, I shall be glad that I had the opportunity to make them." How true to the traditions of the itinerancy!

The true nature of a man reveals itself in his home life. A friendship extending through many years and, later, an official relationship, gave the writer the privilege of many visits in Brother Fox's home. There was always the atmosphere of love, sympathy, and cooperation. He was devoted to his family, and his family were devoted to him. His was truly a family circle, unbroken by discord, and beautifully proportioned by affectionate esteem.

Brother Fox suffered for years with the ailment that finally took him away; but so patiently did he bear his sufferings that many of his closest friends were unaware of the seriousness of his condition. What proved to be the fatal attack came perhaps as he would have wished it—in the pulpit. To quote from a letter by his presiding elder, Rev. H. L. Johns: "He was engaged in the revival at Bartholomew and had preached only a time or two when he realized that he was really ill and unable to carry on. His last sermon was on Tuesday night, August 17. He was speaking on the question, 'Is Your Religion Real?' and had given his introduction, when he stopped and said, 'I don't feel that I can go any further,' and stepped out into the church yard, where he was taken violently sick. They rushed him home, and the

next day to the hospital, where the doctors operated and gave him no hope. . . . A number of us visited him the day before his death, and even in the throes of the death struggle he was brave, and smiled, pointing upward in realization that his end was near and that he was unafraid."

To be brave, to be able to smile in the face of death, to be unafraid on the brink of eternity—that is the Christian's triumph. So George Fox died. We revere his memory.

H. T. CARLEY.

MRS. GEORGE ABEL

Mrs. Geo. Abel (nee Galaher) was born near Nashville Tenn., and died at her home near Hamburg, Miss., August 10, 1937. The interment was made in Smith Cemetery. Services were conducted by Rev. E. A. Mason. She was married to Mr. Geo. Abel on December 16, 1906. To this union was given seven sons and one daughter. Mrs. Abel joined the Methodist Church at Wesley Chapel, Phoenix, Miss. In 1924 they moved to Bovina, Miss., where she and her husband were faithful workers in the S. S., also in every movement of the Church. For the last four years she was confined to her room. In 1936 they moved near Hamburg. Quite a number of floral offerings at the grave and a large attendance at the funeral showed the esteem felt for the family in the community. She has gone from our midst leaving a saddened home, heart broken husband and children with many kindred and friends to mourn her going.

A tender heart has gone from us,

But fervent hopes remain,

That from life's sad shore we part—
We'll be with you again.

A FRIEND

W. D. GODBOLD

Since God in his infinite wisdom has called to his reward our friend and co-worker, W. D. Godbold, be it resolved:

First: That our church has lost a faithful steward, the Church School, a loyal teacher, the community, a valued citizen, a capable outstanding leader.

Second: That we extend to the bereaved family our deepest sympathy.

Third: That a copy of these resolutions be sent to the family, one be made a part of the official minutes and a copy be sent for publication in The New Orleans Christian Advocate.

MISS ALICE DECELL,

MRS. F. S. PERRITT,

MR. M. M. PRICE.

Committee:

HOSIERY

Ladies' and Misses' Chardonize Hosiery, 5 pairs postpaid \$1.00. Guaranteed, write for NEW CATALOGUE.

L. S. SALES COMPANY, Asheboro, N. C.

John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.



SYPHILIS AND THE MORAL ISSUE

By Rodney Chin, Associate Prof. Ed.
La. Tech.

Venereal disease constitutes one of the worst enemies of mankind. This is true because of the widespread and terrible power with which it attacks rich and poor, male and female, sinner and saint, and even imbeds itself in the innocent bodies of unborn children. Certainly such a scourge needs to be attacked by every means available to an aroused people.

Surgeon-General Parran and his associates have rendered and are rendering yeoman service in their efforts to marshal the forces of medicine and public opinion against this vicious enemy of body, mind and soul. In this worthy movement, however, it appears that one important thought is being understressed, if not ignored. That is the fact that syphilis and other such diseases are purely and simply the result of sexual immorality. For some reason this phase of the matter has been unduly soft-pedalled. It is true, of course, that many have acquired such diseases innocently from husband or wife; also that innocent children have been born with the infection; yet the basic source of the disease was and is always, sin in the form of sex license.

Efforts now being made are directed to the end that the cloak of shame be removed from the diseases so that all suspected of infection may secure prompt and adequate medical care. Certainly this is desirable—the way to fight a wrong is first to bring it into the open. And yet, we must make no mistake about it; though the evil be brought out into the clear, still it is a scourge and a sinful one. The dread diseases must be stamped out to prevent their fearful ravages, yet attention to their real cause is basic and vital to the success of all other efforts. Working through the schools, churches, homes, and the better sort of periodicals and newspapers, we must increasingly drive home to the public the fact that our misconduct has wrought our shame; that the shame upon us is not merely in the ravages of disease, but in the misconduct which has given rise to the disease. We can strengthen physical stamina by curing illness, but moral stamina alone can give significance to the physical. Let us seek to develop proper moral stamina so that misconduct will be decreased. In this way, can the results of misconduct best be eliminated.

TIME MARCHES ON

By Marlin McCormack

Into the arms on everyone
This side of Paradise
Comes with each recurring dawn
A lease anew on life.

THE IDEAL GIFT AT ALL TIMES



GOD'S MINUTE...

Here is a marvelous collection of 365 Daily Prayers, each 60 seconds long, written by 365 of the most eminent preachers and laymen in the world. Cloth, 60 cents; Limp Leatherette, \$1.00; Art Leather, \$1.50.

A Spiritual thought for every day

GOD'S MESSAGE..

365 prominent clergymen have chosen their favorite Scripture passage, and, with this as a text, have written a Message that quickens faith, brings comfort. Cloth, 60 cents; Limp Leatherette, \$1.00; Art Leather, \$1.50.

A daily reminder of the giver

For Sale at All Methodist Book Stores

The Past—whate'er it held for us—

Has folded tent and gone.

The future and its golden glint

With each new day are born.

'Tis futile to regret the Past;

Or at the Future stand aghast.

'Tis wise to face the Present knowing

That—good or bad—this, too will pass.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Monroe Dist.—First Round

Bastrop, Jan. 16, p.m.
Bonita, at Bonita, Jan. 16, p.m.
Columbia, Jan. 30, p.m.
Delhi-Crowville, at Delhi, Jan. 23, a.m.
Gilbert-Boeuf Prairie, at Gilbert, Dec. 19, a.m.
Lake Providence, Feb. 6, a.m.
Mangham, at Mangham, Dec. 26, 9 a.m.
Mer Rouge-Coll., at Mer Rouge, Jan. 30, a.m.
First Church, Dec. 5, a.m.; Q. C., Jan. 17.
Gordon Avenue, Dec. 12; Q. C., Feb. 9.
Newellton, Feb. 13, p.m.
Oak Grove, Jan. 23, p.m.
Oak Ridge, Jan. 9, a.m.
Pioneer, at Pioneer, Jan. 2, a.m.
Rayville, Dec. 26, p.m.
Sterlington, Dec. 12, a.m.
Swartz-Claiborne, at Claiborne, Dec. 19, p.m.
Tallulah, Feb. 6, p.m.
Waterproof, at Waterproof, Feb. 13, a.m.
West Monroe, Jan. 9, p.m.
Winnsboro, Jan. 2, p.m.
Wisner, Dec. 26, a.m.

Let's have a great and good year together!
H. L. JOHNS, P. E.

New Orleans Dist.—First Round

First Church, Dec. 12, 7:45 p.m.; Q. C., Feb. 9, 7:30 p.m.
Houma, Dec. 19, 11 a.m.; Q. C. —
McDonoghville, Jan. 2, 10:30 a.m.; Q. C., Jan.
Gentilly, Jan. 2, 7:45 p.m.; Q. C. immediately following.
St. Mark's, Jan. 3, 7:30 p.m.
20, 7:30 p.m.
Rayne Memorial, Jan. 9, 11 a.m.; Q. C., Feb. 1, 8 p.m.

Morgan City, at Morgan City, Jan. 9, 7:30 p.m.
Bogalusa Circuit, at Bogalusa Mission, Jan. 16, 9 a.m.
Bogalusa, First Church, Jan. 16, 11 a.m.
Slidell, Jan. 16, 7:30 p.m.; Q. C. following.
Parker Memorial, Jan. 18, 7:30 p.m.
Golden Meadow, Jan. 23, 11 a.m.; Q. C. following.
Lockport, at Lockport, Jan. 23, 7 p.m.; Q. C. 4 p.m.
Chalmette & Second Church, at Second Church, Jan. 30, 8:30 a.m.; Q. C., Jan. 27, 7:30 p.m.
Franklin, Jan. 30, 7:30 p.m.; Q. C., 4 p.m.
Donaldsonville, Feb. 6, 11 a.m.; Q. C. 2 p.m.
Metairie, Feb. 6, 7:30 p.m.; Q. C. following.
Carrollton Avenue, Feb. 8, 7:30 p.m.
Covington, Feb. 13, 11 a.m.; Q. C. following.
Pearl River, at Lacombe, Feb. 13, 4 p.m.; preaching at 7:30 p.m.
Algiers, Feb. 20, 11 a.m.; Q. C., Feb. 16, 7:30 p.m.
Epworth, Feb. 20, 7:30 p.m.; Q. C., Feb. 7, 7:30 p.m.
Reserve, at Reserve, Feb. 27, 11 a.m.; Q. C. following.
Felicity, Feb. 27, 7:30 p.m.; Q. C., Feb. 28, 7:30 p.m.
Above dates subject to change when necessary.
Aldersgate Commemoration Retreat, First Church, January 7, 10 a. m. Missionary Institute, Houma, 10 a. m., and Felicity, 7:30 p. m., January 26.
Union Communion Service, Napoleon Avenue Church, January 2, 3 p.m.
ELMER C. GUNN, P. E.

Ruston Dist.—First Round

Springhill, Dec. 12, a.m.
Cotton Valley, Dec. 12, p.m.
Homer, Dec. 19, a.m.
Haynesville, Dec. 19, p.m.
Farmerville, Dec. 26, a.m.
Calhoun & Downs ville, at Downs ville, Dec. 26, p.m.
Ringgold, at Ringgold, Jan. 2, a.m.
Heflin, at Heflin, Jan. 2, p.m.
Clay, at Clay, Jan. 9, a.m.
Hodge, Jan. 9, p.m.
Lisbon, at Lisbon, Jan. 16, a.m.
Ruston, Jan. 16, p.m.
Simsboro, at Simsboro, Saturday, Jan. 22, a.m.
Dubach, at Dubach, Jan. 23, a.m.
Arcadia, Jan. 23, p.m.
Sibley, at Sibley, Jan. 30, a.m.
Haughton & Doyline, at Haughton, Jan. 30, p.m.
Blenville, at Blenville, Saturday, Feb. 5, a.m.
Eros, at Eros, Feb. 6, a.m.
Jonesboro, Feb. 6, p.m.
Choudrant, at Indian Village, Feb. 13, a.m.
Minden, Feb. 13, p.m.
Athens, at Athens, Feb. 27, a.m.
Gibbsland, at Gibbsland, Feb. 27, p.m.
LOUIS HOFFPAUIR, P. E.

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

New Orleans

CHRISTIAN ADVOCATE

Carnegie Library
Mississippi College
Jan 38

Duplicate

Library



LIVING THOUGHTS OF JOHN WESLEY

Voluntary humility, calling every defect a sin, is not well-pleasing to God. Sin, properly speaking, is neither more nor less than "a voluntary transgression of a known law of God."

A PRAYER OF JOHN WESLEY

Hear also my prayers for all mankind, and guide their feet into the way of peace; for thy holy catholic Church—let her live by thy Spirit, and reign in thy glory. Remember that branch of it which thou hast planted in these kingdoms; especially the stewards of thy holy mysteries; give them such zeal, and diligence and wisdom, that they may save both themselves and those that hear them.

DOWN THE ROAD

Missionary Council, Savannah,
January 11-14, 1938

Emory Ministers' Week, Dr.
Geo. A. Buttrick Lectures
on Prayer, Jan. 24-28, 1938





Wallet of the Week



IT WAS JOHN RUSKIN who said that he abandoned church-going because he found there a squeaking idiot preaching to seventeen women and three louts who believed that they were the children of God and that all others would be damned. It is not necessary to defend the company whom Ruskin found in his parish church, but who would be willing to judge the noble professions of banking and the law by the one hundred and sixty bankers or the two hundred and thirty lawyers reported to be serving sentences in a famous American prison?

* * *

THE SIGNS OF PROGRESS have always a direct relation to human interest and popular emphasis. The materialist takes great pride in reciting the fact that it required eight days to make the journey from New York to Washington when our country was young, but the same journey is now made in less than an hour and a half. Speed is impressive, but it has its hazards and it is not the most dependable evidence of real progress. Surely our advance in the moral and spiritual valuations of life is not less notable than our reckless abandon in conquering distance.

* * *

ZION EVANGELICAL AND REFORMED CONGREGATION, of Allentown, Pennsylvania, recently celebrated its one hundred and seventy-fifth anniversary. It was founded in 1762, but an element of wider fame is due to the sanctuary which it afforded for the Liberty Bell after Howe defeated the army of Washington and took Philadelphia. On September 17, 1777, the Bell was taken from Independence Hall and was carried to Allentown on a supply wagon, under a guard of North Carolina and Virginia cavalry. In the church at Allentown it remained until its return to historic Independence Hall in Philadelphia.

* * *

THE MANSION OF JAMES BUCHANAN, fifteenth President of the United States, has been reconditioned and dedicated as a national shrine. The life of President Buchanan is a political romance probably without a parallel in American office holding and public service. He was a private soldier in the War of 1812; state legislator in Pennsylvania; member of the House of Representatives in Congress, 1820 to 1831; Minister of Russia in Jackson's Administration; Member United States Senate, 1833 to 1845; Secretary of State in the Cabinet of James K. Polk in 1845; Minister to Great Britain in Pierce's Administration; and was elected President in 1853. His mansion is located in Lancaster, Pennsylvania.

THE BURIAL CUSTOMS of all people unquestionably reflect their attitude to death and a future life. The people of ancient Tuscany are said to have buried their dead with their faces toward the west, because to them it was the sunset—the end of life. On the other hand, the early Christians buried their dead facing the sunrise, because they believed that in death, life had only reached the hour of dawning. It would be ungenerous to suggest a pose in death which might reflect the materialist's slant on life and the future.

* * *

NAVAJO INDIAN FABRICS have been so discredited by the dishonest trade practices of numerous speculators that the Federal Government has taken steps to protect both the Indian craftsman and his customer from the fraud which has been practiced for many years. Government certificates protected by a five hundred-dollar bond must now be attached to every rug and blanket of Navajo manufacture, by strands of wire with a seal of lead. The certificate gives the weight, the size and all other important facts concerning Navajo blankets and rugs offered for sale.

* * *

THE CAGOULARDS, an order of hooded men in France, were suspected of being accountable for the mysterious death of M. Prince and for the disappearance of highly incriminating evidence against some prominent people. Likewise they are believed to have been responsible for outrages at the Employers' Federation headquarters in Paris last September. The still more recent discovery of stores of rifles and ammunition in various parts of France and of concrete "forts" beneath inoffensive looking houses in Paris has given rise to wide-spread fears and speculations as to the existence of a Monarchist plot in the interests of the Pretender, Duc de Guise, now in exile in Belgium.

* * *

THE TERRITORY OF ALASKA, purchased from Russia for seven million two hundred thousand dollars, is said to have been a gesture in acknowledgment of the friendship of Russia during the Civil War. But during the eighty years of American ownership, undreamed of wealth has been discovered in the Alaskan mountains and streams. Its total mineral output is estimated at more than seven hundred million dollars, and the salmon pack of the past season was valued at more than forty-five million dollars. When the value of various unlisted wealth is added it makes a staggering total.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

RADIANCE vs. REALITY

The drabness of the world-picture today offers little to encourage the spiritual confidence which breaks into rhapsody. The glorious idealism of the first Christmas message may still serve to link the thought of the world to the sky, but we are certainly still very far from even an approximation of what that message involves for the race. Indeed, the prospect for the realization of the era of peace and good will, of which the angels sang, seems never to have been darker. On August 1, 1914, at the very moment when the great War broke upon the world, delegates from ten nations, assembled at Constance, organized the World Alliance for Promoting International Friendship through the Churches. The very optimism of that gesture seemed to be a salute to a new day in international relations, but the day of the fulfillment of that dream has not come to the dawning. The more than two decades of history for the organization, christened in human blood, have been one long and dismal story of international distrust and strife. At the present moment when the care-free hearts of little children are gleefully pondering the incident of that first Christmas night, the song of the angels is drowned in the thunderous roar of the world's preparation for war—the tramp of armed men, and the noise of furnaces and forges where the nations shape instruments of death and destruction. So threatening are the indications, the whole world is almost paralyzed by a poorly concealed complex of fear. It is no time to go down to Egypt for help, neither can we look to great pronouncements on war and peace for a solution of the world's distressing problem. It is rather a time when we should adopt the unadorned simplicity of the children whose radiant faces look toward Bethlehem; a time when we should resort to the naive impulse and resolution of the shepherds who watched their flocks upon the Judean hills: "Let us go even now unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us." Human devisings have failed us, and only the shrine in Bethlehem and a childlike trust in the

angel message remains if we would bring peace to this war-mad world.

FAITH AND FUTILITY

Romancing about the perfections of a past generation is pure folly—history does not bear out such a condition. The imperfections of our predecessors should not, however, be made a defence for our own shortcomings. No one would deny that it is hurtful to our moral and spiritual progress to assume that we have a right to be left undisturbed in our selfish and sinful indulgences, but the most conscientious critic is, nevertheless, unwelcome in any church or community. People do not realize that, from the days of the great Hebrew prophets and the Reformers of a later time until now, the fearless disclosure of sin and the stern rebuke of wrong-doing have been ever a mighty factor in stemming the tide of evil and turning the thoughts of men toward God. One does not need to speak against evil as a malcontent or as an agent of despair concerning the altars of the church, but like Wesley, Huss, Luther and a host of others, he needs to be convinced of sin and personally conscious of a positive means of relief. The constant dinning of futility and pessimism, the popular pastime of our age, is far less remedial in its effect than it is irritating and creative of a revolutionary attitude. Such is too often, in the church as elsewhere, an indirect method for controlling a restless and depressed people—offering them the alternative of "either or." Perhaps the church itself is not altogether free from fault at this point. It may even provide an excuse for the critic by the very smallness of its outlook, a clannish smugness, self-idolatry and parish narrowness, which provide no satisfaction for hungry souls and no directing incentive for the deep-moving passions of those who are cramped by such restraining frontiers. If some churches should spend half as much time giving direction to the energies of their young people as they do in restraining their enthusiasms, it would contribute much to the effectiveness of their message. Too many ministers build about themselves—

affect originality and genius by their ecclesiastical repudiations. The net result of such independence is to mutilate the beauty of forms and to destroy an atmosphere of worship which have been twenty centuries in building. Some ministers are so eager to be considered progressive that they accept without serious thought or conviction the most superficial and unconstructive social program as though it had the fiat of the Almighty stamped upon the blueprint. No minister, it is needless to say, should be primarily concerned about his personal popularity or his rating by the public. More churches have been crushed and more ministries ruined by popular acclaim than by persecution. Praise releases pride and conceit, but struggle discovers the omnipotence of God. The church of today needs a ministry of courageous and informed optimism touching society, human destiny and God; a ministry concerned less about its own fortunes and preferment, and more sacrificially devoted to investing the power and the authority of a great passion in building the spiritual fortunes of the whole human race.

OUR COVER PAGE

The somewhat impressionistic delineation of the Christmas spirit which appears on our front cover is the work of a gifted young artist, a friend of the Advocate, Mr. Robert E., son of Dr. and Mrs. R. H. Harper, of Alexandria, La. Mr. Harper now has a responsible position in Washington, D. C.

NO PAPER DECEMBER 30

It is the practice of practically all the Conference papers to omit the issue of Christmas week. Hitherto we have not done so, but the small volume of advertising and the little material which comes to us for publication makes that issue unprofitable and lacking in general interest. In addition to this, our force is denied the enjoyment of the Christmas holidays by having to get out the issue of Christmas week. We are, therefore, following the common practice this year and there will be no paper issued on December 30. The editor and the entire force join in wishing one and all a very Merry Christmas.

OUR FINAL APPEAL

We have just mailed twelve hundred and twenty-seven expiration notices, most of them second notices. Let us say again that we do not want to lose a single subscriber, but we cannot afford to have our friends feel that we would take advantage of them by continuing indefinitely any paper after the expiration date. If any person should find it inconvenient to make remittance at once, all that will be necessary will be to mail us a card asking us to continue the paper. We want to serve you and we desire your absolute confidence and friendship. But

please do one of three things: Send us your renewal; write us that you desire the paper continued and will remit later; or tell us that you are unable to continue the subscription. Surely this is fair enough.

RADIO USE OF CHRISTMAS CAROLS

We note occasional mention of a ban upon the use of Santa Claus in liquor advertising, but we wonder if such an exhibition of conventional decency is to be applauded when the broadcasting of "Holy Night" and other carols inbreathed with holy devotion are mixed with trade announcements. Does the deification of Santa Claus and a contempt for expressions of Christian devotion mean that we have come to an age of paganism when we can be swept into the net of promiscuous commercial enterprises under a spell produced by the dinning of Christmas carols? Have our religious instincts become so brutalized that we can no longer discriminate between commercial interests and the hallowed hymns of Christian devotion? We remember a classic expression, "Consistency, thou art a jewel."

Editorial Miscellany

By Dr. H. T. Carley

CHRISTMAS GIFT!

Christmas is nearly here. For weeks the advertising sections of the newspapers have been full of holiday gift suggestions, ranging all the way from a new washing machine for mother to a repeating or automatic shotgun, properly plugged to hold only three shells, for father. Fur coats, diamond rings, mattresses, rocking chairs, stoves, shirts, socks, ties, boots and shoes, pocket knives, lamps, coffee pots, rugs, automobiles, refrigerators, radios, handkerchiefs—anything and everything, according to the ad writers, makes the ideal gift to commemorate the birth of Christ. Some of them even suggest a can of tobacco or a bottle of whiskey.

In the meantime, the stores are crowded with men, women and children, most of them looking as if they were worried half to death, trying to find something that will look nice at a price not to exceed two-bits. They are not scrumpy in their affection for loved ones and friends, but they are trying to make a pitifully small amount of money go as far as possible. Some of them have been saving their pennies a whole year in order to have a few dollars to spend at Christmas. They will join another savings club by the first of January.

The most glorious event in the history of the world has been as completely commercialized as the county fair.

So we celebrate the Birth of the King!

GARDEN IS BIG BUT WORKS ARE FEW

By Bishop Arthur J. Moore

No one will deny that taking the gospel of Jesus Christ to all the nations of the earth in this complex and difficult period of human history is a stupendous undertaking. We who are engaged in that task are frequently perplexed, yea, almost dismayed by the sinister forces contesting every inch of Christian progress. Yet none of us are discouraged. We are not romantic Crusaders fighting against hopeless odds but heralds of the everlasting gospel which is still the power of God for an unsaved world.

We go to the ends of the earth with churches, schools, and hospitals, not to count a few more baptized converts, but because we can't be Christians without sharing with our needy brothers and sisters the light and healing Christ offers. We are moved with a deep concern that men should not die without Christ, but we also have a great anxiety lest they live without Christ.

Down in the Belgian Congo in Africa I have a dear friend whose name is Shaumba. He has never traveled beyond the borders of our mission there. He served as the Secretary of the Mission Conference when I was there. His devotion to Christ, his alert mind and eagerness to serve his people greatly impressed me.

In a letter received from him just before I sailed for the Orient he pleads for more missionaries. I am printing it just as he wrote it. Overlook his mistakes in English and listen to the plea of a brave young Christian for the gospel of Jesus Christ. It will move your heart as it did mine.

Lodja, Lusambo,
Congo Belge, Africa,
Sept. 24, 1937.

Dear Friend Bishop Moore:

Today I am very glad to write this letter to you.

We was very happy because Miss McKinnon came here in Africa to help us in the work of Jesus Christ. She is Spirit-filled woman.

In June, we had big revival, we see many people knew Jesus in they hearts. In the revival some people came very far like 200 kilometer. We did not have anything to help us like revival. I thank God so much because we have revival in Africa. Because many people know Jesus Christ in they hearts.

Now we see God open many villages to heard His gospel, but we did not have many preachers to give them to tell them the gospel of Jesus Christ. We want other white people come here in Africa to help us in work of Jesus Christ. Like Jesus said, "Garden is big but works are few." We have many big village did not heard about Jesus and his love to the world. Many days I see many messages come begging for preacher. One day I see one message come to Mr. Reid said,

"I can't come back in my village until you give me a preacher." In the new Section (Lodja Section) we need other white people to help us in work of Jesus Christ, we will pray to God until He give us other white people to help us in the new section.

Many days I pray to God for you come back here in Africa to help us in the work of Jesus Christ. I know you have much work to do, but we pray for you come back again to us. Many our people remember you all time.

We was very glad to heard that from Miss McKinnon. She said, "Bishop Moore send his greeting to all Christian people in Africa. And he remember you all time in his prayer and other Christian people."

We thank God so much because He sent us the Missionaries to tell us the story of Jesus Christ and His love to the world. We know now Jesus died in the world for our sins. Jesus is our good friend when we died if we have good heart we

OUR CHRISTMAS FUND

Acknowledgment is hereby made of remittances by Conferences on the Advocate Christmas Fund as follows:

Louisiana Conference—4 contributions amounting to \$31.

Mississippi Conference—1 contribution amounting to \$1.

North Mississippi Conference—1 contribution amounting to \$5.

will see Jesus in heaven, there we will only be happy.

In my heart I much thirst to learn english. Some day I will turn many word from English in to our language. I wan you pray with me together if some day I will find school to learn english.

Give my love to all Christian people in your Church, boys and girls in the school. I send my greeting to your family.

May God bless you all time in your work every day.

Come back to us in Africa if you have the time.

Sincerely yours,

PIERRE B. SHAUMBA.

PROGRAM OF THE ALDERSGATE COMMEMORATION SESSION, GENERAL MISSIONARY COUNCIL

Savannah, Georgia, January 11-14, 1938

One of the most distinguished programs ever presented to Methodists has been arranged for the great Aldersgate gathering in Savannah, January 11-14, 1938. It includes the following distinctive features:

(1) Inspirational addresses delivered by distinguished leaders at Wesley Monu-

mental Church each morning and in Savannah Auditorium at night.

(2) A pilgrimage each afternoon to some spot in and near Savannah where Mr. Wesley labored in person, with historical addresses at such places by Dr. Paul N. Garber, Professor of Church History at Duke University.

(3) A Vesper Service at Trinity Church, the oldest Methodist church in Savannah, featuring an old-fashioned Methodist Class and Testimony Meeting, conducted by Dr. H. C. Morrison, President of Asbury College and Editor of the *Pentecostal Herald*. The details of the whole program is as follows:

Tuesday, January 11

Business Session of the General Missionary Council in the morning.

Discussion of the Aldersgate Commemoration or second phase of the Bishops' Crusade, in the afternoon.

Evening Addresses

"The Significance of Savannah in the Spiritual Development of John Wesley," Dr. Umphrey Lee, Dean of the School of Religion, Vanderbilt University.

"The Meaning of Aldersgate," Bishop Ralph S. Cushman, Chairman of the Commission on Evangelism of the M. E. Church.

Wednesday, January 12

"The Significance of Aldersgate in History," Bishop Frederick D. Leete, Chairman of the Western Section of the Methodist Ecumenical Council.

"The Theology of Aldersgate," Bishop John M. Moore.

"The Personal Approach to Aldersgate," Bishop U. V. W. Darlington.

"The Recurrence of Aldersgate in the Twentieth Century," Bishop A. Frank Smith.

Evening

"The Need of Aldersgate in Modern Life," Dr. C. C. Selecman, President of Southern Methodist University.

"The Aldersgate Evangel," Dr. Merton S. Rice, Pastor of Metropolitan M. E. Church, Detroit, Mich.

Tuesday, January 13—Morning

"Aldersgate and Enduement for Service," Miss Daisy Davies, Superintendent of Spiritual Life, Woman's Missionary Council.

"Aldersgate and the Transformation of Character," Dr. Henry N. Snyder, President of Wofford College.

"Aldersgate, the Power Uplifting Womanhood Around the World," Mrs. Fred B. Fisher, Detroit, Mich.

"Aldersgate, the Source of Missionary Passion," Bishop Paul B. Kern.

Evening

"Aldersgate, the Motive of the Program of the Church," Dr. Edwin Lewis, Professor of Theology, Drew University.

"Aldersgate, the Basis of Social Morality," Dr. Ivan Lee Holt, pastor of St. John's M. E. Church, South, St. Louis.

(Continued on page 11)

Louisiana Conference

PERSONAL AND OTHERWISE

Miss Mary Werlein, who maintains an unselfish interest in every good cause, was at the office recently to see about the Advocate subscription for the inmates of the State prison.

Rev. W. R. Harvell, who took the superannuate relation on account of illness, is now located at Baton Rouge, R. F. D. 3. He reports that he is improving slowly, but still not able to be out much.

Rev. J. W. Booth, recently assigned to Algiers, New Orleans, is on his field and at work. He called at the office a few days ago, but we were out. This is Bro. Booth's second pastorate at Algiers.

Rev. P. B. McCullin was detained in reaching his new appointment, Winnsboro, on account of a tonsil operation which was performed in Shreveport. He reached his new home on December 10.

We regret to learn of the illness of Mrs. J. A. Petty, at the home of her daughter, Mrs. Jno. McNulty, 3800 Magazine Street. We sincerely hope that she may soon be restored to her accustomed health.

Mrs. R. W. Tucker, whose late husband was long an effective and useful member of the Conference, renews her subscription and adds the assurance of her pleasure in the paper. Her home is in Ruston.

Rev. J. F. Dring reports that he is at his post in Sterlington and that everything is going good. He was graciously received by his new parishioners and the Advocate is already in his thought and planning.

Rev. and Mrs. W. H. Wallace, Jr., were hosts to the preachers and preachers' wives at a dinner last Monday night. This delightful event is well on the way to becoming an annual custom, and a delightful fellowship.

Mrs. R. K. Nelson, from Haughton, has our thanks for a generous deed in making possible a continuation of the Advocate to one who was not able to renew her subscription. We are glad to make the transfer as Mrs. Nelson requests.

Rev. H. L. Johns, presiding elder of the Monroe District, has issued a full year's schedule of special days, interests and objectives. The outline began on December 14 and culminates with the Annual Conference at Baton Rouge next November.

Rev. and Mrs. J. A. Alford, notwithstanding the distresses through which they have passed, are not unmindful of others as the Christmas season approaches. We are happy to be assured

that Brother Alford is steadily regaining his health.

Mr. Emmet R. Connor, a brother of Mrs. John L. Williams, died a few weeks ago at his home in Fort Worth, Texas. He was a member of the Board of Stewards of his church and a loyal Methodist. He had been quite successful in business and his sisters were remembered in the distribution of his estate.

Rev. C. J. Thibodeaux reports that he has three parishes for "his world" for the coming year. His charge consists of Lockport, Griffin, Bayou Blue, Point Aux Chene, Dulac and Labadieville, all in the French Mission field. Bro. Thibodeaux and his family are not strangers to this field and he looks forward to a great year. He asks the prayers of the brethren for this needy field.

REMEMBER THE SUPERANNUATE

There are sixty-six superannuates and widows of preachers in the Louisiana Conference. Many of them do not receive the Advocate, and few can spare even a dollar from the meager support which they receive. Will you not share in a Christmas gift to those who abide in the shadows of retirement? One dollar will send the paper for a whole year—new or renewal. Write these worthy veterans on your list to be remembered at Christmas. Send any amount to the Advocate Christmas Fund, 512 Camp Street, and we will see that it is applied as directed.

A MESSAGE FROM THE ORPHANAGE

Dear Dr. Duren: Just a few words from our Orphanage. I feel that our people would like to know how we are getting along, especially at this season of the year. We are like all the rest—looking forward to Christmas. But for many in our Home there might not be so much Christmas happiness unless they are remembered by friends of the work. We have received quite a few packages for the children, a number of cash contributions to the Christmas fund and a truck load of groceries and produce. The truck came from Mer Rouge. This is a great help as the Thanksgiving offerings by way of groceries and produce were very light this year.

May I say that we deeply appreciate everything that has already been sent, and I assure you the children will be very happy in the use of it all. If you feel disposed to send a truck load of groceries and produce, yet cannot provide

the truck for delivering it, let us know and if it is not too far we will gladly send the truck from the Home for it.

Our children are wondering what Santa Claus is going to bring them. The larger boys and girls want him to bring a new radio to the main building. The old one, they say, gets only two stations—and both of them at the same time. Well, I hope Santa doesn't disappoint them.

There has been very little sickness in the Home; just a few mild cases of flu.

Through the continued cooperation and support of the good people throughout the state and conference, we are looking forward to a happy and successful year in this great work of the Kingdom. Please remember us in your prayers.

C. B. WHITE

A CHRISTMAS COMMUNITY CELEBRATION

Each year the MacDonell School, as its Christmas offering to the community, gives a pageant portraying the Birth of Christ. Carol singing and Scripture reading accompany the pageant and the sacred service is followed by a social gathering consisting largely of former students of the school.

This year the Christmas Celebration will be given Wednesday, December 22nd, at 7 p. m.

MY OLD FORD

Of my old Ford everybody makes fun;
They say it was born in nineteen one,
Maybe it was, but this I'll bet,
She's good for many a long mile yet.
The windshield's gone; the radiator leaks,
The fan belt slips and the horse power squeaks,
She shakes the screws and the nuts are all loose,
But I get 40 miles on a gallon of juice;
When I can't get gas I burn kerosene,
And I have driven home on Paris green.
She has a rattle in front and a grind in the rear,
And a Chinese puzzle for a steering gear;
Her coils are dead; her plugs won't fire,
And her piston rings are baling wire,
But in spite of this she pulls me through
And that's about all any car can do.
With high-priced cars they give you tools,
Some extra parts and a book of rules;
A few wire stretchers and a pair of shears
Are all I have carried in 15 years.
And if I live to see the day
She falls to pieces like the one horse shay,
If old Hank Ford stays in the game
I'll buy another by the same name.
—Idaho Yarn.

One of the Japanese Methodist preachers belonging to the district for Japanese work in northeastern Korea has recently been called to the colors, and a number of the Japanese laymen in this area are now serving in the army.



HAMMOND METHODIST CHURCH

This beautiful church was built during the year under the leadership of Rev. Carl Lueg, pastor (inset)

MISS ALIDA BALL

Whereas God has seen fit in His providence, on December 3rd, 1937, to call home our beloved Treasurer, Miss Alida Ball, we the undersigned committee, acting for the Wesley Friendship Class of the Houma First Methodist Church, wish to put on record our appreciation of her faithful service and her loyal Christian character. Our Church has not had a more loyal, faithful member, nor one more beloved by all her fellow-members.

We shall keenly miss her presence in our class, whom all admired and loved, but we realize that our loss is her infinite gain in entering into the "place prepared" for her, where she will be ever with her beloved Lord and Savior, where sickness and sorrow can no more touch her life.

We do by these resolutions express our keen sense of loss in her leaving us, and we extend to her loved ones our sincere, heartfelt sympathy.

Resolved: that these resolutions be spread upon the Sunday School minutes, that they be published in each, the New Orleans Christian Advocate and the Houma Courier, and that a copy be sent her family.

MRS. A. D. GEORGE,
Chairman Committee.

MRS. F. H. YEARGERS,
Class President.

MRS. ELIVIA DUPLANTIS,
Class Secretary

MRS. LAURA M. WHITE,
Class Teacher

MRS. J. H. THATCHER,
Superintendent Sunday School.

Wouldn't it be wonderful if people had been improved as rapidly as other things have during the past few years!

INTERESTING FACTS

It takes approximately 250 gallons of anti-fouling paint to paint the bottom of a battleship.

There were no radiators or electric heaters on the Constitution. The compartments were heated by red-hot cannon balls placed in pots of sand.

The U. S. Coast Guard Station at Gloucester, Mass., was actually under fire from a German submarine during the World War.

Between 1917-1919, the Navy had ships made of concrete. These ships were actually used as transports and were seaworthy, although sailors lacked confidence in them and sometimes refused to do duty aboard them. The method of construction was similar to that used in constructing modern buildings, that is, using metal rods and pouring the concrete by means of molds. There were only a few of these built.

The mucilage on back of U. S. postage stamps is made from a syrup of sweet potatoes.

HASTE! In the days of old if a man missed a stage coach he was contented

to wait two or three days for the next one. Now he lets out a squawk if he misses one section of a revolving door.
—Idaho Yarn.

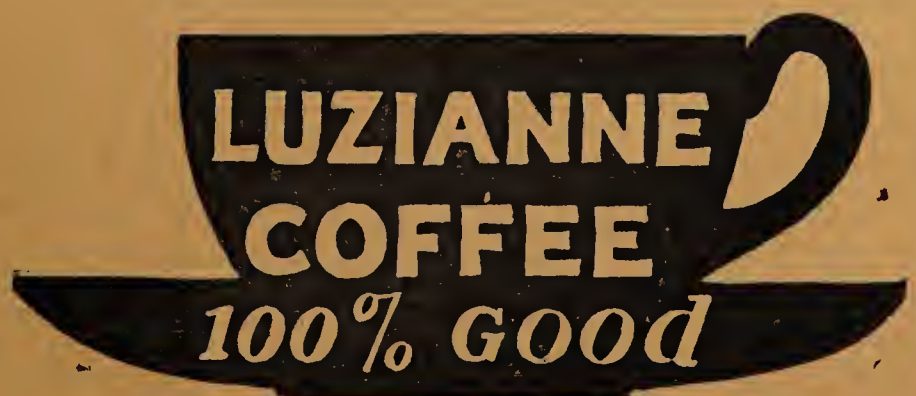
MRS. CARRIE GOFF COULSON

WHEREAS, God in his infinite wisdom and in the fullness of her time has seen fit to remove from our midst our friend and co-worker, Mrs. Carrie Goff Coulson. Be it resolved:

That though our hearts are made sad because of her passing, we appreciate her noble Christian character, her devotion to the Sunday School, the Church and the Woman's Missionary Society, and her willingness to serve and support its institutions in every way possible is worthy of our emulation.

God has taken Mrs. Coulson home and as we look upward through our grief, may we murmur "Thy Will Be Done", and pray that the Father's love may shine more and more in our hearts, until that perfect day when we shall see and know again those whom we have loved and lost awhile.

MRS. JOHN A. CIRLOT
INA THOMPSON
MRS. G. W. BOWEN.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. L. Neill begins his new year at Brookhaven by providing the New Hymnal for his congregation. The service on the evening of December 12, consisted of a cantata by the Whitworth College Glee Club.

Rev. O. S. Lewis, recently assigned to Philadelphia, has been well received by his people. He has already raised and sent to the Treasurer for the superannuates, \$105, and is planning to raise his quota for the Orphanage at once.

Rev. E. L. Ledbetter, Utica charge, sends two subscriptions for the Advocate, one the Christmas remembrance of a daughter for her mother. We appreciate the willingness of friends to make the Advocate the bearer of their Christmas greetings.

Rev. A. J. Martin, pastor at Oloh, Columbia, for the second year, was a caller at the Advocate office a few days ago. He was en route to the meeting of the District Stewards at Biloxi. He reports a good outlook for the year now beginning.

Rev. V. G. Clifford, one of the most faithful and effective friends of the Advocate cause, has already laid the foundation of success in his campaign by an early beginning. Our experience has been that an early start is almost a guarantee of victory.

News has just reached us of the painful injury sustained by Dr. H. G. Hawkins, of Canton. On November 26th he was knocked down by a passing car and has been in bed ever since. He is improving slowly and hopes soon to be up, but will not be out for some time. Letters and messages from friends have greatly cheered him during his days of suffering.

Rev. L. F. Alford, who has been ill in a hospital at Vicksburg for several weeks, was given the superannuate relation at the recent Conference and will make his home at 1060 Euclid Avenue, Laurel. He reports that he now appears to be on the road to recovery, and asks us to express his sincere appreciation for the kind words and deeds of his many friends.

FROM A VOSSBURG READER

Christian Advocate: Seeing Brother S. S. Finger's piece and picture on the front page of the Advocate, and that he was born the same year I was, I thought I would write a few lines to the Advocate.

I was born in Georgia on February 18, 1856. My parents brought me to Mississippi when I was a year old and I have

lived in Clark County all this time, except for about two years when I lived in Wayne County. I was married to Molly Goodwin on January 15, 1880. If I live until February 18, 1938, I will be 82 years old. I do not drink whiskey, nor use tobacco in any form. I do not curse nor gamble, so my family of boys and girls do not drink whiskey, nor use tobacco, nor curse, nor gamble, to my knowledge. We raised a large family.

O. W. BARTTEE.

REMEMBER THE SUPERANNUATE

There are seventy-five superannuates and widows of preachers in the Mississippi Conference. Many of them do not receive the Advocate, and few can spare even a dollar from the meager support which they receive. Will you not share in a Christmas gift to those who abide in the shadows of retirement? One dollar will send the paper for a whole year—new or renewal. Write these worthy veterans on your list to be remembered at Christmas. Send any amount to the Advocate Christmas Fund, 512 Camp Street, and we will see that it is applied as directed.

HATTIESBURG DISTRICT STEWARDS

The District Stewards, Lay Leaders and Pastors of the Hattiesburg District, Mississippi Conference, met at First Church, Laurel, Miss., on December 10th, 1937, Dr. W. B. Alsworth presiding. After devotional exercises led by Dr. Alsworth the financial program of the District for the year 1937-38 was discussed and the various assessments assigned and apportioned to the Churches throughout the district. It was interesting to note that there was no inclination on the part of any of the delegates to lower assessments.

A plan of work for the year 1937-38, so arranged as to bring about a concerted effort throughout the entire District, was offered by Dr. Alsworth. This plan was unanimously adopted and under the able leadership of our beloved Presiding Elder it is expected that the Hattiesburg District will go forward in the matter of Christian Service rendered as well as in financial and other ways.

A touching appeal to retire the outstanding indebtedness of our Methodist Orphanage was made by Bro. Fred McDonald and Bro. H. V. Watkins. Their messages were relayed, in part, to the good people in the Hattiesburg District and already they are responding with

liberal donations and there is every indication that the quota will be raised. We thank God for a Methodism that is not so callous as to be untouched by a condition of this kind.

VANCLEAVE CHARGE

Rev. Olia Nix, Pastor of Vancleave Charge called a Stewards' meeting of his whole work including the five churches. Every church was well represented and all financial plans for each church were made for the whole year. The budget was as follows: \$1,600 for pastor's salary, \$160 for benevolences, \$48 for superannuates love gift, with special attention given for paying on the Orphanage debt.

Everyone was well pleased with Bro. Nix last year and gave him a very hearty welcome back. His salary was raised and another Church, Bonnie Chapel, was added to his work.

In connection with the Stewards' meeting a pounding was given him and his family at the parsonage.

The prospects are bright and plans already made for a splendid year's church work.

MRS. O. H. WILSON

WIFE OF DR. ROLFE HUNT DIES

Mrs. Rolfe Hunt, 75, mother of the Rev. B. M. Hunt, pastor of the Capitol Street Methodist Church, died on December 14 in Jackson. Interment followed funeral services conducted at 10 o'clock from the Capitol Street Methodist Church, Dr. T. M. Brownlee, presiding elder of the Jackson District, officiating. Mrs. Hunt succumbed Tuesday night at her home, 915 Bratton Street, of pneumonia. She was stricken last Saturday night. Her death was hastened by complications.

Hundreds of messages of sympathy and scores of visitors attested the great popularity of Mrs. Hunt.

Mrs. Hunt was the wife of Dr. Rolfe Hunt, superannuated Methodist minister. The pair had made their home in Jackson for the past thirteen months, coming here from Lauderdale, where Dr. Hunt served for eight years as pastor.

Mrs. Hunt was born in Jefferson County, Tenn., the daughter of Dr. and Mrs. J. H. Brunner. Her father was a prominent Methodist minister and for 40 years president of the Hiwassee College at Madisonville, Tenn.

After receiving her B.A. and M.A. degrees at Hiwassee College, the former Susan R. Brunner was married in 1893 to Dr. Hunt.

Besides her husband, she leaves two sons, the Rev. B. M. Hunt, of Jackson; Lanier Hunt, superintendent of the Louise schools; two daughters, Mrs. Frances Hunt Beeson, Santa Anna, Calif.; Miss Louise Hunt, Jackson, and one sister, Mrs. R. E. Humphreys, of Whiting, Ind.

LEAVES FROM MY NOTE BOOK II.

By Bishop James Cannon, Jr.

The greatest thing about the Oxford Conference on the Church, Community, and State was the fact of the Conference itself. It was indeed a memorable gathering, and will stand out as one of the great Conferences of the Christian Church. It was truly representative of the Christian Church with the exception of the Roman Catholics, the Germans, the Russians, and some parts of South America. Outstanding leaders came at great cost of money and of time.

The greatest fact of the Conference was the spirit of genuine Christian unity, the intense loyalty to one Lord and Master—Jesus Christ. I was glad to meet many whom I had met from the time of preliminary Conferences at Geneva in 1920 and later at Stockholm in 1925 and at Lausanne in 1927. They have been indeed fellow-workers in the same great cause. I was greatly impressed with the growth of the spirit of Christian fellowship which had developed during the years.

I missed very, very greatly the versatile, progressive, practical, and withal, exceedingly spiritual Archbishop Soderbloom of Sweden, the genial, able and impressive Bishop of Winchester, Dr. Theodore Woods, and our own great English-American, Dr. S. Parks Cadman, who, while himself fully aware of and at home with the best theological thought of the past and present, had none of the pedantry, mannerisms or methods of the theological schools. The leadership at Oxford was very different from that at Stockholm. The leaders were men of ability, but the method of approach and the manner of handling a great Conference was entirely different. There was a greater regimentation of thought, speech and action which extended even down into the sections and in the shaping and presentation of the reports, which was not helpful. The presence and voices of Dr. Adolph Deissmann, Dr. Wilfred Monod, Bishop Ammunsend were not present at Oxford, and there were none present who could fill the gap created by the absence of these great leaders whom I have mentioned. Of course, Bishop Charles H. Brent was also greatly missed, but he was much more closely identified to the Faith and Order Movement.

Having emphasized above the great increase in the spirit of unity, of brotherly fellowship which in itself fully justified the assembling of the Conference, I trust I will not be misunderstood if I also call attention to some things which could have been improved. Most of the articles which I have seen brought out and stressed matters and actions to be commended, and I do not wish to be misunderstood as disagreeing with the many good things which have been said.

My greatest regret was that the very best thought-condenser and paragraphist in the newspaper world was not secured

to give out daily, clear-cut, short condensed paragraphs putting in every-day language the exceedingly vital thought of the Conference speech and action, which would, in that form, have been printed daily in all the great secular newspapers and would have been read around the world. As it was, statements sent out were so long that they were not only not printed in full by the Associated Press newspapers, but ignored by many of them, and I fear the readers of the speech and action of the Conference were numbered by thousands rather than by the millions which it justly deserved.

This same rather fatal mistake applied to all the fine reports presented by the Commissions and even to the truly great message of the Conference. It was all very well to have the elaboration of the reports for use in the religious press and in magazines and for study and reference, but the vital parts of every report and of the message should have been condensed into such form as to reach a world needing and ready for vital pronouncements.

For example, as a member of the Commission on the Church and the Economic Order, I urged the formation by that Commission at the end of its report of some short, clear-cut statement like the "Social Creed of the Churches of the United States," which could have been printed in little more than half a column of the Christian Advocates. But I was unable to convince the Commission of that necessity or, perhaps, shall I say of its ability to make that kind of a statement.

Referring especially to the section on Economics, of which I was a member, I urged that the report should state in positive, forthright language that one of the most outstanding facts in the life of the world today is the steady, irresistible translation into the warp and the woof of all life of the teaching of Jesus Christ concerning human brotherhood. I held that it was this teaching which was demanding shorter hours of labor, and enough wage to provide something more than the bare necessities of life, demanding better protection for women in industry, the abolition of commercialized child labor, more parks and playgrounds, free hospitals and medical care where needed, the abolition of the white slave traffic, the traffic in all kinds of narcotics, including intoxicating liquor; demanding the abolition of war as a horrible violation of Christ's teaching of Brotherhood, that man should not kill his brother man, and demanding the substitution of International Leagues and Tribunals for the peaceful settlements of all international disputes. All these results are being demanded as a normal, indeed, necessary result of the teaching of Jesus Christ concerning human brotherhood.

I, therefore, insisted that the report should declare plainly and emphatically that everything that is good in Communism and Socialism is the product of this teaching of Jesus Christ on human

brotherhood, and that class warfare, the use of force and violence such as are advocated by Communism, to say nothing of its stark atheism, are absolutely contrary and abhorrent to the teaching of Jesus and must be positively condemned by His Church, and that the report should so declare.

Furthermore, I stated that the report on Economics failed to recognize and emphasize the attitude on this very great matter of many branches of the Christian Church and a great multitude of Christian employers in large and small corporations. Practically all the Protestant denominations in the United States, with about thirty million communicants, have adopted the "Social Creed of the Churches," which Creed includes all the items mentioned above, and more. The report made no mention, however, of this exceedingly significant and encouraging fact.

But it is certainly true that there has been an ever-increasing growth in sentiment on this matter among Christian employers. Just ten years ago—in 1927—forty-one Southern bishops, pastors and educators addressed an "Appeal to the Industrial Leaders of the South." We urged these industrial leaders to confer with their employees concerning wages, hours of labor, especially for women and children, housing, sanitation, etc. Our appeal was met by a storm of protest in all the trade journals and by articles in the secular and religious press. My own mail was loaded with letters from laymen of my own Church—good men, and managers of great industries—expressing amusement that I had joined forces with their New England competitors in the textile industry. Now, ten years later, so great has been the development and understanding of Christ's teaching concerning brotherhood that many of these very laymen have introduced the very reforms we urged, and some of them have personally expressed to me their gratification over the improved conditions. Moreover, there are

(Continued on page 16)

Church Building Values and Costs Are Rising!

*If the Church Were Destroyed
Could You Rebuild It with
the Amount of the Present
Insurance?*

Write Us Today for Our Plan on
FIRE — LIGHTNING
WINDSTORM — HAIL
INSURANCE

National Mutual Church Insurance Co.
CHICAGO, ILLINOIS

Rev J. H. Shumaker
808 Broadway, Nashville, Tennessee
Southern Church Dept.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. B. D. Benson, the new pastor at Abbeville, has made an auspicious beginning of his work, and the indications are for a good year.

Rev. J. H. Felts, Fulton, Ky., was in the city a few days ago, and, as usual, he paid the Advocate a call. We are glad to have a very optimistic report as to his physical condition.

Rev. C. A. Northington reports a very cordial reception, a well-filled pantry and a good outlook for the year upon his return to Verona. He sends three subscriptions for the credit of his Advocate campaign.

Rev. J. C. Wasson, who was appointed to Moorhead charge recently, is receiving quite complimentary publicity through the columns of the *Sunflower Tocsin*. His Sunday sermon is published in full from week to week.

Dr. C. M. Chapman, the energetic and faithful pastor at Pontotoc, is making progress on the program for the new year. Already he is making remittances of his benevolences, as well as caring for other interests.

Mrs. J. J. Beck, Drew, Miss., adds to a business note, "I love the paper." Her husband, who was called home a number of years ago, was one of the editor's good friends and was a staunch citizen, and friend of his church.

Tunica church, under the leadership of Rev. R. G. Lord, is responding nobly in putting on the program of the church. The quota for the Orphanage debt has been raised in full, and the new year begins auspiciously in all departments of the work.

On December 19, the young people had full charge of the service for a Christmas program at Oxford. A chorus of thirty voices filled the choir. Dr. Paul Quillian will be the speaker for Religious Emphasis Week at the University, March 1-3.

Mr. J. H. Johnson, Treasurer of the North Mississippi Conference, reports that 1937 collections were 92.51 per cent of the acceptances, as against 88.86 per cent in 1936. We do not know what variation there was between the askings and the acceptances.

Dr. Eugene H. Countiss, son of Dr. and Mrs. J. R. Countiss, of Greenville, has been made a member of the staff of Touro Infirmary of New Orleans. This will be pleasing news to friends of Dr. and Mrs. Countiss, as well as friends of the young physician who is the recipient of this merited distinction.

Rev. W. J. Dawson, Houston, reports that he is beginning the new year under favorable conditions. His salary was increased and he has already sent a little over twenty-two per cent of his Benevolent assumptions for the year. As for the Advocate, he says: "I fully expect to make my quota again and more."

We regret to lose Mrs. Jordan Bailey as one of our good friends and long-time readers of the Advocate. She discontinues the paper on account of failing sight. We hope that she may have an improvement in her vision, and that she may enjoy through others the messages of the paper that she has read so long.

Mr. W. E. Kennedy and his daughter, Miss Clyde Kennedy, of Mobile, Ala., paid the Advocate office a much appreciated

REMEMBER THE SUPERANNUATE

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call one day last week. Brother Kennedy is secretary of the board of directors of the Seashore Camp Ground, and he was a valuable member of our Board of Stewards of First Church, Columbus, many years ago.

Rev. W. R. Lott, pastor of Oxford-University Church, has been preaching a series of sermons on "Building a Spiritual Church." Judge William Hemingway's death left a vacancy in the chairmanship of the Board of Stewards which was filled by the election of R. Malcolm Guess, Dean of men at the University. The Wesley Foundation of the University will send Billie G. Martin and Eugene Chatham as delegates to the National Methodist Student Conference, and Rev. W. R. Lott as Counselor.

A friend of ours used to quote Hambone: "Cast your bread on the waters in jest the right way and it will come back to you a ham sandwich." More than twenty-five years ago, the editor's wife

placed a pecan tree in the parsonage garden at Tupelo. Last week, through the gracious remembrance of our good friend, Dr. Henry Felgar Brooks, we received our "ham sandwich"—a generous box of pecans. Thank you, Doctor Brooks, and may the joy of the season abide with you and yours.

MISS DUCKETT DIES

We regret to note the passing of Miss Clara E. Duckett on December 4, in Clinton, S. C. Miss Duckett had been secretary of Jacobs List, Inc., for the past thirty-seven years and had served both her organization and the church press with an unselfish devotion.

FROM THE SIDE-LINE

By James H. Felts

I recommend the careful study of this "Side-Line" article by younger brethren. Not how young you are but how effective. Not how many degrees decorate your name, but how many accomplishments are yours. Not how long you have been a member of the conference, but what you have actually accomplished in the assigned charges. Not the success of your classmate, but the cause, if any, of your poorer showing. Not how bad the conditions found in the new charge, but the improvement under your supervision. Not why don't the older brethren step down graciously that you may have a better place, but is the place you serve actually better because of your unusual effectiveness. Suppose you make a study of recent copies of the minutes. A man's record speaks louder than his voice or pen. The "college of hard knocks" is still producing men who compare favorably with the output of other institutions. It would be nothing short of sensational for a college graduate to enter the ministry educated. It is hardly short of sensational to find one that uses wisely his equipment for service. Just because a man howls loud and long and often about his appointment it does not follow that he is educated, consecrated, or unusually acceptable. Even personal popularity does not always spell effectiveness. More men are actually hurt by rapid than slow advancement. We do well to remember that a tree is still known by its fruit, not its age. The calendar has little to do with a man's effectiveness. The late Sam Jones was given to saying, "It takes grace, grease, and grit to run a church. The Lord furnishes the grace, churchmembers the grease, the pastor the grit." "Success in marriage is much more than finding the right person: it is BEING the right person." Amen!

Fulton, Kentucky

TO THE CHURCH PRESS

This is to express appreciation to Annual Conferences, churches, Woman's Missionary Societies, pastors and individuals who have so generously responded to the appeal for China relief.

We are still greatly in need of funds and further offerings will be gratefully received and will be put to immediate service. Bishop Arthur J. Moore is now in China, directing the work of relief.

The Federal Council of Churches has issued an appeal for a Christmas offering for Chinese sufferers. There is no conflict in this appeal and the one we are making. The Federal Council appeal states that the "United Christmas appeal is in the interest of all the Churches and of separate relief funds of various communions. Gifts may be designated—for the appeal for war relief of your own communion."

Kindly make checks payable to J. F. Rawls and Mrs. Ina Davis Fulton, Treas.
W. G. CRAM,
General Secretary.

BISHOP CANNON'S APPEAL

My Dear Mr. Hull: On Sept. 1st and again on Oct. 1st I wrote you urging that our government should take action to put an end to the Japanese warfare and atrocities. I urged you to declare an embargo on all trade and commercial relations with Japan. If Great Britain would join, so much the better, but the United States and Great Britain have done nothing, except record useless protests, and warfare and massacres have continued. Has not the time come for the United States to stop helping Japan? Nothing but a genuine embargo will stop her. Inaction of the peace loving nations has become almost as criminal as Japan's warfare. Perhaps the recent bombing will convince our government of the utter recklessness of Japan.

With much respect,
JAMES CANNON, JR.

DR. KELLER'S NEW BOOK

Dr. Adolf Keller, noted European Protestant leader, has just released to Cokesbury Press for publication on January 30, 1938, the manuscript of his new book, *Five Minutes to Twelve*.

Five Minutes to Twelve is an informing and inspiring study of the spiritual experiences of the World Conferences of the Churches at Oxford and Edinburgh; and, in contrast, of the pagan forces at work in the world which imperil the con-

tinuance of the Church as we know it today.

Dr. Keller first digs down into the spiritual life of the conferences (where "the pandemonium of the Christian divisions in history became a panorama of spiritual unity . . .") and finds the dynamic impulse needed by the church militant for her struggle with the world. Then, he evaluates the three great worldly efforts—Bolshevism, Fascism, and so-called constructive idealism—which seek to build up a new world order. He convincingly shows that the philosophies behind these proposed panaceas confront Christianity with a crisis comparable only to that of the persecutions under the early Roman emperors.

"Words," Dr. Keller pertinently reminds us, "have come to the end of their usefulness." Christians now must make the spiritual experiences of the world conferences bear fruit in their local situations. They must awaken to the immeasurable possibilities of God's gifts, and let the creative and unifying power of the Holy Spirit work in them and through them to make the church truly the Church. Only if Christians thus meet the crisis, will life continue to be worth living. For Christianity, "To be or not to be?" is now the question.

DATES CHANGED FOR EMORY'S MINISTERS' WEEK

The dates for Emory University's annual Ministers' Week have been changed from those previously announced to Monday, January 24 through Friday, January 28, 1938, because of conflict with other important events on the church calendar.

The speaker for the evening lectures to be given during the week will be Dr. George A. Buttrick, pastor of Madison Avenue Presbyterian Church in New York City. General theme of Dr. Buttrick's addresses will be "A Reinterpretation of Prayer."

The phases of prayer that Dr. Buttrick will discuss in his reinterpretation will be: "Jesus and Prayer," "Can We Now Believe in Petitional Prayer?" "Can We Now Believe in Intercessory Prayer?" and "Private and Corporate Prayer—Some Hints for the Journey."

Information regarding reservations for rooms for those attending may be had by writing to Prof. A. C. Floyd, Emory University, Ga.

PROGRAM OF THE ALDERSGATE COMMEMORATION SESSION, GENERAL MISSIONARY COUNCIL

(Continued from page 5)

Friday, January 14—Morning

"Aldersgate and Christian Stewardship," Dr. Harvey W. Cox, President of Emory University.

"Aldersgate and Christian Education," Dr. William Preston Few, President of Duke University.

"Aldersgate the Basis of Methodist Doctrine," Dr. James H. Straughn, President of the Methodist Protestant Church.

"Methodism's Recall to Aldersgate," Dr. Lynn Harold Hough, Dean of Drew Theological Seminary.

Evening

"Religion and Public Morality," the Hon. E. D. Rivers, Governor of Georgia.

"Christian Patriotism," the Hon. Gordon Browning, Governor of Tennessee.

Hotel Accommodations

Persons desiring accommodations in Savannah must make reservations well in advance. State the price or type of room desired in all cases. Write to the hotels direct.

The general headquarters will be at the Hotel DeSoto. Single rooms are from \$2.50 to \$3.50 per day, with bath; \$2.00 without bath. Rates for double rooms are from \$1.75 to \$3.50 for each person.

The Savannah Hotel offers single rooms from \$2.50 to \$3.50 per day and double rooms from \$2.00 to \$3.00 per person.

The John Wesley Hotel rates are from \$1.75 to \$2.25 per day, single; from \$1.50 to \$2.50 each for two persons occupying the same room.

The Pulaski Hotel offers single rooms, without bath, for \$1.50 or double rooms without bath, \$1.25 for each person. Single rooms with bath, \$2.50, and double rooms with bath are from \$1.75 up.

The Whitney Hotel offers single rooms without bath at \$2; with connecting bath, \$2 and \$2.50; with bath, \$2.50 and \$3. Double rooms are from \$1.50 to \$2.50 per person daily.

Persons desiring entertainment of a different nature or a more reasonable rate should write to Mr. Alex S. Cassels, Chamber of Commerce, Savannah, Ga.

For information concerning the program and general arrangements, address Dr. Elmer T. Clark, Board of Missions, 626 Doctors Bldg., Nashville, Tenn.

Reporting on the work of the Bible School of the Congo Mission at the recent annual Mission meeting, Rev. H. P. Anker stated that since the establishment of the school in 1915, a total of 255 students had finished the course.

* * *

Dr. Jalmar Bowden has recently revised the commentary on Amos, which he wrote some time ago for use in the correspondence school for pastors at Granbery College in Brazil. The book is soon to be published by the Board of Education in Brazil and will serve as a basis for a study course for preachers' institutes and Sunday schools. Our missionaries are making a special effort to provide literature of this kind for the Brazilian Church since there is but little of this type of literature in the Portuguese language.

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Christian Education

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CHURCH SCHOOL LESSON, DECEMBER 26

By Dr. J. R. Countiss

Members of the church at Philippi, which Paul had founded some ten years before, were greatly distressed by his imprisonment and suffering. Again and

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again, they sent gifts that he might have some provision for his necessities, and so shared in the consecration, the work, and the sufferings of their great leader. In response to their generous solicitude, Paul writes one of the most cheering epistles of all time. How easily he could have filled it with a recital of his woes and persecutions, informing his friends that they had not heard even the half of his troubles. Instead, the letter is full of joy. Without concealing his difficulties, pains, restrictions, he asserts that in many ways they have had results exactly the opposite of those intended by his enemies and expected by his friends. By his steadfastness and consecration some weaker brethren had been made boldly confident. His imprisonment had brought him in contact with soldiers and officers, as well as with large numbers who had come to gaze upon the strange Roman citizen who risked his life for his faith, and who had but one theme of conversation for wretches in prison and for dwellers in palaces—Jesus!

On trial for his life and uncertain which way the balance might turn, it was no evidence of morbidity that Paul looked both ways as he sought to evaluate what might await him. Worn and tired, he longed for the reward of rest in the immediate presence of the Master. For himself, that was "far better." On that side was reward; on this side, service. While fully resigned to the will of God, his own heart inclines him to tarry and serve. So long as he can do anything toward making a better world, he is willing to wait for the unfolding joys of heaven.

The Christian world of Paul's day was scarcely more in need of his heroic example of courage and consecration than our world today. There is still persecution, sometimes by imprisonment, more often by innuendo. To the faithful minister, perhaps indifference is most galling of all. In the midst of his difficulties, let the modern Christian recall how the great apostle faced and overcame the hostility of personal enemies, factional enemies, religious enemies, and a pagan empire. Nothing new or different can be added to that list.

Now, as then, the faint-hearted will fail and turn back in cowardly surrender, while those whose whole existence is Christ will press on to triumphant victory. Such lives reflect a light that no darkness can overwhelm. In them, men see Jesus even as in Jesus they saw God. For such, service and responsibility are no longer interpreted in terms of duty, but rather in those of pleasure and joy. With the psalmist they can exclaim, "I delight to do thy will, O God." No external force can conquer the man who has enthroned victory within the citadel

of his soul, and no outward triumph can compensate one who has been defeated in his own spirit. Unprecedented conquests and victories await the advance of a consecrated church. "Arise, and let us go hence."

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The Christian Fireside

CHILDREN IN COURT

By Judge Malcolm Hatfield

It was learned in juvenile court this week that the child who is permitted to torture and mistreat family pets frequently develops into a hardened adult.

With the wide-spread sale of rifles and shot guns to irresponsible hunters, there is little wonder that innocent ty-standers, live stock, song birds, and family pets are shot during the hunting season.

So long as this nation adheres to the erroneous belief that all red-blooded American boys must be given toy pistols, air-guns, and rifles to play with, we can expect a murder to be committed in the United States every forty-five minutes throughout the year. Furthermore, it does not take a misguided youth who is skilled in operating an automatic revolver or rifle long to learn how to manipulate a machine gun.

HIS NATAL DAY

In the midst of world chaos, with nation lifting sword against nation, with aggression and conquest in the saddle, with deprivation, suffering and grim death playing conspicuous roles, comes a brief season of peace and good will to men—the birth anniversary of the Man of Nazareth.

The Wayshower, humble in mien, compassionate in nature, kindly and charitable in His every act, served an all too brief ministry on this earth; but these few years of activity were crowded not only with works of a miraculous nature—demonstrating clearly an intimate relationship with, and understanding of, God and His great laws—but were fruitful of many exalted parables, precepts and admonitions that earned for the Nazarene the distinction of "Wayshower" and "Great Teacher."

How different was the Man of Galilee—a leader of men—from the world's present-day leaders or rulers! Upon what common ground could the modern despot, the dictator, the autocrat, meet with Jesus the Christ? None whatever. The Nazarene was essentially democratic; He scorned pomp and circumstance, prestige and power, rank and wealth, as being enemies of the spirit. He refused the crown and scepter of authority. He disdained the sword of might and conquest. Humbly He directed the praise and adulation, that His followers would fain have bestowed upon Him, to the Great Source of all Good—His, and their, Heavenly Father.

His unblemished life was a glowing testament to the Divine Truth that He taught—Truth which is as applicable today as 2,000 years ago.—L. W., in Supreme Council Bulletin.

"CALAMITY JANE"

By Judy Van Der Veer

We were sitting on the Andrews' lawn and the dogs were playing with the little boy, Jimmie. I felt a dog come in back of me and nose my neck, and I reached around absent-mindedly to pet him as I talked. My fingers felt something that didn't seem like a dog, and I turned around. There was a colt, so tiny one could almost put her in a pocket. She looked down at me with impish eyes, and lipped my outstretched hand. Then she kicked up a pair of miniature heels and cavorted off, racing with the dogs as if she were a dog, too. Jimmie joined the race, and soon the colt and the boy were tumbling on the grass like two puppies.

Jimmie's father laughed. "That's 'Calamity Jane,'" he said, and told us the colt's story. She was named Calamity because early in life she had known tragedy. Her mother was an Indian pony and when the colt was still very wobbly she got separated from her mother when horses were rounded up on the Reservation. The mother headed off across the hills with a wild band and because Calamity couldn't keep up she was thrown in with the herd of captured ponies. When the riders were ready to start home they waited around, thinking that the mother would return for her colt. Evidently she was too frightened, for she didn't come back. The men didn't want to go away and leave such a young colt alone, so Jimmie's father brought her home.

From then on the Andrews family was busy. The colt became a bottle baby, cow's milk with sugar in it was fed to her every two hours. Jimmie and his mother and dad worked in shifts feeding Calamity; they even had to get up in the night to feed her. Colts are in the habit of nursing often, and not drinking too much at a time. In order for Calamity to live and grow she must be on a schedule as much as possible like the one Mother Nature plans for colts.

Calamity soon forgot her mother, but I often think how the poor wild mare must have hunted for her foal and called for her across the hills. Calamity made herself at home, she regarded the Andrews family as her parents, and she whinniered shrilly when feeding time came around. They said she grew to be like an alarm clock.

She was allowed her freedom around the ranch and it was her delight to come in the house with the dogs, every time the door was open. She was as much at home in the house as she was in a barn; in fact, too much. For early one morning she got the back door open and walked in to explore the kitchen. Some-

how, somehow, she got the ice-box open and enjoyed a delightful time until she awakened the family and was (literally) thrown out. Before she was discovered she had scrambled the breakfast eggs all over the floor, she had picked out the tomatoes, one by one, and squeezed them to pulp before they joined the eggs. She ate a head of lettuce and was delighted with a chocolate bar that was the property of young Jimmie. When she tired of the ice-box (perhaps her little nose got too cold) she sampled the kitchen curtains. They were pretty good, so she tore them all down.

Mrs. Andrews was worried because ahead of her was the job of cleaning the kitchen, Jimmie felt badly because his candy was gone, but Mr. Andrews was frightened for fear Calamity would have indigestion. She didn't.

Now Calamity is nearly half a year old and she is turning into a roan pony, very pretty. She has beautiful trim legs and a lovely little head, and she is everyone's friend. Mr. Andrews says she will never be "bigger than a minute" and she won't be worth five cents, but he wouldn't take five hundred dollars for her.

Now the family are going to move to another state and all the horses must be sold—except, of course, Calamity. When buyers come to look at horses Calamity is the first to greet them. Mr. Andrews protests that she is interfering with sales, for people start playing with her and don't care to look at the others. Everyone wants to buy her. If anyone drops a handkerchief Calamity gravely picks it up and hands it to him; then politely offers to shake hands. By the time she has followed any one across the pasture that person is sure to ask to buy her.

"Nope," Mr. Andrews says. "My boy, Jimmie, would make life miserable for me if I sold that colt." But that isn't the only reason. The fact is that Charlie Andrews horse trader, has at last found an animal he hasn't the heart to "trade off." Calamity has won him completely.

So I have a mental picture of the Andrews family moving. Mother and father will be in the front seat of their car, and in back with the baggage will be Jimmie and the dogs. And riding beside Jimmie will be Calamity, happy and contented to go wherever her folks go.—Our Dumb Animals.

"Do you wish the court to understand that you refuse to renew your dog license?"

"Yes, your honor, but—"

"We want no 'buts.' The license has expired."

"Yes, and so has the dog."—Kablegram.

We must remember that we must not reflect on the wickedness of men, but contemplate the divine image in them; which, concealing and obliterating their faults, by its beauty and dignity allures us to embrace them in the arms of our love.—Colvin.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street, New Orleans

During this year, while commemorating John Wesley's Aldersgate experience, missionary women are urged to read a number of good devotional books. Mrs. G. W. Dameron, Conference Superintendent of Literature, reports that during the Conference-wide Retreat that was held early in the fall at MacDonell School, Houma, fifty-eight dollars' worth of books were sold to the women attending the Retreat. The books ranged from those of a strictly devotional type to those with definite "social gospel" implications. It might be interesting also to know, says Mrs. Dameron, that during the mid-year executive meeting there was formulated within the executive body a reading circle, each member contributing one book to be passed around in the circle. Mrs. C. I. Jones was asked to serve as secretary of the circle. As the new year opens it is sincerely hoped that each auxiliary in the Conference will establish a book shelf. A list of books which is recommended by the Council was carried in this column a few weeks ago, but is being reprinted this week—lest we forget. It is as follows:

Bookshelf for Woman's Missionary Societies

"The Awakening of John Wesley," by Joy, price 50.; "Out of Aldersgate," by Watkins, price 25.; "Christianity and Our World," by Bennett, price 50.; "Living Religion," by Hart, price \$1.50; "Practicing the Presence," by Cushman, price \$1; "Victorious Living," by Jones, price \$2; "Christianity in the Eastern Conflicts," by Paton, price (paper), 75c, and (cloth) \$1.50; "World Peace and Christian Missions," by Fey, price 35c.; "The Way of the Witnesses," by Schillito, price (paper) 50c and (cloth) \$1; "A Way of Life," by Lester, 5c (pamphlet); "What Mr. Wesley Himself Says," World Outlook, August, 1937.

These books may be ordered from our Publishing House, 810 Broadway, Nashville, Tenn.

Mrs. Dameron is exceedingly anxious to reach the Conference goal of 1544 subscribers to the World Outlook. Cannot you assist her by urging missionary women or men of the church who do not have this valuable organ coming to their homes, to subscribe at once? No finer Christmas present could be given than a year's subscription to the World Outlook.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian

To meet all pledges in full for the year the six districts must pay the following during the fourth quarter.

Brookhaven District—Conference Pledge, \$1,710.49; Scarritt Pledge, \$93.25; Wesley House Pledge, \$16.75.

Hattiesburg District—Conference Pledge \$1,646.20; Scarritt Pledge, \$69.00; Wesley House Pledge, \$79.45.

Jackson District—Conference Pledge, \$2,217.99; Scarritt Pledge, \$154.50; Wesley House Pledge, \$76.65.

Meridian District—Conference Pledge, \$1,341.89; Scarritt Pledge \$33.35; Wesley House Pledge, \$58.53.

Seashore District—Conference Pledge, \$1,873.21; Scarritt Pledge, \$37.50; Wesley House Pledge, \$78.65.

Vicksburg District—Conference Pledge, \$1,732.21; Scarritt Pledge, \$27.45; Wesley House Pledge, \$29.52.

Seventy-eight auxiliaries have not paid their Louise Killingsworth Special. If your auxiliary has not paid your quota, send it with the fourth quarter's report.

It is important that I get all reports by December 31, 1937. If your report is delayed, it cannot be credited on this year's work.

MARY V. WEEMS,

Conference Treasurer

Shubuta, Miss.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mrs. John Holloman, of Ruleville, welcomed fifty-one auxiliary members and the pastors of the Drew, Blaine, Sunflower churches in an all-day zone meeting on December 1. Following the devotional and the minutes of the last meeting, Mrs. Thrower, of Drew, sang "Ready to do His Will."

"What Kind of Woman Am I and of What Use Am I to the Community?" was beautifully discussed by Mrs. F. C. Stansell.

Roll call and reports showed Blaine was represented by eight of her ten members, thus retaining the Attendance Banner. Their pledge is paid in full, and their year's work is in good shape.

Doddsville had six present out of a membership of twenty, had studied "Out of Africa," "Radiant Heart," and "Waters of Bethesda." They had eight World Outlook subscriptions. Their pledge will be paid in full.

Drew had thirteen present out of a membership of sixty. Average attendance

at meetings was forty. They had studied "Out of Africa," "Preface to Racial Understanding," "Past Contacts and Relations with the Modern World." They had thirty-five World Outlook subscriptions. Pledge will be paid in full this year. Have done a great deal this year.

Ruleville reported twenty present out of a membership of fifty-three. They have twelve members in their Young Women's Missionary Society. Have studied "Out of Africa," "Moslem World," and "Radiant Heart." They had an increase in World Outlook subscriptions. Pledge will be paid in full.

Mrs. Ormond, of Doddsville, gave a talk on "Our Rural Health," showing how the church and missionary society can help in that work.

Mrs. E. C. Stansell introduced Mrs. Applewhite, of Moorhead, who had visited her missionary brother, Mr. Henry, of Soochow, China, before the present war began. Her word picture of China, of the Chinese people with their culture and charm, and of the many beauties of China, was of great interest. There she had met the most consecrated Christians she had ever seen. Denominationalism they cannot understand. To them a Christian is simply a Christian, not a Baptist or a Methodist.

Lunch was served in the Community House at noon.

The first number on the afternoon program was Mrs. Alexander's review of the leaflet, "Women and Home Missions" a topic that discussed the work done in the backward regions of our country, especially in the mountains of Kentucky and West Virginia.

Mrs. A. C. Johnson and Mrs. F. C. Harris of Doddsville are the officers for next year. The first zone meeting of 1938 will be with the new officers in Doddsville.

At this time Mrs. Applewhite exhibited and explained a number of souvenirs she had brought from China. These were representative of the beauty and peace that are being destroyed by modern methods of warfare learned from our civilization.

Rev. Mr. Dattle led the consecration service, basing his talk on Wesley's heart-warming experience. Thus a most helpful and satisfying day came to a close.

As nothing reveals character like the company we keep, so nothing foretells futurity like the thoughts over which we brood.—Hillis.

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In Memoriam

JOHN FIELDING HOLLINGER

John Fielding Hollinger was born in Franklin County, Mississippi, on August 18, 1871, his parents, Louis Hollinger and Amazon Hollingsworth Hollinger, then living on a farm near the village of Meadville, to which were born also four other children. One daughter, Mrs. Zetta Anderson, who still survives, is living in Brookhaven, Miss., and three sons, Nathan, Robert and Louis, the last one of whom is still living, a citizen of Smackover, Arkansas. When these children were quite young, John being only about six years of age, the father was suddenly stricken and, being deprived of her husband, the mother, by hard labor and rigid economy, was able to keep her brood together, remaining on the farm and paying off a heavy debt that threatened the loss of her home. On the 8th day of February, 1886, she became the wife of Albert Q. Porter, a highly esteemed citizen of Meadville, to which place she brought her family, where the subject of this sketch grew to manhood and where he lived, labored and achieved.

As an industrious and studious lad, he acquired what education was available in the public and private schools of the village. He then entered the Agricultural and Mechanical College, now Mississippi State College, at Starkville, Mississippi, at which institution he paid all expenses by his own labor, and from which he was graduated with honors in 1896, holding, during his senior year, the commission of Captain of Company "A" of the military organization of the College.

After his graduation he taught in the schools at Meadville and Roxie, Mississippi, but when our county declared war against Spain in 1898, a company of volunteers organized at Meadville. He immediately enlisted and though not made Captain of the company, he was the chief drill master, the place for which he was so eminently fitted by reason of his training at college. Thus he rendered valuable service in organizing and drilling Company "E", Third Mississippi Regiment of Infantry Volunteers, which was encamped at Jackson, Miss., Lexington, Ky., and Albany, Ga.

At the conclusion of the war with Spain he returned to his home and, in addition to assuming management of the Hollinger farm, he embarked in the mercantile business with his lifelong friend, Giles J. Halford, now of Fayette, Miss., which partnership was dissolved after a few years, though the friendship between the two grew stronger with the years that followed.

Both his farming interests and his mercantile business prospered. He soon became one of the leading business men and most outstanding citizens of his native county. By good judgment and careful management, he was able, during the

boll-weevil scourge and the more recent depression, to keep employment for and to take care of the scores of tenant families dependent on him and to enjoy the fullest confidence of each individual.

In addition to his mercantile and planting interests, Mr. Hollinger has for many years been a director and Vice President of the Bank of Franklin, and was for several years chairman of the Board of Trustees of the Franklin County Agricultural High School, and of the Meadville Consolidated School to which positions he lent himself unstintingly.

At the general state and county election in 1923 he was elected a member of the Board of Supervisors of his County, and at the organization of the board in January 1924, he was chosen president of that body, which position he filled with unusual ability and fidelity for eight years, during which time he, with the co-operation of his fellow members, greatly improved the roads and bridges of the county and at the same time made reduction in the taxes levied upon the property of the county. This writer has often heard men say "John Hollinger was the best county official we ever had." A man of sound judgment, of strong convictions, and absolutely fearless in the discharge of a duty as he saw and understood it.

In early childhood, the exact date of which is not known, he united with the Methodist Church at Meadville, where his membership remained and where he served in almost every station and capacity, having taught class in Sunday School, been Superintendent of Sunday School for a number of years, a member of the board of stewards of the church for twenty-five years or more, for a long time was District Steward from the Meadville and Bude charge, and was repeatedly elected as delegate to the district conferences and to the Annual Conference of his church, which conferences he delighted to attend. In his support of the church and its claims he could always be depended upon to do more than a liberal share, but the greater part of his charity was dispensed by himself to causes and claims that appealed to him and of these liberal donations little was known by any except the beneficiaries thereof.

On the 21st day of May, 1913, he was happily married to Miss Edna Sullivan, also a native of the town of Meadville, to which union were born one daughter, Olive, and two sons, John, Jr., and Lynn Shepperd, all of whom are a comfort and a solace to their mother in these days of her sorest bereavement.

At noon on Friday, the 19th day of November, 1937, the spirit of this noble man left its mortal habitat and took its flight to that eternal realm, there to join the great host of the redeemed around the throne of the Master Builder and the Redeemer of lost men.

His remains were interred beside his sainted mother in Midway cemetery in the presence of a multitude of sorrowing

friends and underneath a mountain of beautiful flowers.

Truly a great man has fallen, and our town and county have lost one of their noblest specimens of Christian citizenship.

A FRIEND

IN MEMORY OF HERBERT DONALD TERRY

In our little village cemetery,
There we see a flowered mound,
Where Donald lies asleeping
In the cold silent ground.

He was a darling little boy,
And his sweet voice we loved to hear,
He was always full of joy and play,
And we thought him very dear.

Yes, we will miss him
As the days go passing by;
But we will meet him again,
For we all will have to die.

When we reach our home eternal,
In that City bright and fair,
Do you think he will remember?
Yes, he will know us there.

Dearest Donald. He has left us,
And the loss we deeply feel,
But 'tis God that has bereft us,
He will all our sorrow heal.

MRS. ALETHA CONERLY

MISSIONARY BRIEFLETS

Camp meetings were held in every district of the Congo Mission during the past year which closed Sept. 2, 1937. The total number attending all the services at these meetings was 31,916, while the largest single crowd (at Wembo Nyama) approached the 21,000 mark. Some 1,385 came forward to the altar for prayer.

* * *

A question that came up recently at the district conference of the Chosen District (work among the Japanese of northeast Korea) was whether Christians should serve "sake" (wine) to the Japanese soldiers who are being quartered on the people of this section on their way to the front. It was finally decided that it was better for all Christians to hold true to their principles and make up for this apparent lack of hospitality in some other way.

* * *

Sr. Adair Campos, president of the Federation of Methodist Young People in Brazil, a dedicated layman and business man from the city of Juiz de Fora, is stirring up enthusiasm in the Church in Brazil over his plan of raising one thousand contos (about \$65,000) to erect a powerful radio station for the purpose of broadcasting the evangelical gospel in Brazil. All Christians are being impressed that his idea is not mere optimism but an expression of real faith in the power of God.

LEAVES FROM MY NOTE BOOK

(Continued from page 9)

hundreds of corporations and business firms, each employing from fifty to over one thousand men and women, the managers of which corporations are definitely Christian and are trying to carry on their business on Christian principles, and they are on most friendly relations with their employees. I am fully aware that very many industries are controlled by men who are themselves entirely controlled by the profit motive and covetousness, but I think that the Oxford Report on Economics should have rejoiced in the multitude of those individuals in private and corporation management who are actually carrying the principles of Jesus into their business life. We must remember that our Lord, Himself, made a very clear distinction between the rich "Fool" who thought that the aim of life was to fill more barns with corn, and the man to whom five talents were given, and who having gained five talents more was commended by our Lord for his faithfulness in the use of the talents committed to him. Our Lord never denounced the profit motive as such. He seemed to consider it to be a natural attitude of mind. But He did condemn unsparingly selfishness in the use of profits made, and that I think should be the message of the Church today.

I also stated to the Chairman of the Commission in a letter on the above items that I thought the report was entirely too timid in its statements concerning Communism, that it should have branded it positively as anti-Christian, and, furthermore, that the report was almost defeatist in tone, in its failure to recognize and to emphasize the encouraging and stimulating things which are actually happening in the economical and industrial world. I agree with all that the report said condemning selfishness and the blindness of many in the Church, and in its emphatic call for genuine repentance on the part of all such people. But I think that the report should have sounded a note of gratitude and thanksgiving that the leaven of Christ's teaching is so visibly at work in the world. Also I insist most strongly that if the report is to have any widespread influence on the thought of either capital or labor its teachings should be summarized in the language of the average man, and then it will be read by millions instead of by thousands.

I endeavored to get an opportunity to express my views at the plenary session of the Conference, but I was so unfortunate, or possibly fortunate, as to have been the sender-up of a card to the Chairman, which card either did not reach the Chairman, or was not given a place on his list of speakers.

Perhaps I may be considered to be somewhat provincial, yet I do think that it is not out of place to call attention to the utter lack of any Southern rep-

resentation officially or on the platform at the Oxford Conference. The most solid block of Protestantism in the world is found in the Southern and Southwestern States of the United States. There are practically no Roman Catholics in the rural sections, and not very many, except in a few of the larger cities. A special committee of thirty-five was appointed to consider matters pertaining to the Oxford Conference in advance of the Conference itself, of which committee nine members were from the United States. I do not know how these nine members were selected. I do know that seven were selected from New York City, or within a radius of 200 miles of New York City, two being from San Francisco. Not one of the nine was from the Southern or Southwestern States. Furthermore, there was not a single representative of the same section on the program prepared for the Conference; no Chairman of any Commission was from the South or Southwest, and no speaker from the South or Southwest appeared on the platform of the Oxford Conference. I do not know how many cards were sent up from the Southern and Southwestern delegations. I only know that I sent up my own card, and I know that no Southern man spoke. I say these things not with any supersensitiveness, or in any supercritical spirit, but I think that our people should understand that their representatives at Oxford did not make their voices heard and express their sentiments publicly, not because they did not have any opinions to express, but because they were not appointed, and were not called upon to speak. There were four, if not five, representatives of the Union Theological Seminary prominently placed on the program, but not one representative of all the Theological Seminaries of the South. This is probably not surprising, as after the death of the great-hearted, broad-minded Dr. Cadman, who knew and loved the South, the chairmanship of the American section went to Dr. William Adams Brown, of Union Theological Seminary, who knows Union Seminary, but knows little of the South by personal contact.

I did not have much enthusiasm for the proposed World Conference of two hundred to meet every five years, with a Council of sixty to meet annually, as the plan was shaped up at Oxford. It was

put in better shape at Edinburgh. But that will come later.

Los Angeles, Calif.

A PRAYER WE SELDOM HEAR

The Penitent Gossip

Merciful God, I have been a willing and shameless listener, today, to gossip and slander. I am ashamed of myself, but the story of another's sin seemed so interesting at the moment. In fact, it gave me something of a feeling of righteousness to hear the story and know that I was not, myself, guilty of such a dreadful sin. But in listening I encouraged the gossip to speak maliciously of one whose good name I should have guarded as I would my own, and by my comments I have added to the slanderous tale that was brought to me. I betrayed my friend's confidence by listening eagerly to news of his shame. Forgive me, dear Lord, for I cannot endure the thought of my baseness. Forgive me for the sake of Calvary. Amen.

—The Christian Advocate (N. Y.)

This Home-Mixed Cough Remedy is Most Effective

Easily Mixed. Needs No Cooking.

Cough medicines usually contain a large quantity of sugar syrup—a good ingredient, but one which you can easily make at home. Take 2 cups of granulated sugar and 1 cup of water, and stir a few moments until dissolved. No cooking! No trouble at all.

Then get from your druggist 2½ ounces of Pinex, pour it into a pint bottle, and add your syrup. This gives you a full pint of truly wonderful medicine for coughs due to colds. It is far better than anything you could buy ready-made, and you get four times as much for your money. It lasts a long time, never spoils, and children love it.

This is positively the most effective, quick-acting cough remedy that money could buy. Instantly, you feel it penetrating the air passages. It loosens the phlegm, soothes the inflamed membranes and makes breathing easy. You've never seen its equal for prompt and pleasing results.

Pinex is a concentrated compound of Norway Pine, the most reliable soothing agent for throat and bronchial membranes. Money refunded if it doesn't please you in every way.

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)